

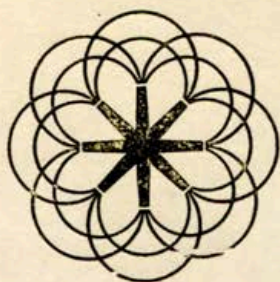


Panorama

Foto A. a I. Masníkovi a L. Kyndrová

Grafická úprava D. Sklářová

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() The meditator should sustain the chosen mental image as long as his power allows.

() To pursue the realization of his dream — an abiding peace which would necessarily lead to the falling-away of haunting fears and negative emotions — he must gain control of thoughts.

() Meditation exercises whose method is to visualize a form, pattern, or happening appeal to, and are easier for, some people.

() When concentration comes without difficulty and can be practised with ease, he should go on to meditation.

() If the meditation is prolonged he may become intensely alert or else pass into somnolence.

() Set periods for formal meditation act as reminders each day when the regular hour returns.

() It is the quietest part of the mind where all the stir and babble of the ~~of the~~ day's clamorous thoughts are left behind.

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() It is the quietest part of the mind where all the stir and babble of the everyday clamorous thoughts are left behind.

() Sitting immobile he looks into distant space with a well practised persistence.

() With meditations he achieves a mental condition which is equilibrated and harmonized, no longer divided into a lower self against which he struggles and a higher one for which he seeks.

() Sensitive persons, ascetic persons, refined persons and monastically secluded persons may find it helpful to put on special garments for the period of meditation. Those garments, being reserved for such a practice only, become permeated in time with a mental deposit or aura, an influence suggestive of meditation conducive to its practice. These garments should be kept apart from others and put in a separate drawer, or a separate box, or a silk bag.

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() It is very strange how time alters its values during meditation. Twenty five minutes of actual clock time may feel like a whole hour of meditation time.

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() The man who tries to reach the higher truth or even learn meditation needs staying power.

() Where can he find the time for such studies and exercises he may complain?

() In the leisure of unoccupied moments through the day, he can turn them to profit by searching for the higher self.

() What are the effects produced by these exercises?

() The purpose of posture is to banish all movements of the body and put intense concentration in the mind.

() The Yogi's eyes shone brightly. They bore an abstracted far-away look.

() If something awakens in him, a serious urge to unfold more of his spiritual nature, then the practice of meditation becomes one of the best ways to get into action.

() He must seek an entry into the state of concentration that will be strong enough to carry him out of his ordinary unattentive condition.

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him out of his ordinary inattentive condition.

() The simple method of constantly whispering or intoning the same chant again and again to produce a self-absorption of the mind is not solely a Hindu one; the Greek Orthodox Church mystics have used it for centuries.

() To sit, inactive and immobile, for a half-hour — less or more — without getting bored, is part of his task.

() He becomes a centre of spiritual effluence.

() Burn, if you wish, an agreeable incense to help remove stale or undesired auric magnetisms.

() The meditation room should not be too bright. All glaring light should be excluded, a soft, gentle illumination will be more helpful. The first objective is to banish all thoughts until the mind goes blank.

() Meditation is essentially a private function.

() It is not to be mistaken for mere mental numbness.

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() Attention is thus brought under full control, made obedient until it is able to serve by steadiness.

() The man who seeks outer peace and quiet to help his efforts to acquire inner peace and mental stillness will soon find the modern world opposing his intentions and obstructing his attempts.

() The mind's power to withdraw itself from external surroundings — called meditation — must be cultivated.

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() ~~Jung's~~ assistant, Mrs. Jaffe, told me late in his life that Jung himself practised Yoga, but those patients who had neuroses had to be cured first before being allowed to do so.

() The philosophic training includes concentration — a necessity — and a sustained one.

() Those who are afflicted by compulsive habits will find themselves obstructed in their meditation practice until they get cured.

() It is possible to find an inner satisfaction which is surprisingly peaceful. The way to it is chiefly through meditation.

() An aura of reticence which surrounded him was not an ill one, for ~~it~~ it was self-explanatory; nothing must be allowed to ~~so~~ intrude meditation for he was a mystic.

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(150) Rufus Jones, eminent Quaker, made such a study and had to conclude "There is a mystery about spiritual awakenings which will always remain unexplained." IV Nevertheless those who have studied the working of Grace with the added equipment of the philosophic and esoteric knowledge which he lacked, find it more explicable although still somewhat unpredictable.

IV (260) The aspirant may expect all kinds of tests and trials on his path, no less than temptations at unpredictable times, but invariably when he is so successful enough as to near the gate of illumination he will be subject to severe attacks by the adverse elements in nature which seek to prevent his attainment. In the old Indian books it is said that divine knowledge-consciousness is very difficult to attain because even when one has got near to it, adverse spirits make it their work to prevent one's entry into that state. () Whether or not the advance of age

(261) ~~Faculty, concentration and faculty habit can~~
~~characterize the soul's path as the coming of~~
caused new ideas to supersede his older ones, the unconscious mind keeps its own register of every occasion and situation. () The phase of enthusiastic submission to religious disciplines may be followed by one of abandoning them altogether

(134) The path is punctuated by both setbacks and advances. It is human to feel an upsurge of alarm when reverses occur, but it is philosophic not to let this become panic. It is natural to feel depressed when bad news comes, but it is philosophic not to let this develop into despair. The student must not permit himself to be bowled over by first reactions. The personal self must lay its tribute at the feet of the Universal Being, and it must do this no less during times of misfortune as during times of happiness.

(135) The doctrines and practices of others may be far removed and widely different from those he himself follows, and yet he will appreciate every point that is worthwhile in them.

(136) In that moment of first meeting with his Higher Self the quest is laid open to him in reality. He has to see the opportunity and to take the first step by an act of intuition and a venture of faith. There will be many more succeeding steps, if he is to continue the quest and most probably a number of missteps, but it all begins with this initial recognition and reaction.

(136a) Who dare say at what age enlightenment comes? The young, the middle-aged, and the old have all known it.

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() The call to a higher kind of lifemay (IV) sound
absurd to the lower kind of mind

(23) The man who can not tie himself to any group, set of doctrines, master or institution because he can not bring himself to assert that they alone have all the truth, must walk a lone path.

(24) In an old Spanish town a tablet affixed to a castle wall bears the Greek inscription: "This epitaph is sacred to the holy shade of the dead Filomentor, a native of Tarsus, travelling for the sake of his passion for philosophic wisdom. His body is interred in this grave." Here is a man who was the contemporary of Paul the Apostle and dwelt in the same city and at the same time that he did

(25) Awareness of obstacles in oneself and of difficulties outside oneself may put down any easy optimism but ought not lead one to cease to try to improve himself.

(26) Indecision of purpose and infirmity of will must yield to the resolute mind and the determined act. The person who sways uncertainly between one side and the other, misses opportunity.

(27) How often we have seen lofty ideals and deep inspirations dissolve in the trivialities of domesticity.

(27a) He is wedded to independence; it is not for him to support movements or join societies or follow parties

(27b) The way has to be followed within each individual heart and mind; it is not a group affair

(29) This is what is likely to happen and this is in fact what does happen.

(30) The battle against self creates so much stress and strain, the quest is so long that it is easy to grow weary or discouraged.

(31) We mean so well but act so ill.

(32) When it is not possible for his relatives or friends to share with him the acceptance of spiritual ideas, he should be tolerant understanding and patient toward such disagreement.

(33) The possession of any superior normal power endangers an aspirant with vanity or conceit, even tho' he protests that his desire is to be just an instrument of in God's hands. This danger particularly refers to healers.

(34) We might approach it but could never enter it. Such a goal was a tantalising one.

~~(34)~~ (34 a) There is this value of these glimpses at least, that forever after the man possesses their standard by which to judge all other experiences in life.

(34b) How many wait for something to happen, and more especially, for a glimpse to come!

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() It lifts human consciousness vertically, and enlarges human experience spiritually. (IV) (c)

(35) The impulse which puts a man's feet on this path, is not always an explicable one. It is sometimes hard to say why he obeys it, when it will hinder his ego's natural cravings at the very start and lead to an unnatural self-effacement at the very end. All he knows is that something in him bids him begin the journey, and keeps him on it despite its hurts to his pride, his passion and his ego.

(36) The quest is an uncertain adventure, whose course and fortune are too elusive to be foretold in advance. ~~(37)~~ Nevertheless it is a worthwhile adventure, if only because it brings into activity the best faculties of a man.

(37) It may be that such a stage is too far ahead for most people, but that is no reason why even a few people should not set the pace as pioneers.

(37a) With the coming of old age, a man easily resigns himself to futile inactivity. (c)

(37b) A writer who dares to rebel against the accepted order of things in the subject about which he writes, must be prepared to become unpopular.

(39) The problems of men's spiritual quest are perennial, some even say they are beyond his capacity to solve.

(40) The type to which a man belongs, the temperament which he possesses will direct him to go along a certain way as being easiest for him. This limits his outlook, and leads to intolerance of other ways and imbalance of his own development.

(41) When the Ideal becomes intellectually unquestioned and unopposed, a great step forward has been taken, but it is not enough. For when, later, he measures his actual achievement of it against his early hopes, when he finds that his deeds belie them, the enthusiasm of the proselyte may wane.

(42) Those who are frightened away from the Quest by these notes of its dangers, are better separated from it.

(43) Where self-confidence is based on the possession of adequate knowledge and innate ability, and not on arrogant conceit; where furthermore it arises from a conscious and logical carrying out of predetermined courses, it is a useful attribute.

(44) Is it better to live in this way, rootless and individualistic, creating a thought-world of one's own?

(44a) Is it only for a small nonconformist minority and of no relevance to the millions outside it? (44b) Without making any fuss and avoiding unnecessary friction, he may pursue his independent path and choose his own goals.

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(38) It may be that such a stage is too far ahead for most people, but that is no reason why even a few people should not try it.

Chapter 4.

(101) "To hear the Voice of the Silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible ... For when the disciple is ready, the Master is ready also".
 --LIGHT ON THE PATH by m.c. Interior Word

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(44) It is better to live in this way, rootless and individualistic, creating a thought-world of one's own; than to be a member of a small nonconformist minority and to have no relevance to the world outside it.

(45) Without making any loss and without unnecessary effort he may pursue his independent path and choose his own goals.

() Enthusiastic about a particular guru or teaching in the beginning, dissatisfied with him or it in the end, so they drift or move vainly seeking the magical eradication of all CHAPTER IV problems, the rapturous illumination of all their being. them

(174) His penitence should not stop with thoughts but should extend to deeds.

(175) He may well weep over the muddled nature of his efforts in the past and over the wasted time spent in by-paths and side-tracks.

(176) No aspirant is properly qualified to state with perfect accuracy his virtues and vices, much less to assess his impartiality and impersonality.

() It is never too late to make a fresh start, altho the old take longer to advance than the young.

(178) He should not permit himself to be re-entangled by others in past contacts which have out-served their purpose and which now will only keep him down.

(179) The true Church is an invisible one. It exists only in the hearts of men.

(180) The true Church is an interior and invisible idea, not an exterior and tangible institution.

(181) As he grows he will show more and more

preference for higher values. () ~~The reward is still~~

~~a human being with human faults and problems, hopes and inclinations. () It is their ignorant who divide themselves up into sects.~~

(184) We give our own meaning to a symbol.

(185) Only through his self-exertions can he get this higher consciousness.

(186) How can we escape from ego to the Overself?

(187) The ego will not end its existence but it will end its dominance.

(188) It is not enough to make ourselves miserable over our mistakes. We ought also to do something about them.

(189) The central point of this quest is the inner opening of the ego's heart to the Overself.

(190) The philosophical fledgling grown into philosophical maturity.

(191) There will be moments when a tendency to sin will suddenly be checked by an invading power which will work against the lower will.

(193) The tensions between the opposites of good and evil, wisdom and folly or reason and impulse fill much of our earthly life.

(193a) The urge to follow the Quest, the impulse to find the higher consciousness, comes from the Overself.

(193Q) The reward is commensurate with his efforts.

(175) The distance should not be too small
but should extend to about
(176) It may well be that the material nature of
the surface is important and may be a factor
that is not taken into account.

... ..
... ..
... ..

(181) The two will not be the same but to still
and the distance.
(182) It is not enough to take relative mistakes
over out of the way. We must also do something
about them.
(183) The central point of the quest is the inner
opening of the eye's heart in the Corneal.
(184) The pathological condition grows into

(185) The

() The refusal to reach up towards the higher truth and power leaves problems basically unsolved and questions really unanswered; for the cosmic urge within must assert and re-assert itself.

CHAPTER IV

() He refuses to join an isolated sect, critical or hostile to all the other sects. (op)

(194) Such a man cannot settle down into any conventional mould.

(195) The desire to get at the soul must become so predominant and so anxious, that a continuous tension is created within him.

(196) This momentous day will be carved in deep relief on the facade of his memory.

(197) ---a reeducation of the human will and a redemption of the human soul.

(198) The ego must aspire before the soul can reveal.

(199) The mystic must first get a knowledge of the laws of the human psyche before he can understand what is happening to him.

(200) They are turning points in his spiritual life.

(201) These strange mental powers arise spontaneously.

(202) His chief endeavour should be to live in and for his ideal.

() True freedom must include freedom from what has come into being previously.

(204) It refers only to a mind which has been brought by concentration where peaceful, composed and one-pointed, its power to apprehend abstract themes clearly and to gain abstract insights is tremendously increased.

(205) This is the greatest adventure that can befall a man.

(206) We are so deeply alienated from the Overself and so deeply immersed in the ego that

(207) He should desire that which will itself cut off all desires.

(208) The ego must recognize its own sinfulness. It must humiliate itself.

(209) It will displace his burdens.

(210) We may well become excited at such revelations.

(211) It is intended to give us a taste of what still awaits us in the far beyond.

(212) This happens often during the early stages of inner experience. () To deny his individuality is to

destroy his creative mind

(214) Very few find that their spiritual career progresses continuously. Rather does it move by fits and starts, with regrettable backslidings and sad reversions. () People will not look at what is actual, if it contradicts their expectation, but only at what they think ought to be there

(The reference to join an isolated sector, outside of
office to all the sectors)

963

(197) The habit of not at the end of the process so
reducing and increasing, but a constant tension
is created within him.
(198) This manner of life will be given in later detail
on the basis of his nature.
(199) The reconstruction of the human will and a reborn-
ing of the human soul.
(200) The great quest begins before the end of the process.
(201) The whole must first be a knowledge of the
law of the human nature before an individual can
be brought to him.
(202) They are living beings in his spiritual life.
(203) These beings are not beings but a spiritual
life which is the foundation of the human nature.

... from what

the power to...
(204) This is the greatest adventure that can befall
a man.
(205) We are so deeply affected from the process
and so deeply changed in the process.
(206) He must desire that which will itself out of
all desire.
(207) The ego must recognize its own existence. If
it is not his life.
(208) It is I, I know his nature.
(209) We may well know what we are in the process.
(210) It is the process which is the basis of all life
and is the foundation of the human nature.

destroy his creative mind

CHAPTER IV

(402) To bring these fleshly surges under control is hard.

(403) To glimpse the land beyond is not to reach the goal itself.

(404) Reading spiritual books has the same purpose as listening to spiritual music or looking at inspired paintings. The printed words induce a temporary state of mind which is higher than the normal state.

(405) Those who wish to respond to the quest's silent invitation, must begin by repentance, continue by self-discipline and end by surrender.

(IV) The seeker after truth will not find his way easy to travel. He may find that an institution, an authority, or an organisation is suffocating him mentally or oppressing him emotionally. This may be the hour when he must claim his freedom.

(407) Whenever a strong impulse becomes uppermost and inclines him toward some deed or speech of a negative kind, he had better scrutinize its source or nature as quickly as he can.

(408) The strength which he cannot find in himself, he may draw from the Symbol. In that is release from self-weakening doubts, is the power to achieve greater things.

(409) It is better that an aspirant should know his limitations now than that failing to do so, he should know tragic disappointments and unutterable despair later. It is better in such a case that he should realize that he is engaged on a long search whose end he cannot reach in this incarnation.

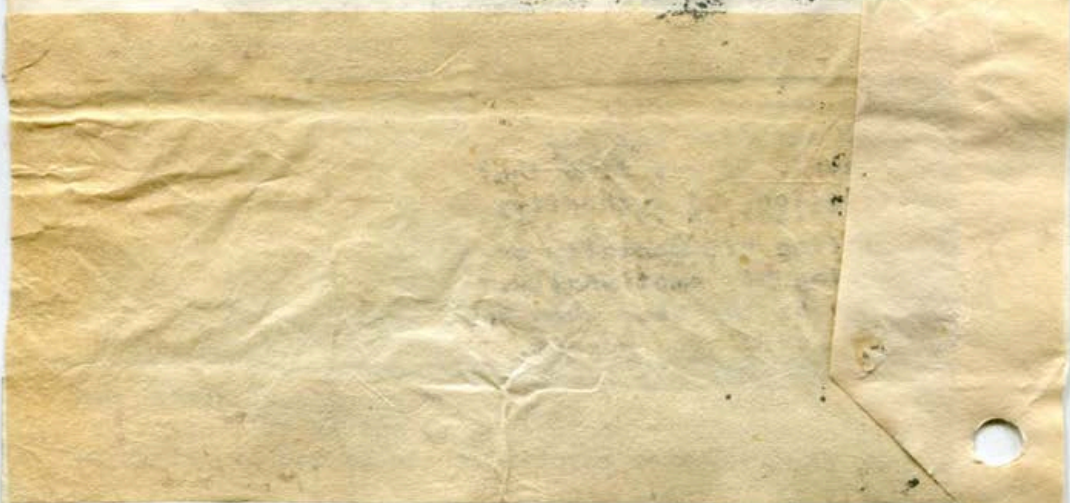
(410) His confidence in the reality and beneficence of the higher power will increase as his experience of its inner working and outer manifestation grows.

The imbalanced person ~~who~~ becomes a nonconformist ^{HE} becomes an extreme nonconformist. If he does the right thing, he usually does it in the wrong way. (IV)

The intuitive feeling or the seminal idea may be planted in a man's heart today but it may need twenty to thirty years before it come to sufficient growth in his conscious mind.

CHAPTER IV

(402) To bring these things together under control...
(403) To bring the land parcel is not to reach the...
(404) ...



(405) The content which he would like to see...
(406) ...
(407) ...
(408) ...
(409) ...
(410) ...

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CHAPTER 1V

(355) The guide is up against the fact that most aspirants expect too much from him. Even if he warns them at the start, his words are given little weight or else soon forgotten. They expect him to use some trick, whose secret he alone knows, to turn them quickly into illumined mystics or even powerful adepts. Consequently they react emotionally against him in their later disappointment.

(356) His need of love will be fulfilled. But it can be lastingly fulfilled only from within, not from without.

(357) Somewhere along the path they lose their way. Their good intentions become bad actions. The ideal of service disappears, the lust of exploitation replaces it.

(358)

(IV) "I tell you that the very holiest man in outward conduct and inward life I ever saw had never heard more than five sermons in all his days" ^{was} the testimony of old Dr John Tauler. "When he saw how the matter stood he thought that was enough, and set to work to die to that which he ought to die, and live to that ^{which} which he ought to live".

(IV) Because he believes that self-improvement the bettering of man's nature, is quite possible, he believes in the quest

(359) The quality of his thought and faith, his conduct and speech will be tried by success and failure, by pleasure and pain.

(360) His longings after the Beloved's presence alternate with his despairs of ever attaining it. Indeed the higher self seems to play hide-and-seek with him.

(IV) He must look ^{each} ~~ardently~~ forward to, and eagerly await, ^{at} ~~the~~ ^{the} ~~time~~ when the Overself takes over more and more.

(362) The higher self is the ultimate spiritual guide whom he is to reverence and the real spiritual helper on whom he is to rely.

(IV) Neither the exercises recommended to him nor the disciplines advised for him are to be regarded as being rigid inflexible things. He himself must learn how to adapt them to his particular situation and special circumstances

CHAPTER IV

(25) The right to be against the fact that most
requirements express the same thing. If he were
one of the great, his will give him a weight
in the same direction. They want him to use some
of his power to be able to do things that only
into his own hands or to be powerful things.
Generally they want something which is in their
power to do.

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[This section contains a large area of crumpled and stained paper, similar to the middle section, with some faint markings and a small hole on the right side.]

(101) Dr Richard Bucke put forward a theory in his book "Cosmic Consciousness" that spiritual enlightenment generally occurred at the age of 36. This is a foolish theory, as a wider study of comparative mysticism based on ancient as well as modern records, on Oriental as well as Occidental case histories would show. My own wide observation of cases in various parts of the world also refute his theory. The fact is that enlightenment can come in the early teens to a person hardly out of childhood or can come in the late sixties when old age is settling on a person. The Zen Master Miyamoto Musashi, said "When I finally began to correspond to the Supreme Way I was 50 years of age." I remember an interesting case of a 9 year old boy, Bala Swami in India, who had experienced a spiritual realisation which enabled him to deliver lectures on Vedanta which astounded the elderly pandits assembled in the audience.

(1) Whether he be the crudest of simple believers or the most contemplative of practising mystics, he is not exempt from this iron law. ~~—RICH—~~ —IV—

() People tie themselves to some one man, living or dead, and worship him. Yet he is outside themselves, and the divine is within themselves. They contemplate his form, surrender to his personality, refusing to look within. As long as they do this, so long does the Consciousness elude them.

() If discovery of Truth is the discovery of the answer to "Who Am I?" then what better Master can there be than the 'I' itself -- the unknown Knower rather than the familiar known ego? Yet so few seekers have taken it on trust: nearly all venture it with some other man. And what can that Master do in the end better than teach his disciple to see his own divine face?

(IV) The quest, with its ideas and goals, is essential to the awakened man. He could not live without it without feeling, half-dead, empty and futile.

(IV) Ill-balanced views are common among the younger generation, governed as many are by emotion more than by reason, and limited as they are by inexperience and unrestraint.

(101) Dr. Richard Bucke put forward a theory in his book "Cosmic Consciousness" that spiritual enlightenment generally occurred at the age of 33. This is a foolish theory as a study of comparative mysticism based on ancient as well as modern records, on Oriental as well as Occidental case histories would show. My own wide observation of cases in various parts of the world also refutes his theory. The fact is that enlightenment can come in the early years of a person's life or in old age. In the late sixties I met a man in London who had had a spiritual experience in his childhood. I found that he was 30 years of age at the time of his experience. I remember an interesting case of a 9 year old boy, who had experienced a spiritual realization which enabled him to believe in the existence of the etheric world's vibrations in the medium.

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Conti

() People like to be regimented, so (IV) the odd man who abhors mediocrity is himself abhorred. No one may appear different from the mass except at his own peril.

() It is a common but fallacious belief that by joining a group we get at the truth more quickly, or progress to spiritual reality more easily.

() If the quest does nothing more than save him in his darkest hours from total submergence in the all-prevalent worldliness, it will have done enough.

() It is a truism of experience that any good thing overdone may become a bad one. The very attachment to a spiritual guide which is so helpful in the elementary and earlier stages of the quest, can become a hindrance and obstruction in the later and more advanced stages.

() If you have understood philosophy you will follow no spiritual leader, be he PB or anyone else.

() Ananda Mayee, most celebrated of contemporary Hindu female mystics, had no guru and no guidance from any other human being. () Stephen Lister: "Age is a process of shrinking--ambitions, desires, horizons shrink. Things, people, institutions once important, are no longer so."

() He must expect to err, as so many other human beings will err, in ideas and actions. But he will pick himself up and learn, will let himself be corrected, simply because he is on the quest.

INT WORD () Something within (IV) begins to speak to him, some mind begins to find its own expression. It is his, and yet not his.

() It is a long distance from the early hesitant probings of the novice to the firm confident moves of the proficient.

() If the quest is presented as too difficult for everyone but the superman, an inferiority complex is created and those who could get some help from some of its practices are frightened away.

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() If, finally, the thoughtful man did not come to see the futility of all human acts except this single act of hunting for the Real, his world would need to be perfect - ct, unchanging, harmonious, to be satisfying including himself ~~and need to be~~ fully

() ~~Whatever~~ whatever regime he follows, a time will come momentous changes will become necessary in it. They may be dictated by external events, contacts or environments. Or they may be quite voluntary, made under a compulsion rising from within himself.

() If spiritual institutions and organizations had really spiritual persons at their head, and not merely power or funds seeking administrators, they would be much more worthy

() Too many spiritual organisations exist mainly to serve those who create or staff them (IV)

() Because of what he is and what he seeks to do, the quester has special trials, special experiences and special temptations, apart from the ordinary ones which accompany all human activities

() ~~It~~ It seems historically inevitable that every spiritual movement should sooner or later become organized and institutionalized. In that way it reflects the need and tendency of average human nature serves the But where a person is not average and refuses to be taken up into it by that means, preferring to keep his independence and his allegiance, he is just as much entitled to do so.

() To become a follower of this quest there is no master or organisation whose permission he must ask: he is free to do so just so far as his aspiration and capacity permit him to.

() There are temperaments which benefit by the mental effect of taking part in impressive rituals, especially initiations and inductions. They will find their way to cults suited to them but nothing of the kind exists on THIS QUEST

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() If he is properly trained, the bias with which he views everyone and everything begins to slip away. (IV)

(1) His search will not be fruitless. At the very least he will find a clue to existence, some trace of a reality behind the appearance of things. At the very most, he will find immeasurably more.

(2) The intellectual idea of truth is not and can never be a satisfactory substitute for the spiritual realization of truth.

(3) He stands at the threshold of an immense transformation. He is about to be 'born again'. His will, character, thoughts, emotions, even his facial expression will soon undergo a striking change for the better. All that is evil in his nature will rapidly disintegrate.

(4) He should be utterly serious about the quest. Yet he should not grow so intense that he is no longer able to relax.

(5) If he does what lies within his power and circumstances, if he exerts himself to the extent he is capable he does enough.

(6) As his experience ripens he will have the chance gradually to test these teachings for himself. Their worth, their truth and their practicality will thus reveal themselves more and more.

(132) Philosophy is not a physically-organized sect but a movement of thought. It is for those who insist on finding a relationship with God through their own experience.

(8) It is inevitable that, in the course of his quest, phases of noticeable progress should alternate with phases of utter inertia.

(9) He must begin his quest with an attitude of deep veneration for something, some power, higher than himself.

(10) How shall he deliver himself from his weaknesses ? How can he get free from his pseudo-self and let his true being reveal itself ? How cease to negate and begin to affirm, his own best values ? The quest, with its practical disciplines and mystical exercises, is part of the answer.

(11) The ego is the centre of conflicts which lead to sorrow. There is no way of liberating ourselves from the latter without prior liberation from the former.

(12) In this spiritual self we may find the origin of life.

(VI)

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() The attempt to follow a lone (IV) path may well make him wonder at times whether or not he is making a mistake. It needs more than ordinary stubbornness to remain in a minority of one or two. He will certainly need and gladly welcome, some reassurance from others at times,

() There will come a time when this early need of explicit instruction is felt less and less, when what he already knows must be worked out more and more.

() He who is not content to follow the mob, who seeks to be an individual person and not merely appear to be one, needs strength and bravery to resist the mob's pressure

() It would seem that a capacity to depart from received opinion is another qualification needed by a seeker

() Strength of character is needed to follow an independent path, and few have sufficient to do so.

() It will have some meaning only for the few for whom the pursuit of truth is still an exciting experience.

() Even though he knows that his ideal may not be realizable at an early date, this will not deter him from working at and for it.

() All-too-soon an institution becomes a restricted, or even closed, system. Its ideas get frozen into dogmas, its members begin to suffer from intellectual paralysis and its methods begin to savour of totalitarianism or tyranny.

() The novice who hopes to break thru into a higher form of being ~~thru~~ by following this quest, may entertain a moderate optimism. He finds his way to reality.

() If he is fiercely independent he will not be able to fit himself into any established cult, group or spiritual institution

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Address
to Museum
College,
Dundee

(IV)

You, young men, will sooner or later have to go out into the unfamiliar and sometimes unfriendly world to make your own personal careers. The change from the sheltered seclusion of college life to the open struggle for existence will necessarily be an abrupt one; the adjustment to the new conditions which will have to be faced necessarily a hard one. Moreover the conditions in the world to-day are admittedly disturbed and unsettled. You are therefore likely to meet with many gloomy prophets who will tell you dismally of the difficulties of getting on and of the impossibilities of getting good positions. Let me warn you against these melancholy pessimists who paint only one side of the picture and wrongly regard that grey side as being the whole picture. There is another and brighter side which is equally deserving of your consideration.

You may have a discouraging time at the start. Opportunities may be few. But they are always there for the right men. So long as you nurse the unflagging spirit of ambition, so long as you set up a staunch determination to overcome the obstacles in your way, to master the difficulties that may surround you, so long as you say to yourselves "I will" and "I must" instead of "I won't" and "I can't", you will find yourselves on the highroad to eventual success. For sooner or later there are always openings for bright keen and determined young men. Why? Because the world wants such men.

If you will only remain faithful to the principles of truth, goodness and unselfishness which are embodied in religion you will certainly bring to your help heavenly forces which will ultimately assist you in your career. Do not be deceived by the cynical talk of superficial croakers. A man who lives according to these principles will eventually win the respect of society and society in its turn will reward him with her gifts of place, honour and prosperity. Therefore you should endeavour to cultivate an optimistic frame of mind; you should regard whatever difficulties the future may bring not as permanent set-backs but as opportunities to arouse grit and to enable you to show forth the powers inside you that can overcome them.

You should read the biographies of men who have risen in life from humble circumstances to high positions as well as the biographies of others who were more fortunately born and, by their good character, developed capacity and keen determination, have left their mark on history. What they have done some of you at least can also do whilst all of you can certainly create a habit of looking to the bright side of life and thus make life easier both for yourselves and for others.

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(IV)

(1) Not many feel the need of that striving to acquire spiritual awareness which constitutes the quest.

(2) Philosophy does not, like some immature mysticisms, belittle intelligence.

(3) By the time a man acquires enough experience to do the job of living efficiently, he is a middle-aged or elderly man.

(4) The Interior Word is referred to in the Bible: "I will hear what the Lord God will speak in me." (Psalms 84:9)

(5) Time and Patience are needed for this. It is not for the man in a hurry.

(6) They should take their way best suited to their temperament and conditions.

(7) If the ideal is too rigorous, its would be followers will be too few.

(8) Spoiled plans or disappointed hopes may turn a man toward this quest but only appreciation of peace or love of truth can keep him on it.

(9) At no stage of this quest is he to show pride in what he has attained, for then he obstructs the way to stages beyond.

(10) When a teaching is turned into a cult and congealed into a sect, it is time to get up and go away.

(11) Is it right for the Quest to be proposed for everyone alike?

(12) Whether he can achieve favorable results very soon or not, let him know that pressure along this single direction is never wasted.

(13) He is so anxious to progress that seeming delay and apparent stagnation are too easily allowed to dishearten him.

(14) What is the quest but an education for the inner life?

(15) He knows then that the body's life will never suffice along; that he needs more, infinitely more, than the physical if his inner hungers are to be appeased.

(16) Are its standards too exalted for most members of the human race?

(17) Those who look for salvation on group lines, that is to say on mass-product lines, look for self-deception.

(18) It is not enough to practise the ordinary virtues. He who demands more must give more.

(19) However slight his service may be, it is still all that he can offer. Why should he hold it back?

(19a) Though some sects may be better than others, there is none which he would choose to belong. He feels freer to seek truth when he keeps out of all organisations, even those outwardly devoted to seeking truth

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(19a) The man who is not tied to a sect can form his own views, think for himself, get at truth--not someone else's opinions

(20) Why should they trouble themselves with a state that is neither desirable nor attainable? IV.

(21) The rule of absolute submission to a master may be as unsafe to follow as the rule of absolute independence from a master. barrier

(22) The ~~barrier~~ which so long stood between him and the Overself breaks down at last.

(23) Time and Patience are needed for this. It is not for the man in a hurry.

(24) The belief that the disciple experiences an unbroken progression on this path from beginning to end, is pleasant but illusory.

(25) The disciple may have to endure a lack of sympathy with his undertaking from friends or relatives

(26) Although he must travel this path at his own pace and under his own initiative, there will be special periods when the movement forward must be quickened, when the effort made can be intensified. Destiny may provide these periods through terrible hurt or tremendous good fortune or through a guru.

(27) Too many beginners are likely to want results quickly, if not immediately, and want them to be obvious, unmistakably connected with their aspirations.

(28) He will be acutely tested by the humbling experience of the Dark Night.

(29) He is oppressed by the feeling of his own nothingness, by the realization that he is completely in God's hand.

(30) The wish to be nearer God, which inspires these questions, is very laudable.

(31) Age cools passion and puts a brake on anger.

(32) The quest is spiritual mountaineering.

(33) Are they wasting their time trying to reach unattainable summits?

(34) The paternal spiritual guide who coddles his bleating disciples renders them a disservice.

(35) They are over-anxious to get the help of which they feel in need.

(36) The Dark Night drains him of life, of hope, and paralyzes his faculties.

(37) He will need patience, for long dreary stretches of empty months will come to him.

(38) What procedures are open to those who want to find the Overself?

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IV

(23-a) It is in the interior of his being that all this happens.

(1V)

(24) Is it not a psychological absurdity to say that what conscious effort cannot bring forth may be brought forth by unconscious effort? No - the deeper mind must not be deprived of its own kind of consciousness merely because we cannot bring its operation within the range of human imagination.

(25) We must alter our attitude if we would win through to something of real worth to the world and to ourselves.

(26) Genius flashes from facts to conclusion, the while argument slowly labours step by step in sorting them out.

(27) The discovery of truth is purely by personal and individual effort. No organization, however elaborate or high-sounding, can give it.

(28) We become uncomfortable when such earth-shaking ideas are put forward as true.

(29) We may come to this change of view by strict philosophical reflection alone which is the easiest and pleasantest path, but which demands certain intellectual and moral capacities, or we may come to it by the path of bitter pain and external compulsion.

(30) If he blames other men for his troubles, he thereby confesses his egoism. If he blames conditions as being their cause, he confesses his weakness. If every time he points outside himself in complaint he is unconsciously pointing to himself !

(31) The twelve trials of Hercules correspond with the twelve stages through which the Egyptian candidate had to pass. The fable openly admits that before the last and most difficult trial Hercules was initiated into the Eleusis Mysteries.

(32) Many aspirants wrongly believe the quest to be a movement from one psychic experience to another or from one mystical ecstasy to another. But in fact it is a movement in character from animality to purity, from egoism to impersonality.

(33) At the very gate of this higher quest, you will find certain obstacles obstructing your entry. They are not alien to you, they are in your mind. Your primary duty, therefore is to overcome them.

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(35) The phrases 'It is given' and 'It is not given' in the New Testament refer to the presence or absence of ~~THE~~ Grace. We receive much or little, advance quickly or slowly, not solely as we wish or pre-determine but mostly as the kindness of a higher power grants.

(36) All men must come to this goal one day but not at the same time and but a few in our time.

(37) He will make the depressing discovery that even when he believed he was climbing from peak to peak in overcoming the ego, he was really walking in a circle on flat ground--such is its power to delude him. When he thought he was becoming free of its chains, he was merely clanking them in another part of this circular area! It will make for melancholy reflection to find that he is still a prisoner after all these years of endeavour. Nevertheless the awakening to this fact is itself a triumph over illusion and should be used to counteract his sadness. For from then on he will be in a better position to know what are the false steps and what are the right ones in seeking to escape and he will also be more ready to look outside himself ~~for help~~ in doing what he must recognize is so hard to do by himself.

(38) How weak, how helpless is the man who is himself alone. How strong, how supported is the man who is both himself and more than himself. In the one, there is only the petty little ego as the motor force; in the other there is also the infinite universal being.

(39) Like the gold rushes of California and South Africa the quest surrenders its prize only to the few, leaving the many to struggle indefinitely.

(40) There are different phases of the aspirant's development.

(41) If he will remain steadfast in his faith and unshakable in his ideal, the quest will become easier than it seems and more rewarding than it appears to be.

(42) He will always aspire to make his tomorrows better than his todays.

(43) He is set apart by reason of his heretical thinking and by his high valuation of utter intangibles which are beyond sense and beyond self.

(35) The phrases 'It is given' and 'It is not given' in the New Testament refer to the presence or absence of **GRACE**. We receive much or little, advance quickly or slowly, not solely as we wish or pre-determine but mostly as the kindness of a higher power grants.

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(43) He is set apart by reason of his heretical thinking and by his high valuation of utter integrity as which are beyond sense and beyond self.

(43-a) The utter helplessness which characterizes the ego-
"dark night" phase is, and is intended to be, (1) LV crush-
ing.

- (44) He has progressed far but he is still living in the ego more than the Overself.
- (45) Man's inner life is fulfilled by rhythms which are under laws as much as tides and dawns are under laws.
- (46) The danger is that he may get lost in the mazes of his own mind. Those who suffer from such psychic mal-adjustments, cannot find truth but only its distortments. They have fallen into a mental quagmire.
- (47) Our artists can find new sources of inspiration in it. Our dying religious hopes can receive an influx of unexpected new life from it. The phoenix of Divine Truth can rise again out of the ashes of materialism strewn around us if we turn our faces to that direction where the sun rises in red dawn. Yet since the spiritual is the deepest part of our nature, the process of our absorption of spiritual truths is a slow and not obvious one.
- (48) The results of this inner freedom are many. Thus he who feels this inward peace which he has won through deep renunciation is likely to feel a cynical dislike for politics, for the sharp debates it fosters, the personal abuse it suggests, the selfish conflicts it engenders and the harsh polemics it creates.
- (49) Slowly as he strives onward with this inner work, his faults and frailties will fall away and this ever-shining better self hidden behind them will begin to be revealed.
- (50) We ought not to expect man to give what he is not yet ready to give. Only in the measure that he recognizes a higher purpose to be fulfilled, will he renounce the ego which hinders that fulfilment.
- (51) Once he has attained this inner realization, the student should cling persistently to it for the world's multifarious forces will come to hear of it, seeking to drag him away.
- (52) Each separate recollection of these past errors is in itself a repeated punishment.
- (53) The victory of the spiritual nature in man is fore-ordained and unavoidable, but the hour of that victory no man knoweth.
- (54) The aspirant has now advanced far from the position which he held a few years earlier.

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(56) Whereas the mystic rapture comes only at intervals, the mystic peace may be found forever.

(57) What he had formerly to accomplish by a series of separate steps, he is now able to accomplish by a single step.

(58) This teaching has a strong or a weak influence on anyone's life according to the measure of his comprehension of it. As this comprehension grows, so will the influence grow too.

(59) The ego offers bitter resistance all along the way, disputes every yard of his advance and is not overcome without incessant struggle against its treacheries and deceptions.

(60) Whoever can understand that substance is inseparable from life and that life is inseparable from mind, whoever can intellectually perceive that the whole universe itself is nothing less than Mind in its different phases, has found the theoretical basis for an appreciation of the wonderful possibilities which dwell behind human experience. The mind's powers can indeed be extended far beyond their present purely evolutionary range. He who reflects constantly upon the true and immaterial nature of Mind and upon its magically creative powers tends to develop these powers. When he becomes capable of successful and ego-free concentration, these powers of mind and will will come to him spontaneously. It is natural that when his will becomes self-abnegated, his emotion purified, his thought concentrated and his knowledge perfected that higher mental or so-called occult powers arise of their own accord. It is equally natural that he should remain silent about them, even if only because they do not really belong to the named personality which others see. They belong to the Overself.

(61) It is sometimes whilst under the influence of certain temporary psychic states that some of these powers manifest themselves, but not always.

(62) Kenshin, a great general of the 18th century and a Zen adherent, wrote the following verses in both Chinese and Japanese: "Even a life-long prosperity is but one cup of wine. A life of forty-nine years is passed in a dream; I know not what life is, nor death. Year in, year out -- all but a dream. Both Heaven and Hell are left behind: I stand in the moonlight dawn, free from clouds of attachment."

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(62-a) When ageing and ailing, tired and over-experienced, they begin to reflect upon life's futility, they begin to make themselves ready for philosophy.

(62-b) The sincerity of his aspiration, and (IV) the earnestness of his disciplinary endeavors, will lead to certain results.

- (63) When the acceptance of these truths becomes instinctive, even if it remains inarticulate, he will begin to gather strength from them, to feel that the little structure of his life has nothing less than cosmic support beneath it.
- (64) To the young neophyte the quest, with its mysterious traditions and magical promises, is an enchanting and glamorous enterprise.
- (65) Time is needed to bring maturity to his development; the years must pass before his understanding is complete enough to stand on its own supports.
- (66) He is engrossed with the idea of attaining such a power but so far has not been able to find it, and has not been able even to get so much as a sight of it.
- (67) Such a result is not the fruit of chance. It is the fruit of conscious effort and constant practice.
- (68) His appreciation of philosophy's worth becomes deeper as he studies it more and understands it better.
- (69) Just as the galvanometer will detect surrounding forces which escape man's own senses and which are both invisible and intangible to him, so one who is trained in the art of mental quiet becomes able in time to detect, through the activity of the mind's powers, things which are beyond the range of those to whom the art is unfamiliar and who lack the sensitivity it affords. He finds himself in a mental world of extraordinary manifestations. Mental images which appear to the mental touch, sight or hearing, will manifest themselves first because, being based on the senses, they reach the ordinary consciousness more easily.
- (70) There is an ancient recension of the Bhagavad Gita in Kashmir which contains a number of verses missing from the one hitherto translated into English. In Chapter XI, between stanzas 44 and 45, it has the following: "Thy divine deeds, the former miracles, the sages of yore remember. There is no other creator of the world; thou alone art, both founder and disposer and omnipresent Being. Could any miracle be impracticable for thee? Or could I mention one possible for thee through someone else only? Since thou art thyself the Creator of everything therefore all this is but thee. The most wonderful deed is not difficult for thee."

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70-a) He is not the standardised dictated creature, without individuality in thought or judgment, which society has produced. (IV)

(71) During these dark hours life seems to be lived for nothing, its desires a mockery, its figures a shadow, its events pointless and the whole world illusory.

(72) "How am I to start upon this process of true self-knowledge? The answer begins with this: first adopt the right attitude. Believe in the divinity of your deeper self. Stop looking elsewhere for light, stop wandering hither and thither for power. Your intelligence has become falsified through excessive attention to external living, hence you are not even aware in which direction to look when you seek for the real Truth. you are not even aware that all you need can be obtained by the power within, by the omnipotent, omnipresent and omniscient Self. You have to change, first of all, the line of thought and faith which pleads, helplessly: "I am a weak man; I am unlikely to rise any higher than my present level; I live in darkness and move amid opposing environments that overwhelm me." Rather should you engrave on your heart the high phrases; "I possess illimitable power within me; I can create a diviner life and truer vision that I now possess." Do this and then let him surrender your body, your heart and mind to the Infinite Power which sustains all. Strive to obey Its inward promptings and then declare your readiness to accept whatsoever lot it assigns you. This is your challenge to the gods and they will surely answer you. Your soul will be slowly or suddenly liberated; your body will be granted a freer pathway through conditions. You may have to be prepared for a few changes before his feet find rest but always you shall find that the Power in which you have placed an abiding trust does not go into default.

(73) The blind gropings of those early days give place, after many years, to the clear-sighted steps of these later ones. The completion of his quest now becomes an impending event, the quintessence of all his experiences now expresses itself in this fulness of being and knowing which is almost at hand.

(74) This illumination does not make him an adept at the end of his path. He is a seeker still, albeit a highly advanced seeker.

(75) This spiritual path is a lone one. It is indeed a lifetime's task to travel it. It has its ups and downs, its quick spurts and slow movements, but the chief thing is to be headed in the right direction.

(75-a) His commitment to the Quest is absolute.

(75-b) Such an uncommon path is only for uncommon people.

(VI) (17) This is not the standardized dictated creature without individuality in thought or judgment.

which society has produced. (17) During these dark hours life seems to be lived for nothing, its desires a mockery, its figures a shadow, its events pointless and the whole world illusory.

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(106-a) The struggle between institutionalism and individualism is an old one.

CHAPTER 14

(106-b) To remember the Overself devotedly, to think about it frequently and lovingly, is part of this practice.

(107) The Overself like the horizon recedes each time he came nearer and claimed it, but gave him sufficient tokens to lure him onward still again.

(108) --to integrate knowledge with feeling, act with thought, is his next task.

(109) The need of balance is paramount. To over-rate the quality of X - and overstate the case for Y.

(110) In human affairs, a simple error in judgment may mean a great loss in opportunity.

(111) What is the proper technique to be applied to such a situation?

(112) A sentimental and unrealistic view may please emotion but may also cause failures in result.

(113) The world can judge only by appearances and always judges the worst; that the world can never hope to understand the independence of a man like him who will not hesitate to take on even the appearance of wrong whilst seeking to render service.

Actually he has to subscribe to an infinitely higher ethic than conventional society can understand.

(114) All beauty incarnate in form, whether it be a rose's, a woman's, or a summer sunset's, is tragically doomed to be fragile and brief-lived.

(115) Such a man will spontaneously love the Ideal, practise virtue and promote the spread of Truth.

(116) No longer is he content to be a straw swept along by the river of circumstance.

(117) He who has attained true knowledge and found inward power.

(118) There are deformed minds as well as bodies, diseased emotions as well as physiques. Everyone wants to heal the one but few want to heal the other.

(119) The glowing warmth of his goodwill is natural, sincere.

A REASONABLE PRACTICALITY

(120) Practice your meditations, develop your ~~own~~ common sense, try to achieve a balanced personality, restrain the ego and everything will come right in time.

(121) The ego is forced to ape the non-ego, is compelled to hide the narrowness of its attitude behind a mantle of supposed justice, truth or even altruism.

(122) Why should many who are unable as individuals to lift themselves in meditation, devotion or prayer be able to do so as a group? It is illogical to believe that they can, auto-suggestive to believe that they do.

(122a) There is no way of rushing toward the goal.

(122b) Make every experience contribute towards your growth.

CHAPTER IV

(107) The Jewry like the Boston school and
 time he came over and stayed in, but gave the
 sufficient reason to have his own will
 (108) -- the important knowledge with feeling, and with
 himself, in his own way.
 (109) The head of religion is hereditary. In our
 the quality of it - and certainly the case for it.
 (110) In some respects a single error in judgment
 may mean a great loss in consequence.
 (111) What is the proper technique to be applied to
 such a situation?
 (112) A single error and uncertainty show my place
 existed but may also exist in reality.
 (113) The world can judge only by appearance and
 always judges the worst; that the world can never
 hope to understand the importance of a man like
 him and will not hesitate to take an aim the
 appearance of a man which would be a great service.
 (114) It is not necessary to be an infinitely higher
 than the conventional world can understand.
 (115) All great things in life, whether it be
 a person's or a nation's, is essentially
 bound to be finite and practical.
 (116) Such a man will spontaneously love the ideal,
 practice it, and never let the world of truth
 (117) be lost to him, but to be a great man
 along the way of discovery.
 (118) He who has attained true knowledge will learn
 inwardly.
 (119) There are believed things to will a better
 world, and actions as well as systems.
 (120) To hold the one but not the other
 (121) The highest truth of the world is natural.

A KANSAS STATE UNIVERSITY

(122) The highest truth of the world is natural.
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 (140) The highest truth of the world is natural.

(121-a) His aspiration becomes tepid, his determination to find truth becomes lukewarm.

(121-b) The unreachd truth still awaits us.

CHAPTER 1V

(122) So vivid and intense are these experiences that the disciple believes he is holding genuine converse with his master.

(123) Mental integrity must not be violated because we have taken to emotional aspiration. The two can and should travel together.

(124) They do not pursue the quest but merely talk about it or sentimentalize over it.

(125) He should search his past experiences for the lessons they contain.

(126) It is impossible only if they think so. No victory can ever be won when it is already lost in the mind.

(127) I have tried to learn some wisdom from my own follies to gain sure-footedness from my own mistaken steps.

(128) Such is the task which he must set out to perform.

(129) The path is beset not only by the pitfalls arising out of one's own human failings, but at critical times by unconscious or conscious evil beings in human form who seek to destroy faith through falsehoods and to undermine reliance on true guidance through side-tracks and traps.

(130) How can large principles find a resting place in such little persons ?

(131) When the inner voice says what we do not like to hear, we are apt to ignore it.

(132) Such a disinterested and detached attitude.

(133) "It is not enough to have seen me ! ...This brings no profit...A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician." These are the words of the Buddha.

(134) A man may display brains in one department of his life and the absence of brains in another. The greater the distance between the two departments the more likely is this to happen. He may be quite clever at analyzing a chemical substance, for example, but quite stupid at analyzing a personal problem.

(135) The more he trains himself to recognize and reject the impulses that come from his lower nature, the more will clarity of comprehension become his.

(136) He is not required to place his emotions in a refrigerator and bring his feelings down to ice-cold temperature.

(136a) Intuition leads the way in the philosophic quest and reason follows it; faith, feeling and will are then obedient to, and balanced by, reason.

CHAPTER IV

(127) ... and indeed we have experienced
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(IV)

(108) Men who are still searching for Reality, should not be expected to show a strength and discipline which only men who have already found it, can show.

(109) The real meaning of these constant injunctions to practice selflessness is not moral but metaphysical and mystical. It is to give up the lower order of living and thinking so as to be able to climb to a higher one.

(110) Man's search for truth cannot be properly carried on unless he has full freedom in it. Where is the religious or religio-mystical institution which is willing to grant that to him? Is there a single one which lets him start out without being hampered by authoritarian dogmas, taboos, limitations, and traditions which it would impose upon him?

(111) Another purpose of these glimpses is to show him how ignorant of truth he really is, and ~~showing~~ *having so shown* to stimulate his effort to get rid of this ignorance. For they will light up the fanciful or opinionative nature of so much that he hitherto took to be true.

(112)

(113) It is a real necessity to be away from people and alone with Nature from time to time.

(114) Truth is not only to be known with all one's mind but also to be loved with all one's heart.

(115) Upon those who are sensitive to truth at a high level, these statements have a strong and peculiar effect. There is deep awe, as if standing before a mystic shrine, reverential joy, as if beholding new Mosaic tablets. There is, indeed, a feeling of being about to receive staggering revelations.

(116) If he makes himself worthy of grace, he need not worry about whether he will ever receive it. His earnest strivings will sooner or later merit it. And this is the best way to render its bestowal a likely happening.

(108)

Men who are still searching for Reality should not be expected to show a strength and discipline which only men who have already found it can show.

(109) The real meaning of these constant injunctions to practice selflessness is not moral but metaphysical and mystical. It is to give up the lower order of living and thinking so as to be able to climb to a higher one.

(110) Man's search for truth cannot be properly carried on unless he has full freedom in it. Where is the religious or religious-mystical institution which is willing to grant that to him? In these single one which force him start out without being hampered by authoritarian dogmas, taboos, limitations, and traditions which it would impose upon him.

(111) Another purpose of these injunctions is to show him how ignorant of truth he really is, and to stimulate his effort to get rid of this ignorance. For they will light up the fanciful or imaginative nature of man, that he might look to be true.

(112) It is a real necessity to be away from people and alone with Nature from time to time. Truth is not only to be known with all one's mind but also to be loved with all one's heart.

(113) Upon those who are sensitive to truth at a high level, these statements have a strong and peculiar effect. There is deep awe, as if standing before a mystic shrine, reverential joy, as if beholding new cosmic tablets. There is, indeed, a feeling of being about to receive staggering revelations.

(114) If he takes himself worthy of grace, he need not worry about whether he will ever receive it. His earnest striving will sooner or later merit it. And this is the best way to render the bestowal a likely happening.

(117) Whereas the conventional good man seeks to leave behind only the gross and flagrant forms of sin, the philosophic disciple is much more scrupulous. Whereas the one is content to moderate the strength of his lower nature, the other tries to subjugate it altogether.

(118) Dark Night. He feels absolutely alone, cut off from all help, forced to stand entirely on his own feet.

(119) The Interior Word revealed itself in Socrates as his daimon.

(120) Ignoble attitudes and selfish resistances will no longer be congenial to his habit of thought.

(121) He will become deeply dissatisfied with his past years and somewhat unhappy about their faults and errors.

(122) He needs to have the willingness and preparedness to withdraw every day from his worldly and intellectual life utterly, and then to have the humility to open his heart in fervent supplication and loving adoration of the higher power.

(123) There are as many ways to union with the Overself as there are human beings. The orthodox, the conventional, and the traditional ways can claim exclusiveness or monopoly only by imperilling truth.

(124) All this growth will ~~x~~ most of the time ~~x~~ come about simply and naturally, not dramatically and mysteriously. But sometimes, after long intervals of years, it may also happen in the latter way.

(125) If he seeks truth with his whole being, then it must enter into his whole being. Hence, if, through inborn disposition ~~x~~ he felt his way with the emotions ~~x~~ toward it in the past, rather than knew it with the understanding, he will ~~x~~ one day ~~x~~ become aware of the need of adding an intellectual basis to his life. That which leads him into this awareness *is* his own higher self.

(126) It is no easy nor quick task, this disciplining of ancient human impulses. A whole lifetime may be needed and may not be enough.

(127) If happiness is to depend on the caprice, the whim, or the desire of some other human being, it will not escape having uncertainty at the core.

(128) If the dominant trends of his thought are bad, evil, or negative, let him counteract them by repeatedly, persistently, and intensely dwelling on their opposites.

(117) Whereas the conventional food man seeks to
 leave behind only the gross and transient forms of
 sin, the philosophic discipline is much more con-
 fessing. Whereas the one is content to moderate the
 strength of his lower nature, the other tries to
 subjugate it altogether.

(118) Dark Night. He feels absolutely alone, cut
 off from all help, forced to stand entirely on his
 own feet.

(119) The latter word revealed itself in some-
 tes as his darkness.

(120) Ignoble attitudes and selfish resistances
 will no longer be congenial to his habit of thought
 and he will become deeply dissatisfied with his
 past years and somewhat unhappy about their faults
 and errors.

(121) He needs to have the willingness and
 preparedness to withdraw every day from the worldly
 and intellectual life utterly, and then to have the
 humility to open his heart in fervent supplication
 and loving devotion of the higher power.

(122) There are as yet ways to union with the
 Overself as there are human beings. The orthodox
 the conventional, and the traditional ways can
 obtain exaltation or monopoly only by imperilling
 truth.

(123) All this growth will, most of the time,
 come about singly and naturally, not dramatically
 and mysteriously. At sometimes, after long inter-
 vals of years, it may also happen in the latter way
 (124) If he seeks truth with his whole being,
 then it must enter into his whole being. Hence, if
 through inward digestion, he left his way with
 the emotions, toward it in the past, rather than
 knew it with the understanding, he will, one day,
 become aware of the need of adding an intellectual
 basis to his life. What which leads him into this
 awareness is his own higher self.

(125) It is no easy nor quick task, this disci-
 plining of ancient human impulses. A whole life-
 time may be needed and may not be enough.

(126) If happiness is to depend on the caprice,
 the whim, or the desire of some other human being,
 it will not escape having uncertainty at its core.
 (127) If the dominant trends of his thought are
 bad, evil, or negative, let him counteract them by
 repeatedly, persistently, and intensely dwelling
 on their opposites.

(131) The aspirant who indulges in emotional self-pity thereby nourishes his ego and strengthens the very obstacles he has to overcome.

(132) Change of circumstances which bring uncertainty of the future will not frighten him. They will interest him. He will seek to discover if they point the way to an incoming of new forces of experience necessary for his further development.

(133) ("ON THE DARK NIGHT") It is not generally known that a master can not only give illumination but also remove the obstacles to it, that he maybe used by the disciple's higher self for both these purposes. was set free from a 10 year dark night of the soul by Eckart. Nevertheless, no master is free to exercise this power with arbitrariness or with favoritism but only in obedience to the laws governing it

(134) Progress on this path ought not to be imagined as moving in a direct uninterrupted line. In practice it follows a wave-like course. The mind rises vigorously to the crest of its powers for a time and then, tired, sinks into the trough. Here it remains for a while resting and then begins the same alternation.

(135) Paul, the Apostle was changed with drastic suddenness from sceptic into saint. Most of us, however, may not hope for such cataclysmic events and must patiently plod the path of daily practice and daily hope.

(136) Every organization which perpetuates dogmas dare not admit new ideas which correct the error of those dogmas, for such ideas would affront the beliefs of its followers!

(136a) The assumption that these truths are fit to be studied and the Quest to be followed only by a few elderly, gullible or eccentric persons is wrong.

(131) The aspirant who indulges in emotional self-activity thereby nourishes his ego and strengthens the very obstacles he has to overcome.

(132) Change of circumstances which bring uncertainty of the future will not frighten him. They will interest him. He will seek to discover if they point the way to an increase of new forces of experience necessary for his further development.

(133) FOR THE DARK MIGHT It is not generally known that a master can not only give illumination but also remove the obstacles to it. That he may be used by the disciple's higher Self for both these purposes was set free from a 10 year dark night of the soul by Eckhart, Swedenborg, etc. Master is free to exercise his power with wisdom or with favoritism but only in obedience to the law governing it.

(134) Progress on a path ought not to be hindered by a moving in a direct unimpeded line. In practice it follows a wave-like course. The mind rises vigorously to the crest of the power for a time and then tapers, tides into the trough. Here it remains for a while resting and then begins the same alternation.

(135) Paul, the Apostle was crowned with drastic hardships from people into exile. Most of us, however, may not hope for such catastrophic events and must patiently live the pain of daily practice and daily hope.

(136) Every organization which perpetuates dogmas does not admit new ideas which correct the error of those dogmas. For such ideas would affront the beliefs of its followers.

(137) The aspirant who would attain the fit to receive the light must be patient only in a few words, nothing is possible without it.

CHAPTER 1V

(47) Sometimes ---

Do you lie awake at night ?

Thinking about "what you might have been."

Watching the procession of your past life move like a cinema film before your eyes. Reading anew the whole tale of time born and dead, a few joys, many tears perhaps, and long barren years of drought. Waiting for something bigger, better, brighter to turn up. But it has not come yet. The road is hard and the field you are tilling is sterile.

(48) It is the will to believe and the determination that backs up its belief. We need a vision of the thing to be to light up the rough pathway of the things that are. Without it no great work would be done.

(49) The temptations to sloth, to dallying with the dreams only and not with the practice are so strong that we all of us know them. But the benefit we want comes only to those who will resist.

(50) It will be a Heraclean labour but it will be well worth while.

(51) ~~Make your~~ time count.

(52) "Seize then the minutes as they pass."

(53) Intellectual definitions of transcendental states merely leave us in the dark. We must practise walking on the divine path, and not merely talk about it, if we would know what these states really are.

(56) We need a few Samsons of the Spirit.

(57) Francis Allison: "A crowd of troubles passed him by
As he with courage waited;

He said, ' Where do you troubles fly

When you are thus belated ? '

' We go, ' they said, ' to those who mope

Who look on life dejected

Who weakly say "good bye" to Hope,

Who go where we are expected ! '

(58) However lofty our ideals may be, we must anchor our thought and hopes to action, or they fail to serve.

(59) Whatever the world thinks, despite scorn and jeer, we must obey our inward monitor and go on undismayed.

(60) ~~You~~ must never give up the quest; no matter how long drawn out or how painful or how many disappointments and deceivings, ~~you~~ must still keep up the search after God or after a Master; this determination will receive its reward ultimately. Even a man who has practised meditation all his life and apparently got no results, when he dies he may very likely be given at the moment of

(60a) The end result will be a harmonious relationship with his Overself.

(47) Sometimes --

In you lie waits as night
Thinking about "that" and "this" and "there"
Waiting for the procession of your past life wave like
Others like before your eyes, looking over the whole
Tide of time with you and a few days, many years
Months, and long years years of thought, waiting for
Something bigger, better, brighter to turn up. But it
Has not come yet. The road is hard and the field you are
tilling is sterile.

(48) If we will to believe and the determination
that backs up the belief, we need a vision of the thing
to be to light up the long pathway of the future that
we. Without it no great work would be done.

(49) The temptations to selfishness, selfishness with the
dreams only and not with the practice and so driving
that we all of us have done, but the benefit we want
comes only to those who will practice.

(50) It will be a herculean labor but it will be
well worth while.

(51) "I will practice it," says
"I will practice it," says

(52) "I will practice it," says
"I will practice it," says

(53) "I will practice it," says
"I will practice it," says

(54) "I will practice it," says
"I will practice it," says

(55) "I will practice it," says
"I will practice it," says

(56) "I will practice it," says
"I will practice it," says

(57) "I will practice it," says
"I will practice it," says

(58) "I will practice it," says
"I will practice it," says

(59) "I will practice it," says
"I will practice it," says

(60) "I will practice it," says
"I will practice it," says

(61) "I will practice it," says
"I will practice it," says

(62) "I will practice it," says
"I will practice it," says

(63) "I will practice it," says
"I will practice it," says

IV

(70) The struggle for truth, the search for reality, may draw him to some cult and keep him in its folds for a while as he learns some elementary tenets and as he begins to develop the powers of concentration. Later, when he has become somewhat mature, he will draw away from the cult again to tread the higher path of philosophy.

(71) As his mind becomes purer and his emotions come under control, his thoughts become clearer and his instincts truer. As he learns to live more and more in harmony with his higher Self, his body's natural intuition becomes active of itself. The result is that false desires and unnatural instincts which have been imposed upon it by others or what he has imposed upon it himself, will become weaker and weaker and fall away entirely in time. This may happen without any attempt to undergo an elaborate system of self-discipline on his part: yet it will affect his way of living, his diet, his habits. False cravings like the craving for smoking tobacco will vanish of their own accord, false appetites like the appetite for alcoholic liquor or flesh food will likewise vanish; but the more deep-seated the desire the longer it will take to uproot it except in the case of some who will hear and answer a heroic call for an abrupt change.

(72) These glimpses of Reality which wake us out of the world of illusion come to us only at intervals. We cannot hold them, but we can repeat them.

(73) He should ferret out, and then attack himself at, his weakest point.

(74) He cannot advance to the achievement of his purpose if he permits the ego to cater to its vanities and justify its pretences.

(75) The conscious personal mind of the teacher may know nothing of the help that is radiating from him to one who silently calls on him from a long distance, yet the reality of that help remains.

(76) Guidance, help or inspiration may come from the seeming coincidence of events or from the unexpected contact with persons, from chance picking-up of a book or random readings in it.

(76a) St. Teresa defined the Interior Word thus: "The words were clearly formed and not to be mistaken though not heard by the body's ear."

(1) The student for himself, and again for reality
 may find him to have said and said him in the fall for
 a while as he learns some elementary facts and as he
 begins to develop the powers of concentration. Later
 when he has become somewhat expert, he will draw away
 from the self again to tread the higher path of philosophy.
 (2) As his mind becomes purer and his emotions come
 under control, his thoughts become clearer and his feelings
 truer. As he learns to live more and more in harmony with
 his higher self, his body's natural intuition becomes
 active of itself. The result is that these desires and
 intellectual intuitions which have been imposed upon it by
 others or what he has imposed upon it himself, will
 become weaker and weaker and fall away gradually in time.
 This may happen without any attempt to undergo an
 elaborate system of self-discipline on his part: yet if
 will direct his way of living, his diet, his habits, his
 exercises like the exercises for smoking tobacco will vanish
 of their own accord, like appetites like the appetite for
 alcoholic liquor or flesh food will likewise vanish; but
 the more deep-seated the desire the longer it will take
 to appear it except in the case of some who will hear and
 answer a heroic call for an abrupt change.
 (3) These glimpses of reality which come us out of
 the world of illusion come to us only at intervals. We
 cannot hold them, but we can repeat them.
 (4) He should leave one and then attack himself
 at his weakest point.
 (5) He cannot announce to the attainment of his purpose
 if he permits the ego to enter to its realization and justify
 its presence.
 (6) The conscious personal mind of the teacher may
 have nothing of the kind that is wanting from him to one
 who already calls on him from a long distance, yet the
 reaction of that self-realization.
 (7) The teacher, like an inspiration may come from
 the seeming collapse of events or from the un-
 expected contact with persons, from chance pickings
 up of a book or random readings in it.
 (8) It is true that the teacher (the inner) does not
 seem to really forward and not to be listened though not heard
 by the outer world.

CHAPTER 1V

- (158) Let the aspirant not seek to hide his faults nor disguise his weaknesses. He must be sincerely animated by a yearning to improve his character and ennoble his personality.
- (159) An act which may be right in the right place and at the right time may be wrong in the wrong place and at the wrong time.
- (160) He who develops along these lines through the creative power of meditation, will eventually find that his instinct will spontaneously reject the promptings of his lower self and immediately accept the intuitions of his higher self.
- (161) ---the ego's capacity to disguise itself, to turn even the non-ego to its own ends.
- (162) From the base to the apex of the philosophic pyramid, every stone should be chiselled with meticulous thought and ardent love.
- (163) Unveilings of truth are happening to me.
- (164) His sensitive temperament will no longer fly to super-optimism or fall into black gloom.
- (165) He will not get away with the deception. For to all things there is a time of reckoning, and methinks, this one is less distant than most may imagine.
- (166) We must not hate those who are born of the same divine essence as ourselves but we may hate the sins they perpetrate and the evil they radiate.
- (167) This neurotic condition must first be completely eradicated before any real rather than illusory progress can be made.
- (168) The student must have moral courage. For he needs to look his own weaknesses, mistakes and shortcomings fully in the face.
- (169) Your handicap is the strong ego, the "I" which stands in the path and must be surrendered by emotional sacrifice in the blood of the heart. But one out of the way you will feel a tremendous relief and gain peace.
- (170) The ego must confess its own insufficiency.
- (172) The flash will pass with lightning-quickness through his mind.
- (173) From these mysterious layers of the mind, he may draw up supernal knowledge and divine love.
- (173a) We walk the Quest uncertainly, human nature being what it is, human weakness following us so obtrusively as it does.
- (173b) Is such a quest beyond man's strength?

(155) And the agent not seek to hide his limits nor disguise his weaknesses. He must be sincerely assisted by a genuine to improve his character and enlarge his personality.

(156) An act which may be right in the right place and at the right time may be wrong in the wrong place and at the wrong time.

(157) He who develops along these lines through the creative power of reflection will eventually find that his instincts will be unconsciously to lead the group - less of his lower self and immediately accept the intuitions of his higher self.

(158) ---the word's capacity to change itself, to turn even the non-ego to its own ends.

(159) From the past to the past of the anthropic ground, every stone should be crisscrossed with mathematics, thoughts and sacred laws.

(160) Dimensions of truth are as - since to be - the narrative treatment will no longer fit.

(161) The super-operations of all the black things.

(162) He will not get away with his dogma, for to his mind there is a line of redoubt and nothing else on which to stand but his own way of thinking.

(163) He will not get away with his dogma, for to his mind there is a line of redoubt and nothing else on which to stand but his own way of thinking.

(164) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(165) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(166) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(167) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(168) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(169) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(170) The sentence as a sentence, and we may have the same the sentence and the will that sentence.

(171) The light will pass with lightning-quickness through the mind.

(172) The light will pass with lightning-quickness through the mind, as any glow of natural knowledge and divine love.

(173) The light will pass with lightning-quickness through the mind, as any glow of natural knowledge and divine love.

(174) The light will pass with lightning-quickness through the mind, as any glow of natural knowledge and divine love.

(175) The light will pass with lightning-quickness through the mind, as any glow of natural knowledge and divine love.

CHAPTER 1V

(214) Here is a serenity so deep that it draws him out of time.

(216) The foundation of every effort to better human life is not an organized movement but the man who inspires it.

(217) Every attempt to organize religion, harms it. It must be spontaneous if it is to keep its purity, personal, if it is to keep its reality.

(218) But alas the rapturous moments ebb away all too quickly.

(219) His struggle for survival has ended. Henceforth his life has been entrusted to a higher power.

(220) His efforts at this stage will be saturated with the hope and expectancy with which one watches a slow sunrise.

(222) Without opening his lips he communicates a message to every sensitive seeker who enters his orbit.

(223) Desire and peace, passion and repose will alternate in his heart like the sun and moon.

(224) These thoughts have become, by constant repetition, long-standing and deep-rooted. That is to say, they have become inherent tendencies and governing complexes of the man's character. He himself seldom realizes how much and how often he is at their mercy.

(225) We have lived long enough with this fault-ridden ego.

(227) Forgiveness is a comforting doctrine to most persons, exquisite feeling.

(228) ---truth must be foremost in his reckonings.

begins to work.

(230) ---when the technique petrifies into a mechanical act.

(231) Another danger of setting up organization in religion is that it prevents spiritual adventure.

(232) You have to feel the rich peace of suddenly letting go of everything, of all your cares and tasks, all the knot of affairs which has tied itself around your ego, and then sinking back to where there is seemingly nothing.

(232a) Those drugged enthusiasts who expect high achievements without commensurate effort, are likely to be disappointed.

(232b)

CHAPTER IV

(114) Here is a scenario to show that it does not
out of time.

(115) The foundation of every effort to better
human life is not an organized government but the man
the individual is.

(116) Every business or organized activity, before it
it must be spontaneous it is to have its quality.

(117) It is to have its quality
(118) But after the business is over the way all
see naturally.

(119) His struggle for survival has ended. He is
his life has been converted to a higher power.

(120) His efforts at this stage will be rewarded
with the hope and expectation that when one reaches
a new sunrise.

(121) Without opening his line as a commentator
attempts to every man's line, he enters his orbit.

(122) Desire and other passions will never still
elsewhere in his heart like the sun and moon.

(123) These things have passed by constant
repetition, but the sun and moon are still there.

(124) The sun and moon are still there, but the
constancies of the sun's position. He himself seldom
realize how much and how often he is at their mercy.

(125) He has lived long enough with this faint-
ness.

(126) Reverence is a charming doctrine to work
around, especially in the

(127) -- and it is loved in his company.

(128) -- when the religious beliefs into a mechanical
and

(129) Another order of religion is organization in
religion is that it provides spiritual substance.

(130) The sun and moon are still there, but the
letters of organization of all your words and facts.

(131) All the best of things that have died still around you
and then striking back to where there is something

(132) That is the expert that solve
and then striking back to where there is something

(133) That is the expert that solve
and then striking back to where there is something

(134) That is the expert that solve
and then striking back to where there is something

(234) Philosophy touches and trains the whole man. This is the only way in which it could give a whole and not merely a partial result.

(235) The key to right conduct is to refuse to identify himself with the lower nature. The hypnotic illusion that it is really himself must be broken: the way to break it is to deny every suggestion that comes from it, to use the will in resisting it, to use the imagination in projecting it as something alien and outside, to use the feelings in aspiration towards the true self and the mind in learning to understand what it is.

(236) When a man begins to seek out his real nature, to find the truth of his real being, he begins to follow the Quest.

(237) The good in him may bring him to the mount of wisdom, but the evil in him may take him away from it. Man is a complex creature: this is why his inner life is marked by different phases of rise and fall.

(238) The disciple should be ever alert to profit by his experience and, especially, to note where his own attitudes create his own ills. This profit will come to him only if he looks at the experience with ego-free eyes.

(239) The philosophic path attains its goal partly through impersonal reasoning, partly through humble prayer, partly through silent meditation and partly through unselfish service.

(241) Most of us are on the lowest slopes of the mountain: some of us have climbed to the middle slopes: very, very few have reached the peak.

(241a) Philosophy is for those who are not satisfied with hearing an echo of echoes but who want the music of heaven directly.

philosophy to which we are bound and which we must
is the only way in which it could give a whole
and not merely a partial truth.
(231) The key to this concept is to relate to itself
itself with the lower nature. The symbolic function
that it is really himself and he knows the way to
find it is to deny every suggestion that comes from
it to use the will in resisting it, to use the intellect
in protecting it as something alien and outside,
to use the feelings in explanation towards the true self,
and the mind in learning to understand what it is.
(232) But a man begins to seek out his true nature,
to find the basis of his real being, he begins to follow
the quest.

(233) The quest is the way to find the true nature of
which, but the self in the way goes his way from the
low to a higher position: this is why his inner life
is marked by the great changes of the soul and the
(234) The kingdom should be ever a part of profit by
the character and, respectively, to work upon his own
abilities create his own life. This profit will come
to him only if he looks at the experience with one eye

The kingdom is with seeking the goal partly
through personal research, partly through humble
power, partly through silent meditation and partly
through mental service.

(235) The goal of us is on the lower stages of the
evolution: some of us have yielded to the middle
stages: yet, very few have reached the goal.
(236) The kingdom is the last and the highest of all
stages of the evolution: it is the goal of all.

(228) The neophyte may stumble and fall but he can still rise up again; he may make mistakes but he can still correct them. If he will stick to his quest through disheartening circumstances and long delays, his determination will not be useless. If it does nothing else, it will invite the onset of grace. When moods of doubt come to him, as they do to most, he must cling steadfastly to hope and renew his practice until the mood disappears. It is a difficult art, this, of keeping to the symbol in his serene centre even for a few minutes. It can be learnt by practice only. Every time he strays from it into excitement, egotism or anxiety and discovers the fact, he must return promptly. It is an art which has to be learnt through constant effort and after frequent failure, this keeping his hold on the spiritual facts of existence.

He should continue the quest with unbroken determination, even if his difficulties and weaknesses make him unable to continue it with unshaken determination. It implies a willingness to keep the main purpose of his quest in view whatever happens. He must resolve to continue his journey despite the set-backs which may arise out of his own weaknesses and undeflected by the misfortunes which may arise out of his own destiny. The need to endure patiently amid difficult periods is great but it is worth while holding on and hoping on by remembering that the cycle of bad karma will ~~not~~ come to an end. It is a matter of not letting go. This does not mean lethargic resignation to whatever happens, however. He has got to maintain ~~for~~ his existence, striving to seize or create the slenderest opportunities.

(229) How increasingly difficult and dangerous the path becomes with every advance, how fragile is the attainment of fourth, fifth and especially sixth degrees is pictured by the Tibetan Masters who liken the disciple to a snake climbing upward inside a hollow bamboo tube. It can just barely turn around and a single slip may easily throw it all the way down to the bottom of the tube again.

(230) The demands of the ego must be resisted, its activities must be subdued.

(IV) It is for his own benefit to look into criticism which is quite reasonable and not resist or reject it without examination.

(230) The demands of the ego must be resisted, its activities must be subdued.

again.

It all the way down to the bottom of the tube turn around and a knife slip may easily throw inside a hollow bamboo tube. It can just barely. Like the disciple to a snake climbing upward degrees is pictured by the Tibetan Masters who attainment of fourth, fifth and especially sixth path becomes with every advance, how fragile is the (231) How increasingly difficult and dangerous the slenderest opportunities.

for his existence, striving to seize or create the whatever happens, however. He has got to maintain go. This does not mean lethargic resignation to not come to an end. It is a matter of not letting on by remembering that the cycle of bad karma will great but it is worth while holding on and hoping to endure patiently amidst difficult periods is which may arise out of his own destiny. The need own weaknesses and undetected by the misfortune despite the set-backs which may arise out of his happens. He must resolve to continue his journey the main purpose of his quest in view whatever determination. It implies a willingness to keep ceases make him unable to continue it with unshaken determination, even if his difficulties and weak- He should continue the quest with unbroken ing his hold on the spiritual facts of existence. and effort and after frequent failure, this keep- It is an art which has to be learnt through constant and discovers the fact, he must return promptly. strays from it into excitement, egoism or anxiety can be learnt by practice only. Every time he in his serene centre even for a few minutes. It is a difficult art, this, of keeping to the symbol renew his practice until the mood disappears. If do to most, he must cling steadfastly to hope and grace. When moods of doubt come to him, as they it does nothing else, it will invite the onset of delays, his determination will not be useless. If quest through disheartening circumstances and long can still correct them. If he will stick to his still rise up again; he may make mistakes but he (232) The neophyte may stumble and fall but he can

(231) From the first moment that he sets foot on this inner path until the last one when he has finished it, he will at intervals be assailed by tests which will try the stuff he is made of. Such trials are sent to the student to examine his mettle, to show how much he is really worth and to reveal the strength and weakness that are really his, not what he believes are his. The hardships he encounters try the quality of his attainment and demonstrate whether his inner strength can survive them or will break down; the sufferings he experiences may engrave lessons on his heart and the ordeals he undergoes may purify it. Life is the teacher as well as the judge.

(232) He has found the way to awareness of his Overself at last.

(233) The quest says he is not so helpless as he thinks he is. Why give himself up so unresistingly to the tendencies he finds in his heart, to the thoughts he finds in his mind, to the inward dominion of his possessions and passions? Why be so soft-willed as to refrain from making any effort at all on the plea that he must accept himself as he finds himself?

(234) The hermit, the monk and the ascetic, living away from society in the cave of a mountain or the enclosure of a monastery, has a wise purpose in his solitude if he has attained adeptship, wiser still if he has not.

(235) He will be able to advance only by stages and to bring his mind under control only by degrees. There is no sudden achievement--except in a few rare cases where genius, the inheritance from former earth lives, comes rushing to the surface and sweeps the obstacles away.

(236) He must beware when taking possession of anything, that it also does not take possession of him. He is entitled to needs, but as soon as he strays beyond them into wishes wants desires greeds, envies and passions, he may lose his balance and become enslaved by the desired thing.

(237) If many came to this Quest because they are discontented with living or even despairing of it, some came because they feel the joy of living or even exalt in it. There are a few however who come because they seek truth or reality.

(238) So long as he is more afraid of giving up the ego than he is desirous of gaining the consciousness beyond it, so long will he dwell in its gloom.

(239) He will hold himself inwardly separate from the world.

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(240) If the first contribution of memory is an unconscious (IV) one, by intuitively reminding man of what he really is but seems to have lost, the second is a conscious one. It is to keep up his interest in the establishment of the higher awareness and to stop him from forgetting the pursuit of this goal. That is, it is to keep him on the Quest.

(241) At every chance of a forward step he will be tricked, deceived, misguided or even driven back by the ego---if he will not be alert enough to recognize the endeavour.

(242) It chastens the ego to take frequent stock of one's failings and faults.

(243) Seductive activities, phenomena, ideas or "guides" ^a try to lure him from this straight course into time-wasting side shows or dangerous directions. Reform, psychism, politics, perverted teachings or counterfeit ones may call but must not be heeded. He has a long way to go yet and must take care to keep on the right road.

(244) Only at a well-advanced stage does the disciple begin to comprehend that his true work is not to develop qualities or achieve tasks, to evolve character or attain goals but to get rid of hindrances and pull aside veils. He has to desert the false self and uncover the true self.

(245) In reviewing his past he may discover how the ego has cunningly sought to preserve itself, how it has led him into logical deceptions and made him believe it was absent when in reality it was very much present, how it has played subtle tricks of every kind upon him.

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(248) Each man must create his own inner peace by his own struggles with himself, with his ego. It is attainable but the price must be paid.

(249) If the aspirant takes personal pride in the results of his endeavours, if he regards mystical experiences that come with meditation as favours special to him, then vanity and self-conceit have crept in on a higher level and block his path. He imagines himself to be far advanced on the path and swells with complacency at his achievement. In all this self-flattery, it is his ego who really benefits.

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- (1) If he could see his present path and goal more clearly, he could foresee his future ones more correctly.
- (2) The years of spiritual fulfillment may be far off still, but presages and tokens may come momentarily to hearten him at times.
- (3) Here, in his own strong will and heart, he can find some of the guarantees for future progress.
- (4) His unfoldment is not too smooth and is accomplished rather by an oscillating movement than a direct one. If it is progressive at some periods it may be retrogressive at other.
- (5) He needs most cultivate a great patience and see through the illusions bred by the time-sense.
- (6) The first steps may seem feeble and without much result. Nevertheless they are important because they are steps in a new and different direction.
- (7) These aspirants, who are so constantly and anxiously concerned about their progress, remind me of a gardener measuring a little shrub every morning to see if it is growing!
- (8) His early and blundering search for truth, with its impossible fancies and blind moves, its pathetic unbalance and premature enthusiasms, will now seem very far off.
- (9) The quest is governed by its own inherent laws, some easily ascertainable but others darkly obscure.
- (10) He feels the unreality of the physical world, a feeling which turns the human world around him into a mere masquerade.
- (11) The intuition cannot be completely cultivated ~~sooner~~ in a few weeks, the passions cannot be overcome successfully in a few months, the thoughts cannot be brought to a standstill finally in a few years, the ego's deeply-rooted point of view cannot be changed permanently in many years. The disciple's growth needs time and therefore needs patience. If he cannot shake the old Adam forever out of his mind and heart as quickly as he would like to, there will be other births in which he can take up the work again and continue it.
- (12) If the clairvoyant vision is not produced by other causes, then it is usually produced by the subconscious mind automatically taking a familiar form, thus creating an intelligible means of communication with the conscious mind.
- (13) His occult feats perform themselves and happen of themselves.
- x(14) The conversational advances of a materialistic society no longer interest him at this stage, and so he wards them off. He prefers a solitary life to a silly one.
- (15) At this stage of his proper development as a philosopher, he lacks the proper balance between intuition and emotion which can come only with the years.

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- (16) His purpose must be kept stubbornly and vividly in mind, lest people distract him or affairs overwhelm him.
- (17) The ineffable peace and exquisite harmony which take hold of his heart, are the first results of grace.
- (18) His early years on the quest hold great expectations and interesting exploration.
- (19) The quest is not a thing to be played with; that is only for those who merely talk about it. To engage in it is of necessity to devote one's entire life to it.
- (20) These first experiences of feeling raised to transfiguring peaks, should not be expected to reproduce themselves often. They are necessarily rare sensations. Nor, when they do repeat themselves, can they come in precisely the same form and with the same initial intensity.
- (21) Not only are the thumb-prints of each man unique and different from all others, but even the eye-balls are unique and different.
- (22) When he reaches this condition wherein his whole being seems emptied of hope and light, of certainty and reality, he learns the dread truth that nothing in himself can be relied on and that nobody outside himself can help him. This is the lesson of the "dark night of the soul."
- (23) A man can look to his own ~~private~~ knowledge and his own actions to carry him a long distance on this path but in the end he must look to grace for final results.

- (25) It would be wrong to expect that he must duplicate somebody else's mystical experiences and equally wrong to regard himself as a failure because he does not have these experiences.
- (26) Because they hear of a few others who have had mystical raptures, they think the same experiences will and should come to them too - and soon. The reality which awaits them is more elusive - and not so rosy.
- (27) He is not satisfied to stagnate. He is constantly trying to develop intuition to expand consciousness, to strengthen character and to increase knowledge. *He is*
- (28) So long as he is measuring every inch of his progress along the spiritual path, so long as constantly measuring and often admiring his own virtues, he is really so pre-occupied with his own ego that his bondage to it becomes more dangerous as it becomes more deceptive.
- (29) He must finish what he has started. He must go on until the peace, the understanding, the strength and the benevolence of these rare uplifted moods have become a continuous presence within him.

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(30) It is not necessary to let aspiration for mystical experience develop into over-anxiety for it. That only creates nervous strain and does not help progress. It is better to be patient and turn over the question of progress to the higher power.

(31) Impatience to make progress is quite understandable, we all experience it. Isn't that which we seek not a thing or things but a condition, a state of being, in which inner growth can take place, not at the speed or rate which we wish to predetermine, but in the manner and at the relative rate which is peculiar to the nature of the condition itself? Does not development on the psychological level occur in a similar fashion?

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(35) The dread phenomenon of the dark night of the soul makes its appearance in a mystic's life only a few times at most, sometimes only once. The devotions lose their fervour, the emotions become cold and worship seems a futile exercise. There is no longer any pleasure to be got from the inner life and ~~mystical satisfactions~~ experiences of mystical satisfactions are either rare or absent altogether. Meditation becomes dry, barren and ineffective; often the very taste for it departs. Aspiration seems dead, where there was once spiritual light in the mind and spiritual heat in the heart, there is now only darkness and ~~ashes~~ ashes. A torpor of sheer fatalism settles over the will. Life becomes marked by emptiness, aimlessness, lack of inspiration and drift with the tide of events.

(36) He seems to walk absolutely alone in a condition of mental gloom and spiritual barrenness. No friend, no book and no teacher can help because they have only words to offer and he wants to feel the divine, and not merely to hear words about it. It is, however, a phase which will adjust itself in the course of time. There is nothing he can do except to hold on to the sure faith that he will emerge from it, at the time set by the wisdom of his higher Self. So he needs to be patient. It will not do him any harm but on the contrary will benefit him. It is

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certainly very unpleasant for the emotions. But it is necessary because the higher Self wants to ~~train him to rise above them~~ train him to rise above them - even above religious emotions and to live in intuitive calm. He is faced with the hard lesson of learning detachment from personal feelings but it is necessary to master it if he is ever to reach inner peace.

(37) Spiritual raptures, which are such a help and encouragement, for the beginner, become a hindrance and stumbling block to the advanced disciple. The latter must learn to give them up without complaint, and no longer to expect or depend on them. The most effectual way to teach him that lesson is unfortunately for him also the most desolating. It is through the dark night of the soul. The absence of the higher self or God or grace in this condition is only a seeming one. Each is still there underneath the darkness. The situation is really paradoxical and beyond correct appraisal by the conscious mind, certainly by the suffering ego. He is being made to learn, by the severest experience, that the divine reality must not be confused with his conscious reactions to it, nor with his mental reactions to it nor even with his emotional reactions to it, that it belongs to an unknown and unknowable realm that transcends human faculties and defies human perceptions.

(38) Unless he has perseverance he will be unable to absorb the long series of doubts or disappointments which may attend his endeavours.

(39) A whole ~~lifetime~~ lifetime of constant quest for the Beauty and Truth that lie hidden in the heart of the universe will not be enough to find them.

(40) At this stage there is no struggle for further growth; it comes as softly and as naturally as a flower's. There is no sacrifice of things the ego desires or clutches to itself for there is such insight as to their worth or worthlessness that they stay or fall away of themselves.

(40) When he sees how feeble are his resources and how formidable are his problems, he may see also the need of receiving help from outside or beyond himself.

(41) In the end it is individual endeavour helped by grace that wins. The one is not without the other.

(42) He will not reach this degree at a single bound. He will pass only by successive stages to its lofty rank.

(43) He could not have met any person at any particular time in his inner life without the power and wisdom behind life having brought the meeting about for his own eventual development.

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(45) These weaknesses are evoked from the darker depths of his own under-surface being. They have always been there, although only latently, and now he must face them unflinchingly and deal with them before he can advance further.

(46) If an artist falls from the height of his inspiration and cannot continuously live it, why should not the mystic do likewise?

(47) Only when he comes to love it deeply and understand it instinctively, can he be said to have arrived at real discipleship.

(48) Let us consider truth as an ever-receding horizon. Thus we achieve humility and keep the mind open for progress through these successive degrees.

(49) It is not enough to accept these ideas; he must also follow their behests, obey their injunctions and apply their self-disciplines, if he is to gain their beneficial results.

(50) Alas! there is always plenty of time in the future for taking up the quest in real earnest and so it is often comfortably postponed, while the familiar egoistic life is always immediate and urgent.

((51) He has entered upon the quest for no other reason than that he has been inwardly and strongly commanded to enter it.

(52) The belief that a change of city or land may lead to a change of mental condition is not altogether without basis, even though we still take the ego and its thoughts with us wherever we go.

(53) Hope withers in the heart and joy is put away during this dark night of the soul. The man once eager, passionate, and ardent in his aspiration, becomes dried and sapless.

(54) The truth may not always burst on its votary in a sudden brief and total flash. It may also come so slowly that he will hardly know its movement. But in both cases this progress will be measured by his abandonment of a purely personal and self-centered attitude towards life.

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IV.

- (55) ~~(#)~~ Few mystics attain an exalted condition all at once, or are able to maintain it permanently. It is reached by successive stages.
- (56) ~~(#)~~ The disciple must expect to pass through long periods of flat uninspired aridity, interspersed by short periods of brightly illumined exaltation.
- (57) ~~(#)~~ The dark night of the soul has been known to last for several years. On the other hand it has also been known to pass away in a single year. It is a trying time when the power to meditate, the desire to worship, the urge to pray, the hope of spiritual attainment, and even the feeling of God's benevolence desert the pilgrim.
- (58) ~~(#)~~ He may not only have to spend most of his lifetime in this quest to get any noticeable results, but he may also need the benefic smile of karma to get any results at all.
- (59) ~~(#)~~ Even if you have to wade year after year through all the spheres of doctrinal illusion, through all the false ideas of men about Truth, only to find disappointment in the end, yet you must keep up that burning longing for it. You have to be unhappy about it, to grumble and rage and despair, and the next day go on with the quest. If you can do this you are fit to find Truth in the end.
- (60) ~~(#)~~ If the student will only persist he will master some at least of the difficulties embedded in these new ideas, and this will encourage him to continue.
- (61) ~~(#)~~ Even though we may not know why grace comes to certain men and not to others, we may be sure it is not because they are God's favourites.
- (62) ~~(#)~~
- (63) ~~(#)~~ He who perseveres to the end, gains the end—the true self which is within and beyond him.
- (64) ~~(#)~~ We must recognise what is not always recognised, that the growth of mind and character takes time, just as the growth of trunk and limb takes time. A man does not begin to mature, and become what he is likely to be until he is past thirty.

- (52) Few mystics attain an exalted condition all at once, or are able to maintain it permanently. It is reached by successive stages.
- (51) The disciple must expect to pass through long periods of flat unimpaired aridity, interspersed by short periods of brightly illumined exaltation.
- (50) The dark night of the soul has been known to last for several years. On the other hand it has also been known to pass away in a single year. It is a trying time when the power to meditate, the desire to worship, the urge to pray, the hope of spiritual attainment, and even the feeling of God's benevolence desert the pilgrim.
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- (65) ~~(#)~~ What are the attributes of a little child? A child has a flexible mind. It has not become mentally set or prejudiced by a collection of conceptions about life. It is fresh. Its head is not stuffed with a lot of so-called education. It is ready to learn - in fact, it is learning all the time. And the child has also a simplicity of spirit. It does not become complicated, tied up with all sorts of conjectures imposed by societies or families or newspapers. It has not become prejudiced by caste or environment. Moreover the child has not yet developed the strong sense of personality which adults have. Above all, the child is humble, it is teachable, it is willing to learn. This is what we need too. Humility is the first step on this path. We should realize how little we really know when confronted by the great mysteries of life. And even what we believe we do know, we cannot be too sure of it in an age when the doctrine of relativity has undermined our bases. We must understand that what seems true today may seem false tomorrow. Many of the most widespread truths of last century have now been thrown overboard. Don't hold any doctrine too tightly.
- (66) ~~(#)~~ The Calvinist's stubborn ascription of salvation wholly to grace is as extreme and one-sided as the yogi's ascription of it to self-labour. It is not less extreme than the Calvinist view of fate, with its iron hardness.
- (67) ~~(#)~~
- (68) ~~(#)~~ The connection between the manifestation of grace and the kind of person to whom it comes, is sometimes inexplicable. It comes not at all, or it comes sporadically or it comes so completely that he is changed for ever.

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IV. What are the attributes of a little child? A child has a flexible mind. It has not become mentally set or prejudiced by a collection of conceptions about life. It is fresh. Its head is not cluttered with a lot of so-called education. It is ready to learn - in fact, it is learning all the time. And the child has also a simplicity of spirit. It does not become complicated, tied up with all sorts of conceptions imposed by societies or families or newspapers. It has not become prejudiced by caste or environment. Moreover the child has not yet developed the strong sense of personality which adults have. Above all, the child is humble, it is teachable, it is willing to learn. This is what we need too. Humility is the first step on this path. We should realize how little we really know when confronted by the great mysteries of life. And even what we believe we do know, we cannot be too sure of it in an age when the doctrine of relativity has undermined our bases. We must understand that what seems true today may seem false tomorrow. Many of the most widespread truths of last century have now been thrown overboard. Don't hold any doctrine too tightly.

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The connection between the manifestation of grace and the kind of person to whom it comes is sometimes inexplicable. It comes not at all or it comes sporadically or it comes so completely that he is changed for ever.

(69) The unpleasant feeling he sometimes gets either momentarily or suddenly on meeting certain persons may be merely the echo of his own dislike or prejudice, or it may be a psychic reaction and authentic warning, or it may even be a souvenir from an earlier incarnation.

(70) Whatever is easily gained is cheaply valued. Whatever must be struggled for with arduous labour and long perseverance is valued accordingly. And because we are seeking the grandest goal in existence we must comprehend that it cannot be lightly conquered. We cannot afford a foolish impatience here. We must be prepared to wait a lifetime. Whoever offers a quick attainment offers a false one.

(71) It is the presence of the Overself in us that creates the germ of our aspirations for a higher life. It is the warm sunshine and cold rain of experience that nurtures the germ. It is the influence of spiritual men that brings the growth through its varying stages.

(72) Doubts will come to him at times, hesitations will paralyse him and consummation of the distant goal seem quite unachievable. Such moods will leave wretched depressions and frustrating despairs in their train. If he is to overcome them he must call in the help of reason and clearly understand first, that the quest by its very nature is a matter of multiple life times and second, that a calm acceptant patience is the prime condition of engaging in it at all, and that progression through its different stages will come in its own time and way, and not his.

(73) Under the emotional thrill of a religious conversion many people have thought themselves saved and have believed they live in Christ. Yet how many of them have later fallen away! They thought the conversion was enough to bring about a permanent result whereas it was only the first step toward such a result in reality. The same situation holds with those who have undergone the emotional thrill of a mystical experience. The illumination they have achieved is not the end of the road for them but the beginning. ~~of it~~ It gives them a picture of the goal and a glimpse of the course to it. It gives them right direction and an inspirational impetus to move towards it. But still it is only the first step, not the last one. They should beware of the personal ego's vanity which would tell them or of its deceitfulness, which would tell others otherwise.

(74) We ought not to mistake this for the exception; it is really the type. Most aspirants have experienced this mystical glimpse, brief and unexpected, perhaps which has started or kept them on this quest.

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steep and rocky climb to truth but our weaknesses incapacities and faults periodically hurl us down again. The quest is no smooth ever-progressive affair.

(76) The old motto, "Per ardua ad astra," through difficulties to the stars, is as inspiring now as ever.

(77) The thoughts one gets in the vicinity of certain persons may well be the psychic reaction to their aura, the intuitive indication of their character. But it may also be this mixed with one's own opinion, or even mere opinion only

(78) What Krishnamurti says is partially true, There has to be self-effort in the first stage and the aspiration for improvement. But as this keeps the ego within the circle of self, the second stage opens by that abandonment of effort which Krishnamurti preaches. To enter the second stage prematurely would be a mistake and this he does not seem to grant. He is good medicine for theosophists but still not properly balanced.

(79) This is the surest way to expiate sin, correct error and pardon shortcomings.

(80) Where does this quest begin?

(81) One's personal mystic experience is an important, perhaps the most important, test of the truth but it should not stand alone. It needs to be checked by other standards. And it should be kept in the direction of man's true and highest goal—discovery of the Soul. It should be kept away from the direction of occult phenomena. Psychic experience is something heard or felt or seen or touched—it is a sense-contact it belongs to the body's realm. The senses may deceive a man—or be used to deceive him! For such experiences involve the same five senses, albeit in another dimension, and need even more checking than physical ones. They belong to a road that is beset with temptations illusions and deceptions but in any case it is not "the straight and narrow path" to the kingdom of heaven. Psychism easily leads to a feeding and fattening of the ego, whose vanity glories in "powers" which it can show off to impress other people or even use to exploit them for its own benefit.

(82) When he is in the crowded city he will keep himself inconspicuous; lest he draw other men's attention to himself; and with that their thoughts impinging on his sensitive mind and disturbing its calm.

(83) He should not fall into extremes and, in his care for self-protection, fall into an excessive prudence that risks nothing and consequently gains nothing.

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(84) It is not enough to know with the intellect that God is everywhere and everywhen. It is also necessary to establish a practical working connection with God, if we are to obtain the actual benefit of this knowledge. Moreover this, and this alone, will give absolute assurance.

(85) These spiritual longings are not easily capable of fulfilment. It is hard to find the strength to overcome egoism, thwart desire and disturb apathy. These are torments of frustration and stagnation when travelling the road to spiritual perfection.

(86) These visitations of a higher presence may deceive him into thinking that he has reached a higher degree than he really has. If so, he may expect their light and strength to abide permanently with him. In that case he may plunge into emotional reactions of gloom and disappointment when they ebb. It would be better for him to receive them gratefully as well as to regard their passing as tests of his resignation to the higher self and of his trust that its inner working is not mistaken. It knows quite well what it is doing in and for him.

(89) He who has undertaken to lift himself to the higher consciousness has undertaken something which Porphyry sadly admitted, two thousand years ago, "is not easily accomplished even by the best of men."

(90) In most cases the imagination is excited by the belief that great secrets will be unveiled as the aspirant passes from grade to grade with the years. But the difficulty of making this passage is usually under-rated and the nature of these secrets over-rated.

(91) He has emotionally to crawl on hands and knees before the higher power in the deepest humility. This kills pride that terrible obstacle between man and the Soul's presence.

(92) He needs to become possessed by the feeling and magnetized by the belief that he has to get at least some brief glimpses of mystic light before the darkness descends.

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(94) **The Quest** is beset by fluctuations. At some period there seems to be definite advancement but at another stagnation rules, while sometimes there may be even regression.

(95) From error at one end to truth at the other, the journey is long and tedious.

(96) That situations will arise to test him, and that persons will enter the stage to provoke him is sure.

(98) When a man loves God and loathes himself, he is really ready to begin the search to find God.

(99) However falteringly and however weakly, amid all the private tragedies and public calamities of Human Experience let him keep his feet on the Quest and his heart in the true faith.

(100) When he can live constantly in those ideas as in his natural element, like birds in the air, he may expect dramatic results.

(101) A prudent man, who measures his strength and calculates the number of his obstacles, might well consider such an effort to be enough for one life.

(102) The soul's dark night brings him a painful and poignant apathy.

(103) This quest holds situations hidden in its eventual course which will stun him with their paradox and amaze him with their contradictions.

(104) He is unlikely to taste the fruits of success before certain pre-requisite conditions are fulfilled. One of them is that the quest must become as necessary to him as life itself...

(105) Elaborate traps are set at intervals along his road, made up of a combination of his own weaknesses with persons or events related to them. He must be wary of relapsing into complacency must be prepared for tests and temptations in a variety of forms.

(106) The faculty of clairvoyance is really an extension of the imagination. If the ordinary man's use of the latter is non-clairvoyant, fanciful or even misleading, that is because he has not divested it from the ego's wishes, habits and rule



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Series XI



(1) Only by searching critically his own heart and actions, can he hope to expose one part of the ego 's operations.

(2) The doctrine of grace may easily lead to a supine fatalism if unclearly understood but it will lead to intense self-humbling prayer if clearly understood.

(3) The doctrine of non-resistance, as taught by Tolstoy and practiced by Gandhi, seems noble and lofty but is actually founded on misunderstanding and misinterpretation of the true doctrine. What its modern exponents have done is to make it mean non-resistance to human evil; what its ancient advocates meant was non-resistance of the human ego to the divine Self. Its most philosophical advocates always taught that we should put aside our personal will and our personal desires and sacrifice them to the higher being, the higher Self, unresistingly. They taught a wise passivity not a foolish one, a self-surrender to the divine power not to the diabolic power.

(5) -Lift up your eyes from the ground to the sun of a justified hope. We have it on the authority of Jesus that there is mercy or forgiveness for the worst sinners if they set about obtaining it in the right way. And as you don't come anywhere near that category, surely there is some hope and some help for you too.

(6) From these great writings he will receive impulses of spiritual renewal. From these strong paragraphs and lovely words he will receive incitement to make himself better than he is. Their every page will carry a message to him; indeed, they will seem to be written for him.

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(8) When we remember how ~~so~~ many mothers suffer in giving birth to a physical child, we need not be surprised that so many aspirants have to suffer severely in giving birth to a spiritual child - their higher consciousness. (IV)

(9) Practice is the first requisite. Day after day one must dig into one's mind. One cannot learn swimming from a printed book alone, nor can one learn to know the Overself merely by reading about it.

(10) You will make fate and freewill find a fortunate conjunction if you are determined to do your utmost and yet to yield to the Overself.

(11) Defeat is only an alarm clock calling you to get up and get going once more. SHOULD NOT BE PUT

(12) ~~Do not put your Aspirations~~ into cold storage. Do not stop trying because something-or-other that is either very pleasant or else very unpleasant has happened.

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(15) Because the ultimate issue lies with the grace of the Overself, the aspirant is not to pre-judge the results of his Quest. He is to let them take care of themselves. This has one benefit, that it saves him from falling into the extremes of undue discouragement on the one hand, and undue elation on the other. It tells him that even though he may not be able, in this incarnation, to attain the goal of union with the Overself by destroying the ego, he can certainly make some progress towards his goal by weakening the ego. Such a weakening does not depend upon grace; it is perfectly within the bounds of his own competence, his own capacity.

(16) During the early stages of his Quest, the neophyte will have to take some protective measures against the mental auras, the emotional influences, and the psychic magnetisms of other people whose character or conduct may have an obstructive effect upon his Quest or a disturbing effect upon his mind. The total avoidance of such people or at least a reduction in the number of contacts with them, is one such measure; a special vigilance, when he is with them, over his thoughts and feelings so as to discriminate those which come from them and those which are really his own, is another measure.

(17) He may fall into mistakes during his early years of seeking which he will be too prudent to fall into during his maturer ones.

(18) He should find the path for which he himself is temperamentally suited.

(18-a) The man who is not satisfied with being mediocre, will aspire to master^{ship}.

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(42) Anyone who is willing to make an earnest endeavour may arrive by his own intelligence, helped if he wishes, by the writings of those who have more leisure and more capacity for it, at a worth-while understanding of these abstract subjects. The intermittent study of these writings, the regular reading of these books will help him to keep his thinking close to true principles. He will get inspiration from their pages, comfort from their phrases, and peace from their ideas. These statements spark the kinetic mental energy of a responsive few and inspire them to make something worth while of their lives. What it writes in their minds is eventually written into their activities.

(43) The aspirant for illumination must first lift himself out of the quagmire of desire, passion, selfishness, and materialism in which he is sunk. To achieve this purpose, he must undergo a purificatory discipline. It is true that some individuals blessed by grace or karma spontaneously receive illumination without having to undergo such a discipline. But these individuals are few. Most of us have to toil hard to extricate ourselves from the depths of the lower nature before we can see the sky shining overhead.

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receive illumination without having to undergo
such a discipline. But these individuals are few,
and of us have to toil hard to extricate our-
selves from the depths of the lower nature before
we can see the sky shining overhead.

(45) There is a weapon which we can place in our hands that will render us independent of external patronage and make us master of circumstance's ebb and flow. This is the power of persistent will.

(46) We must direct all our desire along this channel of a high aspiration, as the artilleryman directs all the force of an explosive between the steel walls of a gun, concentrating it into conquering potency.

(47) Its chief enemy is indecision. The world is packed with people who suffer from this fault. So our greatest dramatist took this as his theme for his wonderful play, "Hamlet." A little more decision on the part of the Prince of Denmark and the series of tragedies which close the play would have been averted. But in that case the play would not have carried the lesson Shakespeare wanted it to give; how Hamlet was tortured by his own indecisiveness. Wise Faith wins. The fool of to-day is the wise man of to-morrow - if he lets his mistakes teach him. Not what you can do, but what you do do, matters. The bird of victory finally perches on the shoulders of the man who dares.

(48) Results come, in the end, to the persistent. Opportunity will go out of its way to take hold of the hand of the man who sticks. Many begin - but few know how to stick. This is true enough in material affairs. How much truer in the Spiritual.

(49) If some men succeed spiritually because they are destined to, most men do because they are determined to.

(50) Only by consecutive and consistent efforts can we conquer.

(51) He should not be discouraged because others have gone ahead on the path more quickly than he, any more than he should be gratified because some have gone ahead more slowly than he, for the fact is that the goal he seeks is already within his grasp. He is the Overself that he seeks to unite with, and the time it seems to take to realize this is itself an illusion of the mind. Let him, therefore, go forward at his own rate and within the limits of his own strength, leaving the result in the hands of God.

(52) "Only that day dawns to which you are awake"
- Thoreau.

(52a) These forces are either wholly or half-submerged. They are active under the surface of consciousness.

(45) There is a weapon which we can place in our hands that will render us independent of external patronage and make us master of circumstances, and this is the power of persistent will. (46) We must direct all our desire along this channel of a high aspiration, as the artilleryman directs all the force of an explosive between the steel walls of a gun, concentrating it into converging potency.

(47) The chief enemy is indecision. The world is peopled with people who suffer from this fault. So our greatest drawback took this as his theme for his wonderful play, "Hamlet". A little more decision on the part of the Prince of Denmark and the series of tragedies which close the play would have been averted. But in that case the play would not have carried the lesson Shakespeare wanted it to give; how Hamlet was tortured by his own indecision. The fool of to-day is the wise man of to-morrow - if he lets his mistakes teach him. Let what you can do, but what you cannot do, matters. The bird of victory timely exercises on the shoulders of the man who dares.

(48) Results come, in the end, to the persistent. Opportunity will go out of the way to take hold of the hand of the man who sticks. Many begin - but few know how to stick. This is true enough in material affairs. How much truer in the spiritual. (49) If some men succeed spiritually because they are destined to, most men do because they are determined to.

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(52) "Only that day dawn to which you are awake -
- Tomorrow."

(53) These lines are either empty or half-understood. The only value is in the nature of the utterance.

(53) A STORY OF A MOTOR - If you think all the time that you cannot do things, well, you won't, for you will never make a start, but if you think you can, you are a long way on the road to doing them.

This line of thought always reminds me of the old story of the motor which, faced by a steep hill, faked it at first, its engine jerking out a staccato cry of, "I can't, I can't."

Urged thereto by the driver, it attempted the gradient, and although difficult, found it was making progress, and so climbed steadily upward, gently purring all the time, "I think I can, I think I can," until at last it reached the top, and with a triumphant clank of the engine, bounded forward with the cry of, "I knew it, I knew it."

(54) "Let us rather be insulted, whilst we are insultable." - Emerson.

(55) This truth must become living within our souls. Until then it remains a cold philosophic tenet, impotent to mould our lives.

(56) The ego does not give itself up without undergoing extreme pain and extreme suffering. It is placed upon a cross from whence it can never be resurrected again, if it is truly to be merged in the Overself. Inner crucifixion is therefore a terrible and tremendous actuality in the life of every attained mystic. His destiny may not call for outer martyrdom but it cannot prevent his inner martyrdom. Hence the Christ self speaking through Jesus told his disciples, "If any man will come after me let him deny himself and take up his cross daily and follow me."

(57) The affirmations of the true self made by some creeds are as useful contributions as the denials of the false self made by other creeds. Both are on the same plane, the intellectual plane, and therefore both have only a limited usefulness as one-sided contributions only. They do not solve the problem of eliminating that false self or of uniting with the true self. Only the Quest in all its integral many-sided nature can do that. It uses every function of the psyche in the effort to change the pattern of the mind - not the imagination alone, nor the intellect alone, nor the intuition alone, nor the will alone, nor the emotions alone, but all of them combined.

(58) A STORY OF A MOTOR - It is not that you think all the time that you cannot do things, well, you won't, for you will never make a start, but it is you think you can, you are a long way on the road to doing them.

This line of thought always reminds me of the old story of the motor which, faced by a steep hill, turned it at first, its engine jerking out a steady cry of, "I can't, I can't, I can't."

Urged thereto by the driver, it attempted the gradient, and although difficult, found it was making progress, and so climbed steadily upwards, gently pushing all the time, "I think I can, I think I can," until at last it reached the top, and with a triumphant clank of the engine, bounded forward with the cry of, "I know it, I know it." (59) "Let us rather be frustrated, whilst we are

indefatigable." - Emerson. (55) This truth must become living within our souls. Until then it remains a cold philosophical concept, impotent to mould our lives.

(56) The ego does not give itself up without undergoing extreme pain and extreme suffering. It is placed upon a cross from whence it can never be resumed again, it is truly to be merged in the Overself. Inner exultation is therefore, a terrible and tremendous actuality in the life of every attained mystic. His destiny may not call for outer martyrdom but it cannot prevent his inner martyrdom. Hence the Christ self speaking through Jesus told his disciples, "If any man will come after me let him deny himself and take up his cross daily and follow me."

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(65) It is entirely for the seeker to set his own rate of progress. Even the man who is interested only in theoretical discussion, thereby, and to that extent, promotes his own good. If through inclination or circumstances he prefers to let his aspirations remain only at the level of reading and discussion, that ~~x~~ at least ~~x~~ is better than being entirely uninterested in them. It will be for him to decide whether to endeavour to obtain the fullest realization of his aspirations in practical life. There is room for both classes on this quest.

(66) We make growth only by degrees because we separate ourselves from the ego only by degrees. The notion that any man can annihilate the ego overnight is an illusory one. He only seems to do so. What actually happens in such a case is that the annihilation is the final culminating event of a long, hidden process, hidden, that is to say, in former incarnations and abruptly pushing its way into the surface consciousness of the present reincarnation. No man flies to such Himalayan altitudes; he can only climb to them. SHOULD BE KEPT

(67) ~~Keep~~ The heart free. For that, too, is a desire that binds, a longing that torments you, like all longings, unnecessarily. Being bound brings disappointment, brings pain. You must renounce the desire to live in any particular place, as you have renounced other cherished desires. Then, your happiness will not depend on its satisfaction. Nor will you lose inner peace at its non-realization.

(68) But those who feel they lack the strength for such hard discipline, need not also feel discouraged.

(69) Alas! his inspirations are evanescent and go all ~~x~~ too ~~x~~ quickly.

(70) These glorious moments must be appraised for what they are, and not received with just casual enjoyment. They are gifts from heaven.

(71) Thus a long preparation is needed before the momentary exaltation can be lengthened into a lasting illumination. Its length may discourage some persons. Without patience, therefore, there can be no treading of this path.

(72) Are these questers striving after a moral perfection, which cannot possibly exist and after a higher consciousness which cannot possibly be retained?

(55) It is entirely for the seeker to set his own rate of progress. Even the man who is interested only in theoretical discussion, thereby, and to that extent, promotes his own good. It is through inclination or circumstances he prefers to let his aspirations remain only at the level of reading and discussion, that at least is better than being entirely uninterested in them. It will be for him to decide whether to endeavor to obtain the fullest realization of his aspirations in practical life. There is room for both classes on this

(56) We make growth only by degrees because we separate ourselves from the one only by degrees. The notion that my man can annihilate the ego overnight is an illusory one. He only seems to do so. What actually happens in such a case is that the annihilation is the final culminating event of a long, hidden process, hidden, that is to say, in former instructions and actually pushing its way into the surface consciousness of the present re-orientation. To man there is such a hidden annihilation; he can only climb to them.

(57) We see the heart free, for that too, in a desire that binds, a longing that torments you, like all longings, unnecessarily. Being bound brings disappointment, brings pain. You must renounce the desire to live in any particular place, as you have renounced other cherished desires. Then, your happiness will not depend on its satisfaction. For all you lose inner peace at its non-realization.

(58) But those who feel they lack the strength for such hard discipline, need not also feel discouraged.

(59) All the aspirations are evanescent and so all too quickly.

(60) These glorious moments must be appreciated for what they are, and not received with just casual enjoyment. They are gifts from heaven.

(61) This is a long preparation is needed before the momentary exaltation can be heightened into a lasting illumination. Its length may discourage some persons. Without patience, therefore, there can be no treading of this path.

(62) The same question arising after a week's reflection, which would naturally be necessary

(72) There is a moment in the career of the seeker when he may have to face the problem of joining some special organization. Here we can deal only with the general question itself. For most beginners, association with such an organization may be quite helpful, but for most intermediates it will be less so, and for all proficiently it will be definitely detrimental. Sooner or later the seeker will discover that in accepting the advantages of such association he has also to accept the disadvantages, and that the price of serving its interests is partnership in its evils. He discovers in time that the institution which was to help him reach a certain end, becomes itself that end. Thus the true goal is shut out of sight, and a false one substituted for it. He can keep his membership in the organization only by giving up something of his individual wholeness of mind and personal integrity of character. The organization tends to tyrannize over his thoughts and conduct, to weaken his power of correct judgment, and to destroy a fresh, spontaneous inner life. He will come in time to refuse to take any organization at its own valuation, for he will see that it is not the history behind it but the service it renders that really matters.

(73) Despite these criticisms, however, he sees also how organizational life was helpful to his early efforts and guided his early steps. He knows that there is a place for it, but he also knows that that place is a preliminary one. If the final work of a seeker is to be done for and upon himself, that does not displace the necessity of an institution in assisting him to do the preparatory work. Therefore, even the advanced mystic, who has no need of its services, cannot in principle be hostile to an institution. He readily admits its necessity and denies only its all-sufficiency.

(74) The foundation of this work is a fine character. He who is without such moral development will be without personal control of the powers of the mind when they appear as a result of this training; instead those powers will be under the control of his ego. Sooner or later he will injure himself or harm others. The philosophic discipline acts as a safeguard against these dangers.

(72) There is a moment in the career of the seeker when he may have to face the problem of joining some special organization. Here we can deal only with the general question itself. For most beginners, association with such an organization may be quite helpful, but for most mature meditators it will be less so, and for all good students it will be definitely detrimental. Sooner or later the seeker will discover that in accepting the advantages of such association he has also to accept the disadvantages, and that the price of serving his interests is membership in the evil. He discovers in time that the institution which was to help him reach a certain end, becomes itself that end. Thus the true goal is shut out of sight, and a false one substituted for it. He can keep his membership in the organization only by giving up something of his individual wholeness of mind and personal integrity of character. The organization tends to tyrannize over his thoughts and conduct, to weaken his power of correct judgment, and to destroy a fresh, spontaneous inner life. He will come, in time, to refuse to take any organization at its own valuation, for he will see that it is not the history behind it but the service it renders that really matters.

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(75) His long-range work is to lift the disciples to his own level, but his short-range work is necessarily concerned with their ~~levels~~ *levels*.

(77) Not all persons come into this desirable state ~~through~~ *through* formal methods of meditation and regular practice of them. Some attain it thru adopting a higher attitude to the happenings, situations, impressions, and emotions which each day's course presents to them.

(78) Let it not be thought that all this can be achieved without true humility pervading the endeavor at each step forward.

(79) If the struggle to earn a livelihood, or to support a family, or to realize an ambition is not to overwhelm his thought and energy and leave him bereft of spiritual aspiration, he should detach himself ~~x~~ from time to time ~~x~~ and take note of what it is doing to him. If the gathering of necessary possessions is turned into the gathering of superfluous ones, he will harass himself with new desires and seduce his spiritual pursuits in consequence.

(80) He who suffers the dark night, finds himself poised unhappily between the two worlds; the lower not wanted, the higher not wanting him.

(81) He must beware amid all this progress, that the very fact of progress does not open his heart to spiritual pride and vanity. For if it does it will also shut his eyes to probationary pitfalls and traps.

(82) These experiences if taken aright will lead him not to spiritual pride but to spiritual humbleness.

ciently (83) The tests show whether he has become sufficient to translate his ideals into action, whether he has conquered his passions and ruled his emotions at the bidding of those ideals, whether he will be willing to take the path of self-denial when the lower nature seeks to lure him away from the path.

(84) The ancient belief of asceticism that delight is delusion, is neither wholly wrong nor wholly right.

(84a) It is a state attained by very few and only after a great struggle.

(VI)

(75) His long-range work is to lift the disciples to his own level, but his short-range work is necessarily concerned with their

(76) Not all persons come into this desirable state through formal methods of meditation and contemplation. Some attain it through their practice of the "inner attitude" or "inner attitude" to the "inner attitude" and emotions which each day's course presents to them.

(77) Let it not be thought that all this can be achieved without true humility regarding the endeavor at each step forward.

(78) If the struggle to earn a livelihood, or to support a family, or to realize an ambition is not to overwhelm his thought and energy and leave him bereft of spiritual capacities, he should detach himself, from time to time, and take note of what is going on in him. If the gathering of necessary possessions is turned into the gathering of extraneous ones, he will harness himself with new desires and reduce his spiritual pursuits in consequence.

(79) He who suffers the dark night, finds himself poised unbalanceably between the two worlds; the lower not wanted, the higher not wanting him.

(80) The most potent and all this progress, that the very fact of progress does not open his heart to spiritual pride and vanity. For if it does it will also shut his eyes to proportionate pitfalls and traps.

(81) Those experiences if taken rightly will lead him not to spiritual pride but to spiritual humility.

(82) The tests show whether he has become worthy enough to translate his ideals into action, whether or he has conquered his passions and ruled his emotions at the bidding of those ideals, whether he will be willing to take the path of self-denial when the lower nature seeks to lure him away from the path.

(83) The constant belief of asceticism that delight in delusion, is rather wholly wrong than wholly right.

(84) If a man is to be a true ascetic, he must first be a true ascetic.

(85) If men tell you that the path is a mere figment of the imagination, they are welcome to their belief. I, who have seen many men enter it and a few finish it, declare that the difference between the beginning and the end of the path is ^{the} difference between a slave and a master.

(86) If a man cannot make the right decision in a time of stress, if he feels bewildered in a time of crisis, this is not sufficient justification for him to expect a master to make his decisions for him. For his blindness and bewilderment measure the depth to which he is sunk in his personal self and lower nature. He would have seen his way clearer had he kept his will clear from their domination. For a master to make his decisions for him during such a critical time is not really to help him but to injure him. For it would prevent the struggle within himself continuing until it could give birth to a higher point of view, to a stronger character.

(87) Just as sunrise and sunset are especially auspicious moments for prayer and meditation, so there are special times of the year, special seasons when the aspirant has opportunities for easier communion and quicker advancement than he has at other times. These seasons were known to the ancient religions of America, of Europe, of Africa, and of Asia. Hence they are universal dates and universally kept in the annals of mysticism. It ^{this} is because of knowledge, although somewhat obscure, ~~of this~~, that the religious festivals and sacred seasons like Christmas and Easter have been made part of various religions, both pagan and modern. The mystics of Jewry and Greece, of Egypt and Rome, observed them. These mystically auspicious times were the new moon days following the opening of each of the seasonal equinoxes. That is, the first new moon after March the 21st, June 21st, September 21st, and December 21st. At such times the disciple should make a special effort to purify himself, to fast, pray, worship, and meditate because it is easier then to achieve the result sought.

(88) He has first to find out what it is that keeps him from the higher self. And, this known, he will see the need and value of the philosophic discipline as a means of eliminating these obstacles.

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(96) It is in the very nature of things that the good should ultimately triumph over the bad, that the true should dissolve the false. This understanding should bring him patience.

(97) A Kabbalist adept: "The neophyte who enters the portals becomes at once a victim of the malicious attention of Shaitans (demons) who plague him with a multitude of temptations and work on his mind. Rare is he who does not succumb."

(98) Whoever puts a moral purpose into life automatically lifts himself above the physical level of mere animality. For him begins a struggle between the slavery of sense and the freedom of enlightenment, between blind emotion and deliberate will, between inward weakness and inward strength. Henceforth, he seeks happiness rather than pleasure, the calm of a satisfied mind rather than the excitement of satisfied senses. If this is a stoic ideal, it is a necessary one, for he must conquer himself. He hates himself, and no man can live in peace with what he hates.

(99) The aspirant seeks to feel in his own life the same inner state which illuminated men have described as being in theirs.

(100) Being what it is, a compound of higher and lower attributes which are perpetually in conflict; the ego has no assured future other than that of total collapse. The Bible sentence, "A Kingdom divided against itself cannot stand" is very applicable to it: this is why the aspirant must take heart that one day his goal will be reached, even if there were no law of evolution to confirm it - as there is.

(101) To deny ~~him~~ ^{HIM} self is to refuse to accept ~~one~~ ^{HIM} self as ~~he~~ ^{he} is at present. It is to become keenly aware that he is spiritually blind, deaf, and dumb and to be intensely eager to gain sight, hearing, and speech. It is to realize that nearly all men complacently mistake this inner paralysis for active existence. It is restlessly to seek the higher state, the nobler character, a more concentrated mind: it is to be willing to withdraw from all that accumulation of memories and desires which ordinarily constitute the ego.

(102) When a man who is still in his pupilage deems himself to be wiser than his master, he is being led astray by the cunning flattery of his ego.

(95) It is in the very nature of things that the good should ultimately triumph over the bad, but the true should dissolve the false. This understanding should bring him patience.

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(102) "When a man who is still in his pupils' beams himself to be wiser than his master, he is being led astray by the cunning flattery of his ego."

(103) The illusions of sense produce the errors of mind. The attachments of flesh and the assertions of ego produce sins of the will. Hence, the philosophic discipline is prescribed to enable a man to overcome his errors, to turn away from the senses, to rise above his egoism, and to free himself from the lower feelings.

(104) The grim illusions of a man's dreaming nightmare cause him trouble and suffering so long as he accepts them as real. If he arouses himself and awakes, they are seen for the hallucinations they are. The disciple's long-drawn endeavors at self-arousal ~~through~~ the quest, meet with success when he knows and feels that waking life itself is like a dream, is after all only a thought that is taken up again and again.

(105) There are those who believe that the mystical surrender to God's will means that they are to sit with folded hands, inert and lethargic. They believe also that to cooperate with Nature, to alter or to interfere with it, is blasphemous. It is not for them to try to make other men better although they do try to make themselves better. Because they see that they can do little in every direction, they decide to do nothing ... The humility behind this view must be appreciated, but the rationality which it lacks may not.

(106) The aspirant needs, and must find, a steadiness of purpose which will carry him through all the wavering moods of emotion, through all the gloomy periods of discouragement.

(107) Smoking is a falsification of the natural instinct of the body to preserve its own inner cleanliness as well as an insult to its sensibility to irritating odors. If smoking is actually enjoyed as a pleasure, that merely shows how false have become the habits imposed on the body's natural instinct. He who desires to rid himself of the smoking habit must therefore restore the operation of this instinct. Among the various techniques that he will have to adopt, one is that of fasting. Short but regular fasts will help to purify him and give back what he has lost - the true instinct of the body and the senses. When this instinct is restored, the desire for smoking will begin to fall away of itself, and indeed an aversion to it will replace it.

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() Must his commitment to this path mean that he is to lose the faculty of enjoying himself? Certainly not! It is a mistake to believe that he is also committed to charmless surroundings, harsh manners and hard metallic ethics.

CHAPTER 1V

- (1) The true aspirant is never beaten until he admits it.
- (2) Never lose ~~your~~ secret dreams of spiritual attainment.
- (3) Learn to look on failure as one of ~~your~~ best teachers.
- (4) Perseverance has no eyes for difficulties nor ears for the cry of defeat. It anticipates success.
- (5) Is ~~your~~ will asleep at the wheel? Awaken it!
- (6) Press on, achieve, remembering - - -
- (7) and also in Christ's words, " Those who DO these things shall know my doctrine." The latter is a definite promise.
- (8) Mysticism is not a new creed which one slips on with the ease with which we slip on a new dressing gown; it is a LIFE.
- (9) We are our own enemies.
- (10) Fritter - - and ~~you~~ fail.
- (11) " The prize will not be sent to you. You win it," - - - says Emerson.
- (12) There are men and women who are stumbling through life, whose shoulders are bowed; whose eyes are down-cast, for them no star seems to shine.

And yet - - even for them there is hope, nobody has failed so completely but there is in this wonderful universe a faint ray of hope somewhere. It can be found if it is looked for. Failure should lead to a mental stock-taking. Why weep for past errors. ~~You~~ have made them, I have made them, and so has ~~your~~ next-door neighbor. Only the dead are insured against error.

- (13) Real opportunities have slipped by or out of our grasp and we have spent many years blaming these failures on everything and everybody excepting their rightful author, ourselves. Admit it and be finished with it. Smile at ~~yourself~~.
- (14) Tenacity of purpose is a characteristic of all who accomplish great things. Drawbacks cannot disgust him, labour cannot weary him, hardships cannot discourage him in whom the quality of persistence is always present. But to the man without persistence every defeat is a Waterloo.

(15) The lazy disinclination to meditate, and the emotional resistance to selflessness which obstruct his advance obstruct all other aspirants too. It may console him to know that they are general.

(15a) Some are not deterred by opposition or obstacles, but actually stimulated by it.

CHAPTER IV

(1) The first question is never asked until we
 have lost some sort of equilibrium.
 (2) Learn to look on failure as one of your best
 teachers.
 (3) The student has no special difficulties nor
 care for the way of looking at things. It is the student's success
 which will raise at the moment when it is
 - - - - -
 (4) The student is not a new creed which one signs on
 and the one with which he signs on a new dressing gown;
 it is a life.
 (5) There are two main things:
 (6) The first is - - - - -
 (7) The second is - - - - -
 (8) There are two main things which are standing through
 the world: there are those who are down
 and those who are up. It is not a matter of
 hope, but of action.
 (9) The first is - - - - -
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EL
(20) a) That a theme for meditation should be formulated in the interrogative is at once an indication that the kind of meditation involved is intellectual. What am I ? is a simple question with a complex answer.

(11) In this exercise you will repeatedly think of what you really are as distinct from what you seem to be. You will separate yourself intellectually, emotionally and volitionally - so far as you can - from your flesh, your desires and your thoughts as being objects of your consciousness and not pure consciousness itself. You will begin by asking yourself "Who am I ?" and, when you comprehend that the lower nature cannot be the real you, go on to asking the further question: "What am I ?" By such frequent self-studies and self-discriminations you will come closer and closer to the truth.

(12) "What I am able to do I do through the power that comes in the hour of morning quiet, waiting and watching for the voice of God." - Frank Buchman, founder of the Oxford Groups. It is a part of his daily program to awaken at an early hour from sleep and to devote sixty minutes or more to complete silence and mental rest. He claims that during this meditation he becomes aware of a diviner feeling than his own, which comes and issues its commands for the day.

(13) The advantages of pursuing the path of Jnana-Yoga, of an enquiry into Self are manifold. It starts from the standpoint to which we are accustomed, by taking self as we find it. It does not start from some divine Brahman whose existence is initially known to but one man in millions. (Since it is to be apprehended only in Samadhi). The enquiry into Self moreover accepts this world as real, and does not ask us to go against every attribute of common sense. It permits our minds to work along their natural lines of thinking. It follows the method most suitable to our Western Scientific minds viz. it works from the known to the unknown.

(1) (III)

This is what I will probably think in that
 you really are an idiot from what you seem to be. You
 will separate yourself intelligently, occasionally and
 occasionally - so far as you can - from your flesh, your
 senses and your passions as being pieces of your conscious
 self and not your consciousness. I will begin by
 calling yourself "I" as I do, when you comprehend that
 one term before coming to the "I" you, so as to make
 the further question "What is I?" as much freer
 self-questions and self-determinations you will come closer
 and closer to the truth.

(1) (III) What I am able to do through the power that
 comes in the form of hearing, seeing and touching
 for the sake of doing - I want to know, founder of the
 United Group. It is a part of his daily program to know

(1) (III)

(1) (III) The advantage of entering the path of sense-logic
 in an orderly way will be realized. It starts from the
 beginning to which we are accustomed by taking self as
 we find it. It does not start from some other person
 whose existence is entirely known to him as an in-
 tellect. I think it is to be remembered only in passing.
 The energy that self-governer acquires this would be real.
 and does not ask us to be against every attribute of sense
 sense. It wants our mind to work along their natural
 lines of thinking. It follows the method most suitable to
 our present intellectual state etc. It works from the known
 to the unknown.

(81-a) The answer to those who defend group work by quoting Jesus's single statement "Where two or three are gathered together in CHAPTER IV my name, there am I, in the midst of them, is that it contradicts his repeated statement, "The Kingdom of Heaven (o)

(82) - - cling by love to the real.

(83) He has to play the role of a humble penitent before grace is willing to manifest.

(84) Nature is my guru.

(85) The growth of character must keep step with the growth of reason and intuition.

(86) A true teacher must warn his followers against false expectations and irredeemable promises.

(87) It is an important part of his task to show men what their personal lives look like from an impersonal standpoint. Hence he points out the fallacy of their egotistic actions and the foolishness of their egotistic purposes.

(88) I may have a long way to go yet but I have at least found right direction.

(89) The first step is to become aware of the shortcomings in his moral structure.

(90) - - when the feeling of penitence becomes boundless.

(91) The farther we advance along this path, the less are we likely to manifest outbursts of anger, passion, lust, hatred and the like.

(92) He who knows the power of the spirit will not doubt this.

(93) It is at this stage that certain powers may manifest themselves in some students but not in all.

(94) ---- who have made a cult out of nonsense.

(95) The achievement may seem too hard but it is not too impossible. The best guarantee of that is the ever-presence within him of the divine soul itself.

(100) It is not enough to declare that you are seeking God. Have you examined yourself to discover whether you are seeking him honestly ?

(101) ---when his thought awakens to its unused powers.

(102) ---to discover new truths.

(103) peak after peak remains to be climbed.

(104) After this clinching enlightenment and matured development.

(105) Such a self-emptying.

(106) He should not attempt to go too far and too soon.

(107) Those who feel no call to develop themselves spiritually, no obligation to follow the quest, are nevertheless unwittingly doing both. Only - they are doing so at so slow and imperceptible apace that they do not recognise the activity and the movement.

"is within you" and is more likely to be interpolated than authentic.

(136-a) A condition ^{may} ~~come~~ when the appraisal of all that he has so far achieved is diminished in his own mind, and all that he has yet to achieve is grossly exaggerated. CHAPTER 1V

- (137) They could not deflect you from the true path on to the pseudo-path to which they try to allure seekers and which ends in disasters.
- (138) Progress is uneven.
- (140) Sound character provides a power for living.
- (141) Make sure what you really want before you go after it. The bitter experience in life is to find after years of effort that the thing you have gained is not the thing you want.
- (142) His commitment to the quest.
- (143) It is good to give an intellectual assent to these moral precepts, but it is not enough.
- (144) If he is determined to go on to the end, to let nothing turn him from this sacred purpose.
- (145) Such tension between conflicting loyalties becomes intolerable in the end.
- (146) Environment puts its own enslaving suggestions into the mind.
- (147) Form a plan of life and carry it out.
- (148) The quest must become the essential meaning of his entire life.
- (149) Those who seek the Overself must show themselves worthy of meeting her.
- (150) It is natural, yes, but it is not therefore desirable.
- (151) ---exposed to the suggestions of others and pressed upon by their influence.
- (152) ---seeking something fixed amidst the bewildering flux of modern life.
- (153) There is no easy progress.
- (154) What is the highest end of the life of man?
- (155) Only he who has securely established his own realization can safely guide others to theirs. Automatic progress on the quest can be guaranteed by nobody. Like all human enterprises it is subject to ups and downs.
- (156) But if destiny forces him against his wish to become a public figure, a
- (157) When the results are pleasant for the moment, we like to deceive ourselves. We like to put a pretty mask on an ugly passion, for instance, or wear a magnificent cloak around a wretchedly selfish act. But karma cannot so easily be deceived and works out its own results with time. And these depend not only on the appearance of what we are and do but also on the real character and hidden nature behind it.
- (157a) In their blind and groping way, the multitudes too are seeking this same goal that the philosophical students seek.

(127) They could not believe that the first path
 of the path-finder to which they lay to follow
 was the path of life in this world.

(128) The path-finder provided a path for living.
 The path-finder was the path-finder who led you to
 the path of life in this world.

(129) The path-finder was the path-finder who led you to
 the path of life in this world.

(130) The path-finder was the path-finder who led you to
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(131) The path-finder was the path-finder who led you to
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(149) The path-finder was the path-finder who led you to
 the path of life in this world.

(150) The path-finder was the path-finder who led you to
 the path of life in this world.

CHAPTER 1V

(241) When a man consciously asks for union with the Overself, he unconsciously accepts the condition that goes along with it, and that is to give himself wholly up to the Overself. He should not complain therefore when, looking forward to living happily ever after with a desired object, that object is suddenly removed from him and his desire frustrated. He has been taken at his word. Because another love stood between him and the Overself, the obstruction had to be removed if the union were to be perfected; he had to sacrifice the one in order to possess the other. The degree of his attachment to the lesser love was shown by the measure of his suffering at its taking away, but if he accepts this suffering as an educator and does not resent it, it will lead the way to true joy.

(242) If he makes sufficient advance, the time will come when he will look with horror and detestation upon the smug attitudes of his early spiritual life and the smug acts of his early spiritual career.

(243) As he climbs towards the ideal he finds himself drawing farther and farther away from his fellows who herd on the plains below. That which draws him to itself, also isolates him from others.

(244) There is this great paradox on the Quest: that the more the disciple obtains the power to bring about the fruition of his desires, the more he loses those desires!

(246) When the sense of his own imperfections, his own failings, so overwhelms him at times that he falls into deep depression, into gloomy despondency, it will help to weaken the ego's pride and conceit.

(246a) Depth comes with age. A man begins to see beneath the surface of life much more easily after the long educational course.

(246b) This applies equally to aspirants who have achieved some progress and to those who are taking their early steps.

(246c) The task is so great and the time available for it is so little, that he must needs guard his hours and choose his contacts if he hopes for success.

(246d) Such elevation of character and uplift of consciousness do not come easily. We have to work hard for them.

CHAPTER IV

(341) When a man consciously sets for action with the
Greatest, he unconsciously accepts the condition that
good along with it, and that is to give himself wholly
up to the Greatest. He should not complain therefore
when feeling himself as living happily ever after with
a desired object, that object is suddenly removed from
him and his desire frustrated. He has been taken at
his word. Good as another love stood between him and
the Greatest, the objection had to be removed if the
other were to be realized; he had to sacrifice the
one in order to possess the other. The degree of his
attachment to the lesser love was shown by the measure
of his suffering at the latter's loss, but if he accepts
this as nothing as an educator and does not resent it,

It will lead the way to true joy.

(342) It is also a kind of joy, the time will come
when he will look with horror and devastation upon the
good attachment of his early spiritual career.

(343) As he steps towards the ideal he finds himself
growing tender and softer every time his fellow the
good on the right before him, that which draws him to
itself, also induces him from above.

(344) There is this great matter on the quest:
that the more the spirit desires the more he brings
about the fruition of his desire, the more he loses
these desires.

(345) When the spirit of his own investigations, his own
findings, an organization at hand that he tells into
helpful activities, into every department, it will help
to weaken the ego's pride and conceit.

(346) Goodness, with the Atonement, is the best
means of life which man can find, the true spiritual
life.

(347) The spirit is really in distress and has realized
that he is in distress and is trying to find a way out
of it. The good is the way out, the best spiritual law is
to follow it, to give up his law and good to
the Good, it is the best for man.

(348) Good is the direction of character and will of consciousness
not do not come easily, he has to work hard for them.

CHAPTER 1V

(272) It is hard for the moderns to appreciate the Buddha's declarative sentences about the illusory goals of desire, hard to see that their years, when measured against Jesus' teaching, are often spent in futile activities, hard to understand with the mystics that they merely exist and do not really live.

(273) The truth is that nearly all aspirants need the help of expert human guides and printed books when they are actively seeking the Spirit and of printed books at least when they are merely beginning to seek.

(274) The entrance of a book of truth, or of a man bearing truth, into the aspirant's life will, at certain periods when he is ready and prepared for further development, be like turning on the light in a room to shut out the darkness.

(275) INTERIOR WORD. When he succeeds in penetrating the still depths of his being, another mind will appear to superimpose itself on his own, directing, teaching and inspiring him. It will speak to him out of the silence within himself yet it will not be his own voice. Its tone will be friendly and when he becomes familiar with it, he will know it to be none other than the voice of the Holy Spirit, the word of the Higher Self.

(276) It is not enough to repent today and forget tomorrow. Repentance should be a continuous attitude of heart until the thing repented of is expunged from it and gotten rid of.

(277) Life compels no one to enter upon this conscious Quest, although it is leading everyone upon the unconscious Quest. Even among the students of this teaching, not all are following the Quest, many are merely seeking for an intellectual understanding; their interest has been attracted and their curiosity aroused but they have not felt called upon to go any farther. This may be due to inner weakness or to outer difficulties or both. Such men and women do not have to pledge themselves to any moral tasks or mystical exercises. Nevertheless, their studies and reflections upon the teaching will not be without a certain value and will place them on an altogether different level from the unawakened herd which is bereft of such an interest.

(277-a) The desire to get to the goal in a hurry is pardonable and it is a fact that some advance by sudden revolutionary spirits, abrupt changes by dynamic will. But they are the very few. The others need to learn patience and perseverance.

CHAPTER IV

(375) It is hard for the ordinary to appreciate the
 teacher's exclusive knowledge about the history books
 of history, hard to see that their years, when measured
 against human knowledge, are often spent in futile
 activities, hard to understand with the feeling that
 they hardly exist and do not really live.

(376) The teacher is free nearly all equanimity need the
 help of expert human critics and critical books when
 they are especially dealing with the spirit and of printed
 books at least when they are merely pertaining to work.

(377) The existence of a book of truth or of a way
 leading into the spirit's life will, at certain
 periods, be in itself and prepared for further devel-
 opment, be the turning on the light in a room in that out-
 the address.

(378) The teacher's work is to succeed in penetrating
 the walls of the spirit, another which will appear
 to equal those it will be his own directing, teaching
 and inspiring him. It will total to him out of the
 spirit's own spirit, and it will not be his own voice.

(379) The teacher will be friendly and when he becomes familiar
 with it, he will have it to be more than the voice
 of the body spirit, the word of the inner self.

(380) It is not enough to repeat today and forever
 knowledge. Knowledge should be a continuous attitude
 of heart until the things revealed of its expanded form
 it and extend it all.

(381) The teacher is not to be when was this conscious
 work, although it is the living experience when the unconscious
 work. The teacher's work is this teaching, not all
 the following the book, but a living feeling for an
 individual and his own. Their interest has been the
 mind and their knowledge expanded by their own and felt
 of it upon the way. This may be due to their
 nature or to other causes or both. Each one has
 given to the world his own knowledge as well as his
 or general knowledge. Their interest, their studies and
 reflections upon the teaching will not be without a
 certain value and will show them as an individual
 of their level from the unexpanded heart which is partly
 of such a kind.

(382) The teacher is not to be in a hurry to be known
 and if it is a fact that some teachers by sudden revelation
 of their knowledge of spirits will, that they are the way
 and the way to learn teaching and development.

CHAPTER 1V

(278) This Symbol will become a focal centre in his mind for all those spiritual forces which he has to receive intuitively. From it he will get inspiration, to it he must give veneration.

(279) The Overself will take him at his word and will let his destiny bring him not only those experiences which he earns but especially those which he needs. If he comprehends this situation impersonally he will realise that he must welcome them all, and not single out the pleasant ones alone for his favor. All can become his teachers if he will let them, so all should be received rightly and attentively. Rebellion and resentment merely shut out the lesson they have to teach him: if he misses this lesson he will have to go through the same experience again at some future time and repeat the same suffering so needlessly.

(280) His attitude need not be utterly pessimistic. He may say to himself, "If I have made a mistake, very well; I am undergoing a process of spiritual trial and error. Some errors are inevitable, but I shall catch up with them, study them, understand their results and write their meaning and their lessons out of them. In that way they will become steps which I shall mount towards Truth. If I suffer calamities of my own making, I will stand aside, calm, impersonal and detached, and take the sting out of them by this ego-free attitude. In the long range point of view it is not what I want but what I need that matters; and if I need the correction of adversity or calamity it is better that I have it."

(282) As his strivings continue and his resolve deepens, his work on moral self-reeducation becomes energised and his character slowly changes for the better.

(283) With the onset of this overpowering sense of sin and in the hypercritical examination of conscience which it induces, he will react gloomily against and condemn severely his whole past.

(284) Even though he feels he is only a humble beginner, to keep the image of the goal before him will keep him from losing his humility and help him to achieve right direction. It will strengthen his aspiration, too.

(285) He should pray to become utterly possessed by that other presence which he feels at times.

(286) Desire only to be desireless. Be detached even from ~~your~~ efforts to be detached. It does not seem humanly possible to follow such rules.

(287) What he experienced in those quietly rapturous moments is to be used as a standard of comparison with what he experiences in everyday life. This will teach him, better than guides or books. It will show him his spiritual shortcomings and give him his right direction.

(288) He is humbler now and has given up the extravagant hope of achieving the ultimate.

(289) It is a brave struggle for freedom, a noble refusal to be the ego's puppet or the animal-self's victim, a fine resolve to win strength from weakness.

(290) This remains true at every level of spiritual effort.

(291) So long as we are independent of everybody for our happiness, so long will there be nobody who can hurt us.

(292) An Ideal to raise him beyond himself.

(293) At no level of his spiritual development needs a man leave off the custom of prayer. The religious devotee, the mystical meditator, the metaphysical thinker and the integrated philosopher alike need its fruits.

(294) He can no more help being on the quest than he can help being on this earth. The hunger to know the inner mysteries of life, and the aspiration to experience the Soul's peace and love will not leave him alone. They are a part of him, as hands or feet are a part of him.

(295) Now, in middle-age, the errors of my published work have become discernible. Among others, I have made the quest's goal far too near, its achievement far too easy and the quest itself far too short. The conception of that goal which I have formulated is true enough, the reminder of a divine existence which I have given humanity is something to flatter oneself about, but the way of realization calls for efforts so superhuman that few people would ever have turned to it if my literary picture had been more faithfully drawn.

(295-a) In the case of the man who is past his novitiate, who understands the teaching and has established himself in its practice, such warnings are not needed.

(188) He should give to become widely possessed

by that other person which he feels at times.

(189) Better only to be detached. He detached

even from your efforts to be detached. It does not

seem humanly possible to follow such course.

(190) That is experienced in those utterly righteous

moments is to be used as a standard of comparison with

what he experiences in everyday life. This will teach

him better than books or books. It will show him

his spiritual shortcomings and give him the right

direction.

(191) He is troubled now and has given up the

attainment hope of achieving the ultimate.

(192) It is a brave struggle for freedom, a noble

and yet to be the one's part of the animal-self's

struggle, a fine resolve to win strength from weakness.

(193) This remains true at every level of spiritual

struggle.

(194) So long as we are independent of everybody for our

enrichment, so long will there be nobody who can hurt us.

(195) An ideal to raise the human ideal.

(196) At no level of his spiritual development needs

a man leave the center of himself. The religious

desires, the spiritual methods, the metaphysical

theories and the intellectual disciplines all lead to the

center.

(197) He can no longer help but on the great that he

can help on this earth. The hunger to know the

inner meaning of life, and the aspiration to

transcend the finite, these are what will not leave

him alone. They are a part of his nature as long

as he is alive.

(198) For in this life, the at heart we published

and have been disappointed, that is where I have made

the great goal for the world, the attainment for the

world and the great goal for the world. The conception

of that goal which I have formulated is true enough, but

perhaps of a higher nature which I have given immutably

is something to think about, but the way of

realizing it is far different to what I have

realized and been more fully aware.

(199) In the case of the world, I am the spiritual, the

spiritual, the spiritual, and the spiritual, the spiritual,

the spiritual, the spiritual, and the spiritual, the spiritual,

the spiritual, the spiritual, and the spiritual, the spiritual,

the spiritual, the spiritual, and the spiritual, the spiritual,

the spiritual, the spiritual, and the spiritual, the spiritual,

the spiritual, the spiritual, and the spiritual, the spiritual,

CHAPTER 1V

(296) What actually happens in the psyche of the aspirant to bring about such a transformation of his character and capacities ? Philosophy has penetrated this mystery.

(297) When the interest in philosophic teaching no longer springs out of light curiosity but out of deep need the desire to embark actively on the philosophic life will inevitably follow.

(298) The aspirant who complains that he has no time for the meditations and studies of the Quest, should first make sure that this is so. Is he allowing mere trivialities to drain his energy ? Is he unwilling to sacrifice non-essential social obligations which eat up his time ?

(299)

(300) In these retreats men are protected from outward temptation. This has a certain value. But they are not protected from the inward temptations by memory, imagination and personal tendency.

(301) Because mentalism is to become a vivid fact for him and not remain a mere theory, the advanced disciple will have to convert his joys and agonies into real-seeming dream-stuff. And he will have to achieve this conversion by the power of his own hard will and his own keen understanding. The higher self may help him do this for he may find that some of the deepest sorrows which befall him are of a special kind. They may be extremely subtle or strikingly paradoxical or tremendous in vicissitudes. For instance, he may be estranged in the most poignant way from those dearest to him, from the master he reveres, the friends he needs, the woman he loves. He may be permitted to meet them in the flesh only briefly and only rarely so that he will seek compensation by learning the art of meeting them often and long in thought. If these inner experiences can utterly absorb his imaginative attention, they will come to seem as actual as outer ones. If the capacity to introspect be united with the capacity to visualize in this intense way, the result will be astonishingly effectual. Thus he comes in time to see the Mental as Real. Thus he lifts himself from a lower point of view to a higher one. Thus he thoroughly overcomes the extroverted materialism of ordinary human perception.

CHAPTER IV

(208) That actually happens in the passage of the
applicant to bring about such a transformation of his
character and capacities? Philosophy has generalized
this mystery.

(209) When the student is philosophically feeling an
inner struggle but of light intensity but out of deep
need the teacher is usually active in the philosophy's
life will inevitably follow.

(210) The student who complains that he has no time
for the meditation and study of the text, should
first make sure that this is so. It is allowing more
realization in their life energy? Is he willing to
sacrifice non-essential social obligations which get
up his life?

(211) In these respects we are protected from over-
realization. This has a certain value. But they are
not protected from the human temptations by mystery,
moralistic and materialistic temptations.

(212) Because realization is to become a vivid fact for
his and not remain a mere theory, the student should
will have to convert his "I" into "we" and his
sacred inner world. He will have to realize this
conversion by the power of his own will and his
own inner responsibility. The teacher will help him
to this by the use of the deepest

exercises which will give him a special kind. They
will be extremely simple or extremely complicated or
transformed in realization. The teacher will help
achieve the inner transformation by these means
to the end that the student will be able to reach
the inner realization. He will be able to reach that
in the end only by his own will and inner energy so that he
will not be deceived by the use of knowledge.

inner effort and inner realization. If there is inner
realization, the inner realization will be
one to give an inner realization. If the energy to
inner realization is used with the energy to realize in
this inner world, the result will be extraordinarily
effortless. The inner energy is the key to see the inner as
well. The inner realization is a lower point of view
to a higher one, thus the energy is transformed into
inner realization of reality beyond the physical.

(302) At first this humbling sense of his own sorry insufficiency will overwhelm him. He sees himself at his worst. Remorse for the past, anguish over the present, hopelessness for the future will momentarily blacken his outlook. This is a necessary step in the purificatory movement of his quest.

(304) The forming of a good character is the beginning, the middle and the end of this work.

(305) The journey from a passionate love to a pure friendship is a hard one. But it must be made.

(307) The lower self may periodically revolt. He cannot guarantee its obedience. What use then the taking of vows faithfully to perform such obedience ?

(309) Many seekers through following such self-styled teachers have either remained stationary or gone astray altogether.

(310) ---the impact of his environment on himself.

(311) He must become a vigilant critic of his own blemishes. He lives in danger so long as he is blind to them.

(312) If he is really sincere about the quest he will always be prepared to accept criticism and not resent it.

(313) Indeed, nothing that exists can be really devoid of feeling --- even metallurgists know that metals get 'tired' and thus evidence feeling --- how much more so should this be true of any human being, however exalted be his experience ?

(314) Dawn fill the sky with beryl signals of hope.

(315) He will be tormented by unrealized ideals.

(316) His mistake is to concentrate frantically on a single quality and then frenziedly carry it to excess. Thus he disturbs social balance and warps personal outlook.

(301) As first this handling of his own story
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(302) The finding of a good answer is the beginning
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(303) The lower half way authoritatively reveals the
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(304) The lower half way authoritatively reveals the
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(305) The lower half way authoritatively reveals the
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(308) The lower half way authoritatively reveals the
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(309) The lower half way authoritatively reveals the
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CHAPTER 1V

(323) From the time when he begins to take instruction from his teacher, the disciple also begins a period of probation in his inner career and of separation from his inner weaknesses. The probation will enable him gradually to show forth all the different aspects of his personality, it will indicate how receptive he really is to the teacher's influence. During this process qualities which are lying latent beneath the surface will arise above it; situations will arrange themselves in such a way as to force him to express them. In short, what is hidden will become open. Thus he will be given the chance to look to his moral foundations before he advances to the intensive mystical training which places hidden power and hidden knowledge in his hands. Without first getting such a foundation, he who gets possession of these powers may soon fall into overpowering temptations, with disastrous results to himself and others. The inner conflict which results from the probation will force him to face himself, to look at the weaknesses which are present within him and to try to conquer them. If there is no other way to get him to do so then he will have to take the way of suffering their consequences so as to have them brought home to him. Such a phase of the disciple's career will naturally be filled with strains for himself and with misunderstandings about himself. The term of probation is a period of severe trials and strong temptations. However the principle of probation is a sound one. Out of the vortex of its tests and stresses and upheavals, he has the chance to emerge a stronger and wiser man.

(324) Modern man does not welcome these frigid self-disciplines, does not want to pay for intangible dreams with such tangible things.

(325) Grace: An ancient Chinese mystical text says: "Heavenly Being has no favourites. It gives to all worthy men without distinction.

(326) A word, a phrase, a sentence or a paragraph may be enough to awaken a hundred sleeping minds.

(327) The mind which is purified from desire may easily be calmed. The mind which is calmed may easily be abstractly concentrated. And, concentrated, it may then easily be turned upon itself.

CHAPTER IV

(192) From the time when he begins to learn
 instruction from his teacher, the student also begins
 a period of instruction in his inner nature and of 200-
 exercises from his inner nature. The instruction will
 enable him gradually to bring forth all the different
 aspects of his personality. It will indicate how
 receptive he really is to the teacher's influence.
 During this process, qualities which are latent
 beneath the surface will come about in the student
 will exercise themselves in such a way as to force him
 to express them. In short, what is hidden will become
 open. Thus he will be given the power to look to
 the inner foundation before he attempts to be in-
 duced outwardly. This will be done by means of the in-
 duction knowledge in his hands. Without first getting
 such a foundation, he who attempts to do
 exercises may soon fall into overpowering conditions
 with his strong points to himself and others. The
 inner qualities which develop from the instruction will
 force him to look inwardly to look at the weaknesses
 which ~~are~~ ~~in~~ ~~his~~ ~~and~~ ~~to~~ ~~try~~ ~~to~~ ~~conquer~~
 them. It means in no other way to put him to do so
 than he will have to take the way of suffering their
 consequences so as to have their strength flow to him.
 Such a stage of the student's career will naturally
 be filled with struggle for himself and with discen-
 dering about himself. The term of instruction is a
 period of severe trials and strong temptations. However
 the outcome of instruction is a great one. Out of the
 words of the teacher and student and upwardly, he has
 the chance to receive a stronger and wiser man.
 (193) Before he has had these trials and
 discipline, he is not fit for instruction. He must
 with such training. (194) (195) (196) (197) (198) (199) (200)

CHAPTER IV

- (328) Men do not become mystics by joining a society or entering a monastery.
- (329) Every man without exception is under the will of a higher power, dependent on it and subject to the discipline of events imposed by it.
- (330) Philosophy stresses the need of development being individual. Students of other teachings may grow in groups, but not of philosophy.
- (331) The trials which assay the aspirant's real worth, the evil forces which assail him and rouse his lower nature, are parts of his experience.
- (332) Whilst men are imperfect and whilst power makes them drunk, it is foolish to entrust the government of any religious institution, any religious organization or any human life to a single man.
- (333) The path from aspiration to realization is a long one. A man must indeed give his life to it.
- (334) He has first to clear the way for mystical experience by calming and purifying the mind.
- (335) There is no quick short route to this inner state. Time and trouble are demanded from nearly every one who seeks the way to it.
- (336) In that moment his understanding attains sudden clearness.
- (337) We are called to prayer because we can achieve no success, whether in human life or in the spiritual quest without seeking and gaining divine help.
- (338) Humbly recognizing our dependence on it, we must open our minds and offer our hearts to God.
- (339) We are to discipline, and when necessary abstain from satisfying, the lower impulses of our nature because we are to cultivate its higher intuitions. For the clamant ~~voice of~~ the one drowns the soft whisper of the other.
- (340) The impulses which arise within and the temptations which come from without may attack his peace. If he would keep it, he must overcome the desire to gratify the one and yield to the other.
- (341)

CHAPTER IV

(328) Now do not become excited by joining a
 society or entering a monastery.
 (329) Every man without exception is under the will
 of a higher power. Depend on it and submit to the
 discipline of gentle treatment by it.
 (330) This power attains the goal of development
 before itself. Students of every country may
 turn to Ganga, but not to philosophy.
 (331) The trials which come the student's way
 will, the will power which gives him and tones his
 inner nature and parts of his experience.
 (332) What can we expect and what power make
 them? It is looked to within the government
 of our religious institutions and religious organizations
 or any power like a miracle.
 (333) The path from aspiration to realization is a long
 one. I can not suggest the way to it.
 (334) He has first to clear the way for spiritual
 progress by gaining and purifying the mind.
 (335) There is no path that leads to this inner
 state. The way itself is revealed from within.
 (336) Every one who seeks the way to it
 (337) In that moment his whole nature attains sublimity
 (338) He was called to prayer because we are seekers
 no longer. He is in our life as in the spiritual
 quest without seeking and gaining through him.
 (339) Hindu religion is an experience in it, we must
 own our share and all our energies to it.
 (340) He is no idealist, and when necessary stands
 firm realizing the inner nature of our nature.
 (341) Because we are so divided by these institutions,
 for the inner voice alone we know the will power
 of the order.
 (342) The discipline which gives within and sets
 realization within comes from within the spirit of his
 nature. If he would keep it, he must overcome the
 desire to realize the will power of the order.

CHAPTER 14

(383) It is hard to follow such self-denying doctrines, harder still to follow them alone and unhelped.

(384) To give up values held so dear by so many is not easy.

(385) He must lay a proper moral foundation for his efforts in meditation. Otherwise they may bring loss and not gain.

(386) Quite often, the aspirant will not be aware how far he has grown in virtue until some crucial test arises in the sphere of everyday living. Then, to his surprise and pleasure, he may note the ease with which he passes it.

(387) He will draw from such reading the incentive to keep on with his quest and the courage to set higher goals.

(389) People with acidulated tempers or gross selfishness, with serious neuroses or wild hysterias, are required to improve themselves until they are sufficiently changed, before attempting to penetrate the deeper arcana of meditation. For the result would be morally or intellectually harmful to them. Yet it is unfortunately the case that so many among those attracted to mysticism are psychoneurotics. It is worse still when they are half-educated persons. They are often incapable of absorbing its moral disciplines, or unwilling to do so. The well-educated, who might be expected to be more balanced, are also more sceptical of it.

(390) While philosophy does not agree with total retirement from the world, it does accept the need of periodic release from the activities and pressures of society.

(391) No aspirant is or can afford to be really indifferent towards the result of his endeavours. Therefore the Gita counsel must be liberally and not literally interpreted.

(392) The place to look for the cause of most of his troubles lies in himself, not in his neighbors or contacts. To complain about other people is a waste of time.

(392a) What is too much for one individual is too little for another. No universally applicable prescription can be given to suit everyone alike.

(392b) The prudent man keeps his knowledge to himself at times.

CHAPTER IV

(385) It is hard to follow such self-doubting
 behavior, but it will be followed them along and
 unhelpful.
 (386) To give up values held to dear by so many is
 very easy.
 (387) He must lay a proper moral foundation for his
 efforts in education. Otherwise they may bring loss
 and not gain.
 (388) Under stress, the experiment will not be aware
 how far he has come in virtue until some crucial
 test arises in the sphere of everyday living. Then,
 to his surprise and pleasure, he may note the ease
 with which he passes it.
 (389) He will draw from such reading the incentive
 to keep on with his quest and the courage to not flinch
 at loss.

(390) People who calculated the loss of great selfish-
 ness, with various nervous or with hysterical
 reaction to improve themselves will not give satisfaction
 beyond what is necessary to maintain the degree
 of their education. For the result will be morally
 or intellectually harmful to them. For it is unproductive
 the fact that so many young people are turned to practical
 and psychophysical. It is worse still when they are
 self-directed persons. They are often incapable of
 abandoning the moral idealism, or unwilling to do so.
 This self-centeredness, which might be expected to be more
 defeated, was also more successful of it.
 (391) The experiment does not agree with itself
 and the world. It does accept the need of
 positive release from the activities and pressures of
 society.

(392) To experiment is to act as if it were really
 that which is the truth of his experiments.
 Therefore the idea cannot want to liberally and not
 liberally interpreted.
 (393) The time is long for the cause of most of his
 trouble lies in himself, and in his habits or conduct.
 To complain about other people is a waste of time.
 (394) For such for one individual is too little
 for another. A universal prescription can
 be given and everyone alike
 (395) He will draw from his knowledge to himself
 at least.

From V

CHAPTER IV

(375) It is a grave misconception to regard the mystical progress as passing mostly through ecstasies and raptures. On the contrary, it passes just as much through broken hearts and bruised emotions, through painful sacrifices and melancholy renunciations.

(376) The quest is unattractive to sinners and unnecessary to saints. It is for those who are not wholly indifferent to worldly desires nor yet too strongly attached to them.

(378) The best of all possessions is to have this inward and secret possessionlessness.

(379) If his experiences are sufficiently numerous and sufficiently varied, this rosy-colored optimism about human nature will be drained out of him. He will slowly lose the naive belief in the possibility of creating a social kingdom of heaven on earth, in the utility of organizing an association of spiritually-minded people, in the dream of achieving unity and harmony amongst them, let alone amongst humanity in general. He will see that innate psychic attractions and repulsions are implanted in us by Nature, that uncrossable differences of mentality and outlook are fashioned in us by development and that although misunderstanding, friction and hostility may be kept out in the beginning, they cannot be kept out in the end. He will decide that heaven can only be internal and that the quest can only be individual.

(380) Such experiences which befall him are not accidental. They are timed and shaped to test him, to ferret out his weaknesses and to show forth his strength. It is right that he shall know himself and hence understand why certain prizes are withheld from him or others are granted to him.

(382) The quest will uncover the weakest places in his character, one by one. It will do so either by prompting him from within or by exposing him from without. If he fails to respond to the first way, with its gentle intuitive working, he must expect to endure the second way, with its harsh pressure through events. The only protection against his weaknesses is first: to confess them and then; to get rid of them.

(383) It requires more than ordinary perseverance to work so long for so far-off an objective.

CHAPTER IV

(375) It is a grave misapprehension to regard the
physical process as passing mostly through conscious
and voluntary. In fact, it passes just as much
through broken habits and buried emotions through
certain conditions and relatively unconscious
(376) The quest is unattainable for others and un-
necessary for certain. It is for those who are not wholly
inclined to worldly desires nor yet too strongly
attached to them.

(377) The quest of all possessions is to have this
found and secure possession numbers.
(378) If the experiences are sufficiently numerous and
sufficiently varied, this quest-oriented attitude about
human nature will be directed out of him. He will slowly
lose the naive belief in the possibility of creating a
social kingdom of heaven on earth, in the ability of
creating an association of idealistic-minded people,
in the dream of land, river unity and human progress and
in the quest for human perfection. He will see that
human psychic structure and nature are not implanted
in us by nature, but are man-made differences in complex
and out-of-control by development and that
although man-made differences in feeling and possibility may be
lost out in the beginning, they cannot be kept out in the
end. He will decide that heaven can only be internal and
that the quest can only be individual.

(379) Such experiences which define him are not considered
they are aimed and geared to lead him, to tempt and his
experiences and to show him the way. It is right
that he will know himself and know understand why
certain things are withheld from him or others are granted
to him.

(380) The quest will cover the widest places in his
consciousness and by one. It will be an effort by bringing
his from within or by exposing his from without. It is
his quest to the inner world, with its psychic nature
his quest to the outer world to secure the second way, with
its psychic nature. The only protection
against his quest is to look on content than and that
to get rid of them.

(381) If content was then ordinary preservation
to work so long for so far-off an objective.

Chapter IV.

(412) There is a power in inspired writings and authoritative revelations not only to work upon the minds and hearts of their readers like many other books but also to work upon their intuitive natures. This is a far more valuable service than providing information or stimulating emotion. They start a process of fruitful thought or give glimpses of hitherto unperceived truth or formulate clearly and decisively what has been half-felt and vaguely-known.

(413) The disciple must learn to look upon the experiences and events of his life as constant training toward his high goal. He will need to use all this material - the good and the bad - the pleasant and the unpleasant - in the work upon himself.

(414) The disciple who wishes to make real progress must attack, weaken and ultimately destroy certain bad traits of character. Among them is the trait of jealousy of his fellow disciples. It is not only an unpleasant thought but may also end in disastrous consequences. It often leads to wrathful moods and raging spells. It not only harms the other disciple but always does harm the sinner himself. It is caused by an unreasonable sense of possessiveness directed towards the teacher which does not understand that love should give freedom to him, not deny it to him.

(417) A mystical phenomenon which may develop out of this communion with his "holy ghost" is that of inspired writings, Helpful teachings that will be addressed to humanity in general or to the few seekers in particular may come through his pen. Or guidance in his personal life and instruction in his spiritual life may be addressed to the writer himself through occasional notes. In most cases the words will be impressed spontaneously upon his mind as though telepathically received from the dictation of his unseen but much-felt other self. In some cases, however, his hand and pen may move across the paper by automatic compulsion at a high speed, his mind being forced to move as quickly. He will then distinctly feel that he is merely an instrument which is being used to produce this inspirational script.

(418) If the ego cannot trap him through his vices it will try to do so through his virtues. When he has made enough progress to warrant it, he will be led cunningly and insensibly into spiritual pride. Too quickly and too mistakenly he will believe himself to be set apart from other men by his attainments. When this belief is strong and sustained, that is when his malady of conceit calls for a necessary cure, a pit will be dug unconsciously for him by other men and his own ego will lead him straight into it. Out of the suffering which will follow this downfall, he will have chance to grow humbler.

(419) If the seeker finds himself called upon by his higher ideals or by the necessities of his quest, to make a decision involving financial sacrifice to the point of leaving himself with insufficient resources, he need have no fear about the ultimate issue. His higher self will permit him to fall into grievous want only if such a condition is really essential to the particular phase of spiritual discipline his ego needs just then. Otherwise it will use its power to protect him and to compensate him, for it can always adjust financial conditions more favourably by releasing portions of good karma to ensure his support.

(420) He will reject the rigidity of these organizations and hold himself independent.

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icient

(420) The story of King Janaka's initiation by the Sage Astavakra illustrates a condition similar to that of Socrates caught by the flash during a military campaign and standing still throughout a day and night in its spell. Astavakra took Janaka to a forest for this initiation, Janaka riding horseback and Astavakra walking alongside. When they reached the spot selected, Astavakra told Janaka to dismount. Janaka began to do so. When halfway through the act of dismounting, he was caught by the flash. One leg was raised above the gorse's back whilst the other rested in the stirrup. So he remained for some days. His Queen sent attendants to search for him and they brought him home to the palace, still transfixed in the same attitude, was put in the bed still in the same posture. Astavakra was called and he bade Janaka awake, which he did and became bodily normal again. Thereafter he was a fully enlightened rishee. This does not mean that everyone who once glimpses the flash thereafter becomes permanently enlightened. Most do not, for it depends partly on their previous karma and present tendencies whether they can remain permanently in the light or drop out of it again. But it illustrates the swiftness with which it dawns and the need of recognition, surrender and union with it.

(421) The machinery and the method, the technique and the process tend to become all-important in our eyes but the truth is that the attitude and ideal, the spirit and heart behind them are even more important.

(424) The vision of the world and the understanding of life which he receives from the lips or books of others, will never be so true nor so real as that which he makes his own. What shall it profit a man if he hear a thousand lectures or read a thousand books but hath not found his Over-self? The student must advance to the next step and seek to realize within his own experience that which is portrayed to him by his intellect. And this is possible only by his entry upon the Quest.

64
(425) Just as a blind person suddenly recovering his sight is carried away by a rush of joy, so the mystical neophyte suddenly recovering his spiritual consciousness is carried away, emotional ecstasy. But just as in the course of time the former will become accustomed to the use of his sight and his joy will subside, so the latter will find his ecstasies subside and pass away. His endeavours to recapture them prove fruitless because he it is in the nature of emotion that it should suffer a fall after it enjoys a rise.

(426) It is tantalisingly hard to effect the passage from the lower to higher state. For between them lies an intermediate zone of consciousness which possesses an ensnaring quality and in which the ego makes its last desperate effort to keep him captive. Hence this zone is the source of attractive psychic experiences, of spiritual self-aggrandisements, of so-called messianic personal claims and redemptive missions of great truths cunningly coalesced into great deceptions.

(427) They will be fortunate indeed if their spiritual longings are satisfied without the passage of many years and the travail of much exploration. They will be fortunate indeed if pitying friends do not repeatedly tell them with each change and each disappointed pulling-up of tents, that they are pursuing a mirage.

(428) If the whole truth is to be discovered, the whole being must be brought to its quest. If this is done, philosophy will be lived as well as known, felt as well as understood, experienced as well as intuited.

(429) Those first appearances of the soul's presence must be carefully guarded and assiduously nursed. They are symbolised by the Christ-Babe which has to grow until it is mature in virtue and wisdom.

(481) The vision of the world and the under-
standing of life which he receives from the lines
or books of others will never be so true nor so
real as that which he meets in his own. What shall
it profit a man if he hear a thousand lectures or
read a thousand books but does not learn his own
self? The student must advance to the next stage
and seek to realize within his own experience
that which is portrayed to him by his instructor.
And this is possible only by his entry upon the

(482) Just as a blind person suddenly recovering
his sight is carried away by a rush of joy, so
the mental recovery suddenly recovering his
emotional consciousness is carried away emotionally.
But just as in the course of time the
joy will become accustomed to the use of his
sight and his joy will subside, so the latter
will find his emotional ardor and pass away. His
endeavour to recapture those peaks fruitless be-
cause as it is in the nature of emotion that it
should suffer a fall after it enjoys a rise.

(483) It is essentially hard to effect the
change from the lower to higher state. For as
long as the mind is in a state of confusion
and which contains an emotional quality and in
which the two have the least possible effort to
keep the ego active. Hence the source
of all these psychic experiences of spiritual
self-arrangements, of so-called mysticisms
paradoxical and metaphysical, is a state of great
confusion and is confined into great obscurity.
They will be fortunate indeed if they
escape further and realize without the
experience of many years and the travail of much
exploration. They will be fortunate indeed if
they find a way out of this confusion and into
clearness and each dispassionate willing-ness
to let the ego be a witness.

(484) If the whole truth is to be discovered,
the whole truth must be brought to its end. If
this is done, philosophy will be found as well as
known, felt as well as understood, experienced as
well as intellectual.
(485) These last experiences of the soul's
progress must be carefully sought and attained
personally. They are excluded by the dual-
istic approach to know until it is known in
virtue and wisdom.

(19) Humanity will not be saved in groups or by organizations. It will be saved individual by individual.

(20) Is the Divine so indifferent to human supplication, so callous before human despair, as it seems to be? Is the divine Mercy an illusory product of wishful thinking?

(21) To the groping aspirant, a true Master must ever be both the Symbol of the divine existence and the Channel of its power.

(22) This eagerness to become a disciple and learn truth is the first necessary qualification. Without it nothing can be done, with it everything will come naturally in automatic response from the Overself.

(23) The first stage is negative and preparatory. It is to get out of the animal-passional forces and lower emotional complexes which make him so largely a creature of this earth. Caught in the meshes of his lower nature as he is, he must first free himself from them sufficiently to safeguard the work in mystical meditation from becoming a source of self-injury and social danger.

(24) If a man is strongly egoistic and arrogantly self-opinionated, if he lacks humility even when he approaches a Master, then he can not only not follow the path but he must circle around looking for its gate. Such a man, uneducable and unteachable, is unfit for the path of discipleship. Life is the only teacher he is ready for. It is intelligent enough to bring him exactly the kind of experiences he needs—crushing disappointments, frustrations, humiliations and disasters.

(25) The secret of self-mastery through the discipline of conduct and action is not in a few efforts of the will but in a few hundred efforts. The will's power over the body grows only by its repeated use, its recurring exercise.

(26) The aspirant need not confine himself to any single approach, leaving out all the others. His greatest success lies in using and balancing the different techniques.

(19) Humanity will not be saved in groups or by organizations. It will be saved individually by individual.

(20) Is the Divine so indifferent to human application, so callous before human despair, as it seems to be? Is the Divine Mercy an ill-considered product of wishful thinking?

(21) To the greatest extent, a true Master must ever be both the Symbol of the divine existence and the Channel of its power.

(22) This earnestness to become a disciple and learn truth is the first necessary qualification. Without it nothing can be done, with it everything will come naturally in automatic responses from the Overself.

(23) The first stage is negative and preparatory. It is to get out of the animal-passional forces and lower emotional complexes which make him so largely a creature of this earth. One must first free himself from them sufficiently in the meshes of his lower nature as he is, he from becoming a source of self-injury and social danger.

(24) If a man is strongly egotistic and arrogantly self-opinionated, if he lacks humility even when he approaches a Master, then he can not only not follow the path but he must circle around looking for it later. Such a man, uneducated and unteachable, is unfit for the path of discipleship. It is the only teacher he is ready for. It is intelligent enough to bring him exactly the kind of experiences he needs—crushing disappointments, frustrations, humiliations and disasters.

(25) The secret of self-mastery through the discipline of conduct and action is not in a few efforts of the will but in a few hundred efforts. The will's power over the body grows only by its repeated use, its recurring exercise.

(26) The aspirant need not confine himself to any single approach, leaving out all the others. His greatest success lies in using and balancing the different techniques.

- () It is not easy to cultivate sensitivity without cultivating softness at the same time.
- () The quest, once begun, is CHAPTER 14 never really forsaken. Despite all lapses, ~~failures~~, abandonment the quester has to return to it again.

(26) Carlyle tells us that history is just the biographies of great personalities. These great ones are usually of the inspirational type - - they are geniuses - - are the creators, the initiators, the beginners of new enterprises.

(27) When a man falls away from the false standards set by materialism, he falls into conflict with the crippling conventions of his time.

(28) Within ~~you~~ is mastery, within ~~you~~ is colossal power - - but ~~you~~ have not yet touched it. However puny ~~you~~ are today ~~you~~ can still be greater. However little ~~you~~ have so far accomplished ~~you~~ can still do big things.

(29) This is the magic talisman which will strengthen and save ~~you~~, even though ~~you~~ go down into Hades itself - this faith and love for the inner self.

(30) Aspiration seeks its proper level. Rising waters are difficult to dam.

(31) Time takes its toll with remorseless hands.

(32)

(33) Spinoza pointed out that men only believe such ideas to be true as they act upon. What they say or write about their beliefs is of little account according to this reckoning.

(34) It is the attitude which is all important.

(35) Difficulties are always within ~~your~~ skull. Unless ~~you~~ can conquer them in there ~~you~~ will never conquer them outside.

(36) We may well look with envy upon the life of Ralph W. Emerson, for he was a man whose course conformed perfectly to the doctrines which he taught. We may have seen high truths, in our moods of vision, and often written them down, but how to bring an unwilling heart and rebellious body to their subjection is ever a problem to us. (36a) He feels lost, becomes fearful, reproaches himself with sins fancied or real, and thinks that he is now permanently estranged from God as a punishment. Such is the "Dark Night".

(36-b) The goal is far off, it is true but nevertheless, it is reachable by those who will make the requisite effort to overcome self.

CHAPTER 19

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 founders of new religions.
 (26) When a man takes away the false standards
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New (4)

(1) His spiritual career will be a mixture of success and failure in varying proportions and his progress will be erratic and spasmodic. At times the ideal may seem closer but at other times, and more often, it may seem farther away or even lost altogether. But to become obscured is not to become lost.

(2) He must honestly confess his failure and humbly admit his deficiencies.

(3) To attain relief from the ego is possible to all aspirants at times and for limited times, but to shed it altogether is possible only to the rare few who stand upon the verge of sage-dom.

(4) Has he entered on a quest impossible of fulfilment, ventured after a vision that is beyond him?

(5) He will not arrive at such a far goal without infinite patience, constant discipline and much knowledge.

(6) The traveller on this quest is a man who uses his consciousness and his will to better his character and purify his heart.

(7) He must be prepared to accept an appalling loneliness if he wishes to walk this path. But the loneliness will be limited to his novitiate. For a new presence will slowly and quietly enter his inner life during its advanced stage.

(8) Changes of occupation and business may not get him anywhere but what is valuable at this stage is getting some sort of varied general experience. Its chief importance is its effect on his character, its capacity to make him a bigger and better man.

(9) If aspiration flies too high, and ambition is somewhat blind, failure may be the inevitable lot.

(10) At first he will find within himself only a tiny spark of divinity. He will next have to strive to kindle this spark into a flame.

(11) He has not only to separate himself from his own lower principles but just as much from other peoples' when he is in contact with them.

(12) When the finite life surrenders to the infinite life, when it gives up self-will and

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Cont.

(IV)

(12) earthly attachment for the sake of finding what is beyond self and earth, this unique experience comes to it. Everything is asked from it but everything is then given to it.

(13) The humility needed must be immensely deeper than what ordinarily passes for it. He must begin with the axiom that the ego is ceaselessly deceiving him, misleading him, ruling him. He must be prepared to find its sway just as powerful amid his spiritual interests as his worldly ones. He must realise that he has been going from illusion to illusion even when he seemed to progress.

(14) The years should bring him a loftier perception of truth, a passage from his initial darkness into a clearer noon-day light.

(15) The yogi seeks harmony of self with the Supreme. He embraces a discipline to attain it. This discipline consists of asceticism and introspection, solitude and concentration, inward prayer and aspiration.

(16) Even if progress be disappointingly slow, still the important thing is to have one's feet turned in the same direction that evolution is forcing one to take. For a contrary direction would result in increased suffering.

(17) The aspirant is not unreasonable in asking that some reward, if not an adequate reward, should become visible in time for all his struggles. If he is told to acquire the virtue of patience, he is not told to acquire the quality of hopelessness. There are signs and tokens, experiences and glimpses to hearten him on the way.

(18) There is a saying in India that "It is better to have a pigeon today than a peacock tomorrow."

(19) From these experiences and studies he will emerge with a finer conscience, a wider tolerance and a deeper compassion.

(20) The early Christian Fathers believed that only a few privileged souls ever received this **G**race of direct divine illumination.

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(22) To the extent that he opens himself out ^(IV) passively to the higher self, its guidance, instruction and messages, to that extent he will make real and safe progress. But he must be careful not to try to impose his own ideas upon this guidance, not to seek to instruct the mystic Instructor, not to interfere with the process of transmission from the higher self to the egoic mind.

(23) The sensitive person cannot help receiving impressions about the mood or character or feeling of another person whom he is in contact with. But this is quite apart from, and not necessarily accompanied by, knowledge of the particular object or person being thought of in connection with such mood. Usually the sensitive will not know towards what or whom it is directed; that is, such knowledge will not form part of his impression.

(24) Scientists today, and those students of mysticism who respect scientists, are dropping the use of the term "psychic power" and replacing it by the terms "paranormal activity", "paranormal faculties" and "paranormal power." The faculties deal with specifically mental phenomena, and the power with physical ones, including healing.

(26) Only when his quest becomes a whole-heartedly single-minded enterprise, working for a solitary end, disregarding all else yet retaining the sense of balance is it likely to succeed.

(27) The quest is to be neither an emotional fancy nor an intellectual whim; it has to become something steady, deep-rooted and strong-sapped in a man's life.

(28) When the thought is rightly directed in this way a time eventually comes when spiritually-conscious living will be normal and natural.

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(30) The most satisfying proofs will come to him that the Overself is really guiding the course of his outer life and really inspiring the course of his inner life.

(31) He will find that whereas there is a quick road to agitation, there is no quick road to serenity.

(32) He can successfully overcome the magnitude of his task if only he possess faith in himself, courage in his vision and the resolve to shape his life for its higher welfare.

(33) The fourth state is attainable but his yearning for it must be whole-hearted and his efforts must be sustained ones.

(34) The inner light will give him a glimpse of an ennobled and purified life and inspire him with the urge to realise it.

(35) The quest is a continual effort of self-release from inward oppressions and self-deliverance from emotional obstructions.

(37) Some come to the quest as young men or women but more come to it in middle age. How can they hope to accomplish this tremendous task, with all that it involves, in a mere score or so of years?

(38) The confused and shallow knowledge of the beginner will little by little give place to the clear and profound knowledge of the proficient.

(39) We have the authority of Indian texts for our assertions. Thus: "Through the mind alone It is to be realized," says Brihad Upanisad (IV.4.19). And in Shankara's "Commentary on Gita", we read "The mind refined by subjugation of body and senses, and equipped with the teachings of scripture and the teacher, constitutes the sense by which the Self may be seen." (II.21) Finally, Mundaka Upanisad III.1.8. says, "When a man's mind has become purified by the serene Light of knowledge, then he sees Him."

(40) The truth must then gradually be fixed in your mind, in the words of an old Asiatic sage, "like an iron spike driven into a living tree."

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(41) Some people come to the quest quickly, under the impulse of a great decision, but most come slowly, by degrees and stages.

(42) What is the absent-mindedness which he experiences both in and out of meditation? If this is accompanied by a blissful feeling it is nothing to get anxious about and would indeed be a sign of the spiritual force working underground. Even so it would completely disappear in time as he will have to get and keep full consciousness. However, if the blissful feeling is absent then it is a mental difficulty which he must strive to overcome by using his will power.

(43) There is the pseudo-Christianity in religious circles. That is why the Quest calls forth latent reserves of strength to overcome its solitariness. The law of compensation is at work here also. and the hard materialism in the medical circles.

(44) The risks of entering such a spiritual adventure may be quite formidable, but the risks of not entering it are unquestionably frightful. For the probabilities of wrong action and mistaken choice will still remain, with the painful Karmic aftermath.

(45) Admittedly the quest is difficult and the discipline it involves takes a whole lifetime. However, the chief thing is to be moving in the right direction and no matter how slowly

(46) The mind must go on gradually parting with its ancient illusions, its time-fed prejudices, hardly aware of any progress, until one fateful day truth triumphs abruptly in a vivid flash of supreme illumination.

(47) For years his feet may lag and his will may droop, he may feel too weak to try or too frustrated even to want to try, but he can never really abandon the quest.

(48) This yearning for spiritual light will at some periods be accompanied by anguish but at others by pleasure.

(48a) The secret path is an attempt to establish a perfect and conscious relation between the human mind and that divinity which is its source.

(48-b) The aim is to emancipate himself from earthly bondage, to redeem himself from animal enslavement.

(48-c) When a man has passed the age of forty, his passions naturally if slowly begin to die down.

(48-d) He hopes nay fully expected -to bloom as a full-blown mystic within three months. And of course he was tremendously disappointed.

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(49) There is a strikingly parallel thought in the Bhagavad Gita which confirms the New Testament's injunction: "Seek ye first the kingdom of heaven and all these things shall be added unto you." In the Indian scripture, Krishna, the Indian Christ, enjoins his disciple Arjuna: "Whoever worships Me and Me alone with no other thought than the worship of Me, the care of his welfare I shall take upon myself."

(50) INT WORD: "And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak--it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened."

(51) Nobody can earnestly work through a course in the higher philosophy without finding himself a better and wiser man at the end than he was at the beginning. And this result will come to him almost unconsciously, little by little, through the creative power of right thinking.

(52) If one cannot predict with complete certainty when the hour of realization will arrive, one can at least prepare those conditions which are essential to its arrival. Let us do that, therefore, and then humbly await the fruit of one's labour. Whoever can instil into himself this kind of patience which is far removed from slumbering inertia, will go far upon this path.

(53) Certain truths are immovably fundamental to all worthy systems of mysticism and tremendously important to all mankind. They include: the existence of a supreme reality beyond the awareness of sense or intellect; the existence of a soul in man which is rooted in this reality; the higher purpose of human life is to establish full consciousness of and communion with this soul; a good life increases happinesses and attracts rewards, but wrong-doing increases misery and attracts retribution.

(54) If illumination does not become permanent, if it does not stay with its host, that is because it does not find a proper place within him for such abiding stay. His heart is still too impure, his character still too imperfect for the consciousness of the Overself to associate constantly with him.

(57) Always at the beginning, at intervals on the road, glimpses are given us of this far-off state. Thus we are guided as to the direction we are to pursue: " He gives us some token of His immediate presence, as if to assure the soul for a moment, that He was with it in its tribulation. I say for a moment, for it is of no service subsequently as a support, but is rather intended to point out the way and invite the soul to

further loss of self". writes Madam Guyon the French mystic.

(58) The door of his inner consciousness has opened; the regeneration of his moral nature has begun. The truth will come into the innermost chambers of his consciousness, sometimes abruptly but sometimes sluggishly. And because it comes in this way, because it comes from the god within him, it will be dynamic, creative, powerful. As he becomes aware of this sublime influx, so will he soon become aware that character is altering with it, and so will others become aware that his conduct is shaping itself around nobler standards.

(59) SHIKH SHIHAB ud DIN, of Aleppo, (12th century) was a Sufi who taught that the ultimate reality was Light (Nur). His heterodoxy caused him to be executed. This Light is self-existent, perpetually luminous, self-manifesting and is the source of all existence. It has two expressions: The Sheikh also taught in his writing that the path of spirituality had 5 stations: (1) selfishness (2) self-centredness (3) "I am not" (4) "Thou God art" (5) I am not and thou art not: the annihilation of distinctions of subject and object.

(60) We must not let the forms of meditation become a subtler bondage than the merely obvious ones. We must not let it (or anything else) become a cage. If this has happened then courage must be summoned to shatter the bars and step out into freedom.

(61) Entering upon this Quest is neither a pleasant nor an easy affair. The aspirant has to begin with the belief that he is a very imperfect person, that before he can penetrate into the spiritual realms, he must first prepare himself for such an entrance by working hard to separate himself from these imperfections. Before he entered on the Quest, he like himself most—now he discovers that he hates himself most. Before he entered on the Quest, he had different enemies here and there—now he has only one enemy and that is himself. Hitherto he supported the ego by identifying himself with it—henceforth he must deny the ego, and try to affirm the higher self.

(62) When these powers come into his possession, there also comes a deep sense of responsibility for their right use.

(63) Clairvoyance is true imagination—a rare thing.

(64) The Overself is a fountain of varied forces.

(65) For Interior Word draw on my own experiences in 1918 when I also heard it for many months.

(66) When first he sets the logs of his raft afloat upon these strange waters whose ending can be only "somewhere in infinity" as the geometers say, there are no lights to show his frail vessel the way of travel, no suns or stars to point a path for it. But he knows then that his head is bowed in homage to a higher power. Later he will know also how utterly right was the intuition which earlier drove him forth.

(67) Amongst the multitude of those who are attracted towards such teaching, it is inevitable that there should be those who are only casually interested, those who are tremendously in earnest ~~in~~ about it and those who are to be found somewhere between these two groups.

(68) The original intuition itself may be a correct one but its reception is so inexpert and so biased that the version accepted in consciousness has deformed and somewhat falsified it.

(70) If a man does not use his mystical gifts in a disinterested way, if he exploits them for selfish or immoral purposes, then the inescapable divine law is that he shall slowly or suddenly lose them.

(71) But the impulse towards a higher life must in the end come from something other than mere escapism or exotic curiosity. It must come from the thirst for truth for its own sake.

(72) Out of the medley of mystical researches and peculiar experiments, religious studies and metaphysical contemplations which have taken up so large a part of the Quest, there will emerge a few irrefragable certitudes.

(73) Let us be humble where it is right to be so but let us not forget that when humility becomes personal cowardice and disloyalty to truth, then its virtue is transformed into vice.

(74) The Freudian tenet that sex force is convertible into artistic creativeness, arises out of a misunderstanding. The energy saved from disciplined sex strengthens the rest of the human personality, physically and mentally, but does not automatically turn itself into artistic power.

(75) It is only in the rational balanced growth of the mind and the sympathetic heart, the disciplined body and the tranquillized nerves, the philosophic reflectiveness, mystic peace and ultra-mystic insight, that a man arrives at last at maturity and normality and thus becomes really sane.

(76) The dignity of a supernal purpose has descended on his life, giving it worth and meaning.

(65) When first he sets the foot of his staff against the
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 which have taken us to large parts of the world, there will
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(78) Paradoxically enough, tremendous forces lie latent here. Indeed the law is that the deeper a man penetrates into the void and the longer he sustains this penetration, the greater will be the power with which he will emerge from it.

(79) If after you reach the deepest contemplation, you then direct attention towards a particular problem on which you are seeking knowledge, knowledge which neither the senses nor the intellect have so far been able to supply, you may be able to perceive as in a flash what is the proper solution of this problem.

(80) It is hard for any man to part with his past. The disciple who is called to self-discipline which in some points must become abstinence, may find it still harder.

(81) His sensitivity to the thoughts and feelings of other persons will become so developed and so accurate, that the mere entrance of another man into the same room will spontaneously register within his consciousness that man's momentary attitude towards or thought about him.

(82) When a man feels imperatively the need of respecting himself, he has heard a faint whisper from his Overself. Henceforth he begins to seek out ways and means for earning that respect. This begins his Quest.

(83) In the symbolism of several scriptures, the Saviour represents the higher self and the seeker the lower one. Thus, in the Bhagavad Gita, Krishna is the divine soul, Arjuna the Human ego.

(84) This wonderful and exquisite feeling is really within himself, only he transfers it unconsciously to the scenes and persons outside himself and thus perceives goodness and beauty everywhere.

(85) In reviewing his past life, he should judge himself fairly his ethical accomplishments not less than his ethical failures, his wise decisions not less than his stupidities of mind.

(86) The difference between the intermediate and the final state is the difference between feeling the Overself to be a distinct and separate entity and feeling it to be the very essence of oneself, between temporary experience of it and enduring union with it.

(87) The quest is something everybody is engaged in—even streetcar drivers—only the student of mysticism has set consciously about it. The more he gets to grasp its significance and value, the more helpless he becomes to depart from it. It is a lifetime job.

(88) The forgiveness of sin is no myth, but it can become a fact only after the sinner has done penance and sought purification.

(89) He has started on a journey to the innermost centre of his being.

(90) In one sense all attempts to meditate on spiritual themes are attempts to awaken intuition. For they achieve success only when the activity of the thinking intellect is stilled and the consciousness enters into that deep silence wherefrom the voice of intuition itself issues forth.

(91) In the end man has to arrive at this conclusion, that there is no resting place for him in any earthly desire and that the satisfying and enduring peace of desirelessness is immensely superior to the always partial and transient fulfilment of such desire.

(92) Each time he attempts to deny the responsibility he bears for his own troubles and to shift it on to other peoples' shoulders, he makes the repeated appearance of those troubles in his life a certainty. For the inner causes still remain.

(93) He is not sacrificing so much that is dear to the world for the sake of an empty abstraction, nor trampling on inborn egotism for the sake of a cold intellectual conception. He is doing this for something that has become a warm living presence in his life--for the Overself.

(94) In these books the voice of men who were spiritually illuminated long ago speaks to him. They are the only way in which it can speak to him today. Therefore he should respect and cherish them.

(95) Reference from dictionary for POSTULANT.... it means "candidate, especially for admission into religious order" so use this term as a variant of neophyte, disciple, etc.

(96) Holiness or spiritual greatness or a dedicated life is a secret between a man and his God. He does not need to advertise it by any outward show, by a particular kind of dress or by the professional sanctity of the monk or yogi.

(97) The man who fervently believes that Christ has the power to forgive his sins, is not wrong. But his interpretation of his forgiver is wrong. The Christ who can do this for him must be a living power, not a dead historical personage. And that power is his own Christ-self, that is, Overself.

(98) There are extraordinary capacities in the human mind which are occult only in the sense that they are untapped and uncultivated. If we take the trouble to discover their existence by means of mystical concentration and to utilize them by constant experiment, we may obtain surprising results.

(113) If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly it will be easier to find and retain your inner calm. If you can look upon the present era with the detachment with which you look upon the Napoleonic era the trick will be done, but of course humanly speaking it is impossible to do this except by the minute to minute effort, and day to day practice carried over a period of years to discriminate what is real and what is merely an idea. It is this long continued striving which really constitutes Gnana Yoga and it eventually brings success in the form of a settled and unshakable understanding of the truth behind life.

(114) Where should a man go in order to start on this Quest? Should he travel to the Orient? Can it be followed only in the Near East, the Middle East or the Far East? The answer is that such a journey is quite unnecessary. Let him start in the land where he is living, where destiny has put him. But if he need not move from one country to another for the purposes of the Quest he may find it helpful to move for the purposes of a single department of the Quest, that is, meditation from the noise and bustle of city life to the quiet and calmness of country life.

(115) There is only one Duty for men; it is to realize the divinity within. Slavish adherence to any personal, social or racial duties, set us from outside, must bend and go whenever it comes into conflict with this higher Duty. At the call of this compelling inner voice, the Prince Gautama Buddha trampled down the gilded "duties" of his royal position and walked out into wilderness a homeless wanderer.

(116) Men and women who have reached or passed the age of the late forties, are more ready for and better suited to, disciplining the animal nature and human passions than younger folk.

(117) He must purify the will by abandoning sin and purify the mind by abandoning error.

(118) He must tell himself again and again the weaknesses of his own ego, the futilities of his own desires, and the shortcomings of his own character.

(119) ANTI-TECHNIQUE. If he regards it egoistically as a new 'experience' then it will have to share the transient character of all experience and come to an inevitable end. If however, he has been taught and trained by metaphysical reflection to regard it impersonally as a realization of something which was always there, which always was and shall be and if he is morally ready for it, if in short he recognizes it as the experience of his own self to which he did not attend before, then it may not lapse.

(120) The more he tastes these delightful unions, the less he will be able to endure these inevitable separations.

(121) This is true only of the early stages of his development.

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side. The text is arranged in several paragraphs and includes a few distinct markings: a red scribble on the left side, a small black ink mark near the center, and a horizontal line near the bottom. Three circular punch holes are visible on the right side of the page.]

(122) The divine grace brings a man not what he asks but what he needs. The two are sometimes the same but sometimes not. It is only with the wise that they always coincide; with others they may stand in sharp conflict.

(123) If it begins quietly and unassumingly, it ends deeply with the sensation of having entered briefly and memorably a higher-world of being.

(124) The quest is a mysterious enterprise. To engage in it with success, it must be engaged in mysteriously. The disciple should not make public announcement of every moral move, every psychical experience, every spiritual rapture.

(125) He will be astonished to find out how many feelings and thoughts which appear to be genuinely his own, really emanate from other persons with whom he may be in contact at the time.

(126) If he will compare those rapturous and illumined moments with his prosaic ordinary days, he will have an excellent clue to what his life's goal should be, what his true self really is, as well as how and where he should look for both.

(127) As the interior word delivers its message to him, day by day; as he advances in understanding through receiving it and in character by obeying it, he will have the best evidence that this quest which he first tried as an experiment, is becoming a priceless experience.

(128) It is the soul speaking truth to the intellect out of its larger range of life. Its voice is best and easiest heard when the consciousness is turned inward away from the sense-existence and brought as near to stillness as we can make it.

(129) If abnormal powers appear in a person who is still without philosophical readiness for them, they will prove themselves unreliable, either for accuracy or permanency.

(130) We must first acknowledge our guilt, we must have the courage to confess our errors and cast out our self-righteousness, before we can hope to start the new life aright.

(131) The inspired man does not work in order to submit his pages to the fine taste and delicate nose of the literary critics; nor does he write to entertain the bored or to provide fresh subjects for the tittle-tattle of parlour and club. He writes because he MUST.

(132) Truth lies hid in silence. Reveal it—and falsehood will creep in, withering the golden image. Communication by speech or paper was not necessary.

(133) These mystical glimpses have close parallels with the best features of the best types of religious conversion. Indeed, as might be expected, they are deeper and more developed and better controlled forms of them.

(134) The dark night is also a test for him. (see EVIL, special cover on probations, for details)

(107) The divine grace brings a man not that he can do good
 he needs. The two are something the same but something not. It
 is only with the will that they should coincide; with others they
 may stand in sharp contrast.

(108) If it be true that the will is free, it will be free
 the sensation of having acted freely and necessarily a sign-
 of being.

(109) The great in a spiritual enterprise. To engage in
 it with purpose, it must be engaged in prayerfully. The dis-
 tinction would not be a mere arrangement of every word move,
 every spiritual enterprise, every spiritual enterprise.

(110) He will be regarded as a man who is genuinely his own, really genuine
 thoughts which mean to be genuinely his own, really genuine
 from their own will that he is in command of the time.

(111) It is not all common sense, common sense and common sense
 that the process ordinary life, he will have an excellent due
 to what his life's goal should be, that his will really is
 as well as for and when he should look for both.

(112) As the interior world follows the sense to him, he
 may as he advances in understanding through receiving it and in
 character of coping it, he will have the best evidence that this
 quest which he first takes as an experiment, is becoming a price-
 less experience.

(113) It is the soul seeking truth to be installed out
 of the larger world of life. Its voice is heard and without heart
 when the consciousness is turned inward and the sense ex-
 ternal and internal as well as sufficient to be an echo of it.

(114) It is a man's nature when in a person who is still with-
 out all-ness, a revelation for him, they will have themselves
 unshakable, either for comfort or necessity.

(115) He will find that sometimes an will is not the con-
 ce to control an error and not an will-righteousness,
 before we can learn to start the new life right.

(116) The inward can be not work in order to reach his power
 to the line that will define the nature of the inward crisis; nor
 can he write to overcome the world or to provide fresh subjects
 for the little-acts of before and after. He writes because he

(117) Truth that will be spoken. Several it—the falsehood will
 be, without the golden ladder. Communication by speech
 is not the only way.

(118) These spiritual sciences have close parallels with the other
 features of the body type of religious conviction. Indeed, as
 might be expected, they are deeper and more developed and better
 controlled form of them.

(119) The dark night is also a test for him. (see Will, special
 cover on production, for details)

(135) The world around him, the social and industrial life that environs him has become a numer's show. As a vacuum-pump withdraws the air from a glass vessel, so has me strange hand withdrawn the sense of Reality from my surroundings.

(136) He will come, if he perseveres with sufficient patience, to look upon his practice not as a dry exercise to which he reluctantly goes at the call of duty but as a joyous return to which he is attracted by his heart's own desire.

(137) We would say with Raphael Aben-Ezra in Kingsley's fascinating novel Hypatia, "Pardon me, but I am too dull to comprehend what benefit or pleasure your Diety will derive from the celibacy of your daughter".

(138) Mistakes were made. P.S. Cease dwelling on it, however, for the past is irrevocable. Accept its lessons and be done with this bitterness.

(139) Such memorable glimpses of a higher state of being, which encourage and reassure him, may occur not only at the beginning of his spiritual career but also at the beginning of each new cycle within it.

(140) "Now what can harm me who, even while living shall be as dead" Thus sang Lalla, a 14th century Kashmiri Yogini. (mp)

(141) Alas! for the uncaught intuitions and the undeveloped perceptions—our past is littered with them. How hard to see, how easy to remain blind!

(142) Because he has been once illumined, the darkness can never again be total darkness. He will know that the possibility of light flashing across it, always exists.

(143) Here is this wonderful potency in man lying largely unused, this faculty of intuition that links him with a higher order of being.

(144) The rapturous exaltation soon dissolves in the humdrum toil and play of everyday. But its cleansing remembrance does not.

(145) He knows that in striving to fulfil the higher purpose of his being, he is not only obeying the voice of conscience but also approaching the place of blessedness.

(146) The point of view which he has now developed will yield definite ideals and convincing ideals about his social life.

(147) If he will follow up this intuition, he will be able to move his feet eventually out of darkness into light.

(148) From this higher level of existence, it is immeasurably easier for him to solve all problems of conduct and settle all questions of appraisal.

(149) This must be his aspiration even though it is not his attainment. ...impregnated with materialism.

(150) Can he sustain this perceptive attitude? That is the difficulty.

(155) The world around him, the social and intellectual life that
surrounds him, has become a larger than life, a vacuum-glass world.
From the air from a glass vessel, he has the strange head with
from the sense of reality from an unworldly man.
(156) He will come, if he is necessary with sufficient evidence,
to look upon his position not as a duty, but as a joyous return
instinctively goes at the call of duty and as a joyous return
to that he is attracted by his heart's own feeling.
(157) He would see this world then, but I am too dull to comprehend
what you mean, "what is it, but I am too dull to comprehend"
what results or pleasure you find will derive from the call
of your heart?
(158) What is the world, O.K. I am too dull to comprehend, but I am
for the fact is that I am too dull to comprehend, but I am too
with this intention.
(159) With intention, a state of being, which
encourages and nurtures him, may occur not only at the beginning
of his spiritual career, but also at the beginning of each new
cycle of life.
(160) What is the world, O.K. I am too dull to comprehend, but I am
with this intention, which
(161) What is the world, O.K. I am too dull to comprehend, but I am
with this intention, which
(162) What is the world, O.K. I am too dull to comprehend, but I am
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(179) What is the world, O.K. I am too dull to comprehend, but I am
with this intention, which
(180) What is the world, O.K. I am too dull to comprehend, but I am
with this intention, which

(151) It is from this source that he will draw both strength to rise above his own temptations and love to rise above other mens' hatred.

(152) We dare not leave Grace out of our reckonings. Yet, because it is such an incalculable factor, we can not put it in!

(153) Forsake your sins if you would be forgiven them. This is the indispensable preliminary condition, but it is still only a preliminary one.

(154) Shall I connect with Interior Word the Semantic "breaking of silence", the Logos or Word, Kabir's Shabda, Divine Word?

(155) It is a movement from the outward to the inward but it is effected only with much labour, through much despondency and after much time.

(156) The ideas which may then be presented to his conscious mind will appear self-evident, the propositions in which they are embodied, self-proved.

(157) If the quest calls him to sacrifice human love, will he have the strength to do so? Will he be able to crucify his ego?

(158) On the degree of authority which he vests in the Overself, will depend the degree of power he draws from it to conquer the lower nature.

(159) His attainment of the Path will be measured in various ways First, how often and how long he becomes aware of the divine part of himself.

(160) The words of inspired men are like a lighthouse to those seekers who are still groping in the dark.

(161) Four different functions blend their activity in the human psyche. All of them should therefore be brought under the quest's discipline.

(162) No narrower ideal, no height lower than sagehood is to be set up as his goal.

(163) His need of love will be fulfilled. But it can be lastingly fulfilled only from within, not from without.

(164) We not seldom find speech to be but the laryngeal medium whereby men convey lies to us; it is somewhat paradoxical, therefore, that silence should be the mysterious medium whereby someone should convey truth to us.

(165) INT WORD. It speaks not through uttered words clairaudiently heard as in spiritistic phenomena but through the higher form of spontaneous intuitively formulated thoughts.

(166) Every technique of meditation, every system of metaphysical truth, is but a boat which one should use to cross the turbulent stream of earthly life, not a boat in which one is to sit for ever.

(167) This state is indescribable. He is neither asleep nor awake.

(167-a) It is a personal, not a group quest.

(101) It is from this source that he will have his own
 to rise above his own temptations and love to rise above other
 men; but first.

(102) We have not found traces out of our knowledge. Yet we
 cause it in such an unaccountable manner, we can not put it in
 (103) Forgive your sins if you could be forgiven them. This is
 the indispensable preliminary condition, but it is still only
 a preliminary one.

(104) I speak with Luther and the Germanic press
 the of almost, the lesson or word, Luther's words, divine words
 (105) It is a movement from the outward to the inward but it is
 effected only with such power, through such detachment and
 after such time.

(106) The idea which we then be presented to his perception
 and will appear self-evident, the perception in which the
 are excited, self-revelation.

(107) The next call him to sacrifice inner love, will be
 have the strength to do not will be able to control his ego
 (108) On the basis of authority which he seeks in the outward,
 will regard the source of love he does not know it to control the
 love of truth.

(109) The treatment of the truth will be recognized in various ways
 that, how often and how long he becomes aware of the living truth
 of himself.

(110) The words of Luther and are like a lighthouse to
 those seekers who are still groping in the dark.

(111) Four different functions of their activity in the human
 process. All of them should therefore be viewed under the
 aspect of discipline.

(112) The narrower field, no help is given than suggested is to be
 set up as the goal.

(113) His need of love will be fulfilled, but it can be just-
 ly fulfilled only from within, not from without.

(114) It is not action but speech to be the highest activity
 surely can control his ego; it is necessary preliminary, there-
 fore, that silence should be the greatest activity thereby come
 and thereby convey truth to us.

(115) It is not through outward words alone
 truth is to be in spirit; the innermost, but through the higher
 form of discipline, intuitively furnished language.

(116) Every religious discipline, every system of moral
 discipline, is but a way which one should use to cross the
 turbulent stream of earthly life, not a boat in which one is
 to sit for ever.

(117) The whole is indispensable. He is neither soldier nor
 monk.

(118) It is a paradox, but a great one.

(168) The sacrifice demanded of the aspirant is nothing less than his very self. If he would reach the higher grades of the path, he must give up the ego's thinking and desiring, must overcome its emotional reactions to events and persons and ~~things~~ things. Every time he stills the restless thoughts in silent meditation he is giving up the ego, every time he puts the desires aside in a crucial decision he is giving up the ego, every time he disciplines the body, the passions, the activities he is giving up the ego. It demands the utmost from him before it will give the utmost to him, it forces him to begin by self-humbling and, what is worse, to end by self-cru-cifixion. Every aspirant has to pass through these ordeals.... there is no escape from them. They are what "Light on the Path" refers to as "the feet being bathed in the blood of the heart". Thus, the Quest is not for weaklings.

(169) The first steps on the path call for an awareness of the aspirant's failings and for a determination to eradicate them.

(170) The most exaggerated claims have been made on behalf of medical hypnotism. Dr. Alexander Cannon has for years diagnosed ailments by using someone as a professional hypnotic subject, but the truth is that the subject will only give a diagnosis either of what the patient believes is wrong with him, or of what someone else present believes. The subject picks up the thought in the other person's mind rather than penetrates into the true nature of the disease itself. Cannon also professes to read the past incarnations of people by the same means, and I once had amusing proof of the truth of this criticism. A lady whom I had met and who was exceedingly ambitious and conceited, who could only conceive of herself playing the most historic roles whether in the past, present or future, once went to him for a reading. The hypnotised medium said that she had been Cleopatra. Later the lady told me this with great excitement as convincing proof of the fact that she had been Cleopatra. Hypnotism has enough of a case to offer for scientific study, without running into farcical extremes or fantastic assertions.

(171) It is better to be overcautious than over-dogmatic when considering the miraculous and the supernatural. It is useless for people to set up limits for what is or is not possible in Nature. To do so would mean that they have got a full knowledge of Nature's laws—a claim nobody dare make in these days and expect any sensible person to accept it. We have lived to see several nineteenth-century so called laws of Nature abrogated by man himself, not to speak of earlier ones like the 'laws of gravity.'

(172) That which is cheaply bought is often lightly esteemed. We shall rate Truth more highly when we pay a high price for it.

(173) It often happens that aspirants put off the sacrifice of time which prayer and meditation call for because, they complain, they are too busy with this or that. Thus they never make any start at all and the years slip uselessly by. In most cases this involves no penalty other than the spiritual stagnation to which it leads, but in some cases where a higher destiny has been reserved for the individual or where a mission has to be accomplished, the result is far different. Everything and everyone that such a person uses as an excuse for keeping away from the practice of meditation, the exercise of devotion and the communion of prayer, may be removed from his external life by the higher self. Thus, through loss and suffering, he will be forced to obey the inward call.

(174) The significant flash of insight may come at any moment, the sacred presence of the Overself may be felt when it is not being sought and the noble peace of reality may even visit one who has never practised any technique at all. For as Jesus has warned him, "the wind bloweth where it listeth," and as the Katha Upanishad has informed him: "Whomsoever the Divine chooses by him alone is It reached." The New Testament

(175) The student who has reached this stage is forced to adopt an uncompromising attitude if he is not to stagnate. He shuts up his holiest books and puts them aside, turns away from the traditional instruction of his teacher and flees from the sheltering society of hermitages or fellow students into the rough hard materialistic society which he has hitherto disdained. Henceforth he must look to nothing and nobody outside his own ^{now} self for final guidance ~~for~~ strength. That which he seeks must ^{now} be found within or not at all. He perceives now that all techniques and teachers are like a sun-dial which indicates the presence of the sun and measures its relative position but if one does not at last turn away from the dial and look upward, then one will never see or know the sun in itself. To use the dial for a time is a help; to become preoccupied with it for all time is a hindrance. He is now ready to enter the ultimate path. For there are two paths within the quest.

(176) It is the guide's duty to hold up a lamp on a dark path but the disciple must decide for himself the speed and distance of the journey along that path. No command is laid upon him, for it is he whomust estimate the strength within him and the opportunity without. He is given full freedom in making his decision, and it is unfortunately the case that many emotionally unstable persons are attracted to mysticism, with the result that they spend years with their dreams of mystical achievements but do nothing to convert those dreams into realities, or else flit from one dream to another.

(177) We are all built by Nature in different ways, no two palms no two thumb-prints, no two persons are exactly alike.

(104) It is not enough in these days to quote scripture. There are many who do not hold it in awe and who consequently remain unconvinced. It is now necessary to quote facts also.

(105) What the ego's pride cannot do, The Overself's humility may. It is always worth trying this better way, even if it be a self-mortifying way.

(106) We ought perhaps to have particularized about the significance of this word for many men and women are engaged on the food-quest, the pleasure-quest, and so on, and a few however on the Philosophical Quest.

(107) The imagination creates its own idols which it worships as the true God. Therefore reason must be called in to cast them down.

(108) There are some statements which we read for the first time with a certain breathlessness. Surely this is one of them.

(109) When these telepathic incidents keep on happening with regularity, the connection between them and the higher power now at work is impossible to miss.

(104) It is not enough in these days to quote authorities. They
are many and do not hold it in awe and do consequently remain
uncontaminated. It is not necessary to quote facts also.
(105) That the ego's path cannot do, the Overworld's humility
may. It is always worth trying this latter way, even if
it is a self-certifying way.
(106) We ought perhaps to have mentioned about the signi-
ficance of this text for many and when we engaged on the
foot-quest, the pleasure-quest, and so on, and a few however on
the philosophical quest.
(107) The imagination creates the ego which it worships
as the true God. Therefore reason must be called in to cast
them down.
(108) There are some statements which we read in the first
time with a certain incredulity. Surely this is one of them.
(109) How these religious incidents seem to happen with
regularity, the connection between them and the higher power
now at work is impossible to see.

(178) Suffering is not into world despair but into world hope. Mankind's crisis has been fateful; but it need not be fatal.

(179) They assert that it is impossible to probe perfectly the mind of another; at the best we may deduce his thoughts from our feelings about them—it remains only a deduction. But they are wrong.

(180) That he should outdistance those who are travelling the road of life more unconsciously and therefore more slowly than himself, is inevitable.

(181) Our whole life on earth is, in the end nothing else than a kind of preparation for this quest.

(182) It is a whisper which comes out of the utter silence, a light which glimmers where all was sable night. It is the mysterious herald of the Overself.

(183) His further life will be a record of discovery rather than speculation, of insights rather than intellections.

(184) This is the grandest task of philosophy, to elevate the character of its disciples and expand the consciousness of its votaries.

(185) The current of divine exaltation will one day carry him far beyond merely egoistic motives or solely personal desires.

(186) Such a momentous experience does not come to us by chance. It comes in accordance with a divine law.

(187) The man who becomes thoroughly imbued with philosophical ideas, finds his mind liberated and his feelings liberalised.

(188) This is the higher cause that is really worth working for, the spiritual purpose that makes life worth living.

(189) There are four goals which philosophy sets before the mind of man. (1) To know itself. (2) To know its Overself. (3) To know the Universe. (4) To know its relation to the universe. The search for these goals constitutes the quest.

(190) Those who wish to do something more than merely glide over the surface of mystical life, who wish to be fully at peace with themselves, must take to the quest.

(191) He will come to enjoy solitude as much as formerly he enjoyed society. For when alone, he is alone with the beauty and serenity of the Soul but when with people, he is also with their greedy natures, their bad tempers and their ugly insin-
cerities.

(191a) When that dynamic power is released into his body, its nerves tingle, its breathing deepens and its spine is tautened.

(191b) NOW is the right moment to practice philosophy, to crush the ego and to think positively.

(191c) Henceforth he lives on and for the quest, killing in his heart all other desires.

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new 7

- (18) We must not become obsessed by technique but must learn to grow naturally like a plant, even while we use the technique.
- (19) When the sublime light of the Ideal shines down upon him and he has the courage to look at his own image by it, he will doubtless make some humiliating discoveries about himself. He will find that he is worse than he believed and not so wise as he thought himself to be. But such discoveries are all to the good. For only then can he know what he is called upon to do and set to work following their pointers in self-improvement.
- (20) When the ego contemplates the Overself with perfect attention, there is dismay in hell but joy in heaven.
- (21) His quest will begin to bear fruit when the sacrifice it entails and the discipline it enjoins are borne, not with unwilling emotions and hesitating thoughts, but with clear understanding and patient resignation.
- (22) With the intelligence to perceive and the frankness to confess his faults and shortcomings, progress becomes possible. Without them it remains slow and halting.
- (23) His self-reproach and self-disgust will grow to such a height that a fresh start in a fresh birth will sometimes seem the only way out.
- (24) The rationalizations by which the ego can persuade him that he is loftily motivated when he is not, are many and subtle.
- (25) The lower nature is incurably hostile to the higher one. It prefers its fleeting joys with their attendant miseries, its ugly sins with their painful consequences, because this spells life to it.
- (26) He should guard against being unconsciously insincere, against protesting his love of the divine when it is really a mask for love of himself. "Beware lest you call desire of the world search for God." - Al Hallaj (Sufi adept) But more often his quest is inspired by mixed motives. On the one hand, he is interested in the personal benefits he hopes to get from it. On the other hand, he is also interested in learning the impersonal truth about life.
- (27) He will have to enlarge his purposes to suit this higher standard.
- (28) This second mystical crisis yields, as one of its fruits, a moral cleansing.

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() If he is over-sensitive to other persons to the point of always yielding to their wishes, always saying only what will please them, and that without emotional conflict or mental indecision, then his condition is a false and futile egolessness. CHAPTER IV

self-damaging

(76b) He should constably look forward to the time he will be independent enough to steer his own course.

It is not meant that he should be left with nothing but his ignorance and weakness to guide him, nor that he should face all his perplexities by himself but that he should face many or most of them as he can and that he should carry to the teacher only those which seem too hard to understand or bear. The teacher may occasionally intervene to help on his own initiative but only if and when he deems it desirable and necessary to do so. In this way the object will be fulfilled of leading the disciple to increasingly correct thinking and more careful behaviour.

(77) The lifting of mood and heart at such moments is indescribable.

(78) If the lower self disturbs you, silence it, by invoking the higher self. If you are unable to do this directly, then do it indirectly by invoking it intellectually through declarations of spiritual truth and emotionally, through genuflection in humble prayer. Do not accept the suggestion which drags you down, but instead seek for the pressure which lifts you up.

(79) All spiritual progress is individual. Each man grows by himself, not as part of a group. Therefore if instruction is really to be effective, it should be individual instruction.

(80) He has chosen a path to which he has been led both by instinct and by experience. As he tries to follow it, he will meet with all kinds of difficulties but he should not turn back. Because the interrelation of outward Karma to inner character is so close, he should understand that these difficulties are linked up with his inner state, and that he begins to solve them by removing the imperfection of that inner state. He must understand that, although this goal is not easy to obtain, he must refuse to give up hope. The path is right by itself, and in allying himself with it, he allying himself with what is, after all, the greatest force in the world.

(81) The danger of a rigid imposed technique is that it may hinder the individual from completely developing his own spiritual possibilities in the way that best suits him.

(82) He will want to keep this awakened consciousness at all times. This aspiration will instantaneously or eventually bring him to tread the Quest.

(82a) Out of this silence a voice begins to speak to him.

() The inner life is neglected, under-estimated and unappreciated

(1v)

(13) This search for a reality beyond touch and sight will eventually absorb his very being.

(14) There are situations in life that call for all the utility, wisdom, courage and fortitude of man.

(15) Self knowledge is not born in a day.

(16) We ascend to truth by a series of slow graduations, not by a series of sudden leaps.

(17) It may not be easy to extract the divinity which is hidden in our existences.

(18) It is important to spiritualize the first moments of awakening, for then the entire being of a man is open to the higher impressions.

(19) A philosophy worthy of the name will pose certain problems, suggest a method of dealing with them, find their solutions and finally lead to certain results.

(20) The day when the seeker must wrestle with the problems of metaphysics is usually postponed until he is thought to be ready for them, which means until much of his life has passed away. However, this suited the convenience of ancient times, when the general mental level of mankind was much lower than it is to-day. There is more disadvantage than advantage in such postponement, and the sooner this study is undertaken the better for the seeker himself.

(21) When yoga is improperly or overpractised, one of the harmful results will be a gradual slackening of interest in the common activities of mankind. The unfortunate practicant develops a blurred and vague character. He becomes increasingly unfit to fulfil social obligations or business duties, and tends to become bored with responsibilities. He treats the fate of others with indifference. He does what is inescapable, but he does it in a causal detached and uninterested manner. In short, he becomes unfit for everyday practical life.

casual
causal

(22) There are some who, whilst reading inspired pages, may suddenly find that for a few brief instants the veil will fall from their eyes and the ideas which had formerly seemed so remote or so impossible will come alive with actuality.

(23) There is indeed not only a secondary consciousness but also a tertiary. (23a) It is during the periods of test that he must hold on to balance more than at other times

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LEAKS
LEAKS

() He may become so sensitive that a feeling of unease comes with the presence of other men.
() It is an edenic state which mankind is unconsciously trying to get back. (to)

CHAPTER IV

(15b) ~~Your~~ mental attitude tells the story. It will take ~~you~~ up to heights supreme or it will cast ~~you~~ down into a sea of unutterable despair. Whatever ~~you~~ do, fight for the proper mental attitude.

(16) We must punctuate our philosophy with the periods and commas of action, or it will become somewhat stale.

(17) The first failures of the spiritual aspirant are not the true measure of the man. We can read him aright when he will enter into the final lap of the race.

(18) We must try to turn the flow of our passions into a sublimer channel than the senses alone.

(19) If ~~you~~ feel that the principles touched on in these pages are true, then remember that the greatest homage we can pay to Truth is to use it. Spiritual Peace is given as a prize to the men who wisely aspire, and who will work untiringly for the realisation of their aspiration.

(20) ~~You~~ can throw your time away on the waste-heap, or ~~you~~ can transform it into a result-producer.

(21) Tolerate sense-servitude no longer.

(22) ~~You~~ must plant your feet firmly on one definite purpose. Opposition will whirl around ~~you~~, but hold on. Perverted Man is full of prejudice, and ninety-nine out of every one hundred ~~you~~ meet, will unconsciously or consciously attempt to deflect ~~you~~ from ~~your~~ divine purpose.

(23) Prejudice versus Purpose

(24) Be not afraid !

This very hour begin

To do the Work thy spirit glories in;

A thousand unseen forces wait to aid,

Be not afraid,

Begin ! Begin !

(25) The highly-strung nervous, mental and artistic temperaments that largely throng these spiritual paths are of all others predisposed to go astray. They become fascinated by the wondrous worlds of study and experiment which open out for them. They are apt to ignore the vital potency of living out these teachings, as opposed to talking about them. For the opposition of having to work in heavy matter brings out the real power of the soul. Its resistance makes accomplishment more difficult but more enduring.

(26) We are not always eager to improve ourselves, overcome ourselves. The enterprise is a tiring one. So we get lazy and neglectful, show that we are inconsistent.

Philosophic Ascetic Discipline

(29) The philosophic discipline makes use of physical austerity at certain periods and in a limited way. But it does not prescribe it arbitrarily. The prescription must come from within the aspirant himself. This ensures the right time, the mental readiness for imposing whatever outward discipline may be required.

(30) An external asceticism of a sensible kind is also called for. If, on the specious advice of those who say repression is worse, he yields to sexual passion every time it solicits him, he makes harder the internal battle against it. For temptation is not removed by yielding to it if the removal is merely temporary and the recurrence is certain and swift.

(31) Sex must be brought to heel, the illusions engendered by it must be exposed for what they really are. He will have to choose between abject unreflective surrender to a biological urge, grotesque over-evaluation of a glandular excitation on the one hand, and freedom, peace and security on the other.

(32) An occasional and limited austerity, intended to help and strengthen the growing will, is valuable to everyone. It is even more valuable to the spiritual aspirant because it teaches him to dissociate the self from the body.

(33) A temperate self-discipline is certainly inculcated by philosophy but it does not call into the extreme of rigorous asceticism. A reasoned austerity at certain times and a wise self-denial at other times fortify and purify a man.

(34) He has to reject the appeal of sensuous things for a time and retreat from their pursuit. This is intended to free him from their tyranny over him.

(35) If he finds in the end the ideal to be impossible of realization, if he feels the longing for it to be doomed to perpetual impotence, if he sadly accepts the fact of his incapacity to attain it, then his attitude may change to bitter cynicism.

(36) Our objection is against that kind of asceticism which, on the one hand, merely expands vanity and increases egotism and on the other is only outward, formal and physical.

(37) The body is to be disciplined, subjugated, mastered.

(38) The cravings of the senses are to be brought under control. The soul is to be their master, the mind is no longer to be their slave.

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(31) Sex must be brought to heel, the illusions engendered by it must be exposed for what they really are. He will have to choose between a prudent and unreflective surrender to a biological urge, or a steady over-valuation of a laudable excitement on the one hand, and freedom, peace and security on the other.

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(45) There are certain vital differences between the harsh asceticism of ordinary mysticism and the balanced discipline of philosophy. The first is an effort to arrive at a spiritual state by physical means, by forcible suppression and by mechanical obedience. The second is an effort to arrive at the same state by mental means, by gradual self-training and by intelligent response. That is, the philosophical aspirant waits for the inner call to impose a bodily renunciation upon himself. He does not impose it arbitrarily merely because some external authority commands him to do so or because he seeks blindly to imitate the saints.

(46) Ascetic self-discipline must precede spiritual self-realization. We must let go of the lesser things of earth if we would find the greater ones of heaven.

(47) Marriage brings about an interfusion of destinies and auras which may have important consequences. If the partner is actively opposed to the ideals and ideas of the quest, the aspirant will find it much more difficult to follow its star, if he be not indeed completely halted for a time.

(48) Such temporary asceticism practices is an unmistakable gesture to the Overself that he is willing to make some sacrifices in return for dominion over his animal nature, that he is prepared to pay with the coin of self-discipline for liberation from slavery to his lower appetites, that, in short, he really has elevated his values.

(49) We gain our victory over the lower nature both by struggling with it and by flight from it. That is, we need the world-arena because of the temptations and oppositions which it provides to test our strength, try our character and reveal the real measure of our attainment. But we also need places of solitary retreat where we can detach ourselves from the outward struggle occasionally, examine its nature analytically and survey ourselves coolly. Only by playing this double role of activist and hermit, householder and monk; only by practising this double movement of entering the fight and withdrawing from it, can we achieve that properly balanced progress which is solid to the core and

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(50) Thus what we develop mentally in solitude we must work out physically in society. What we achieve quietly in the heart's stillness must be expressed and tested in external activities. What we learned in peaceful rural /retreat must be appraised for its soundness by bustling city work and pleasure. This must be the twentieth-century way, not the permanent indulgence in escape which was the antique and medieval monasticism.

(51) But if the student need not place himself under the severe and permanent rule of a repellent asceticism, he must nevertheless find some place in his programme for occasional self-denials and temporary abnegations of a limited character.

(52) Just as philosophy advocates the rule of occasional and temporary retreats as being helpful to practice meditation, pursue study and clarify the mind, so it advocates the rule of temporary asceticism as being helpful to purify desire, fortify will and discipline the body. This is a component of its moral message to the present age just as total retreat and total asceticism was the right rule for former ages. Such a difference is of vast magnitude to the individual concerned and of vital importance to the society in whose midst he dwells. It is often a personal convenience to combine the two- the retreat with the asceticism-- and thus keep any disturbance of social life as little as possible.

(53) If the mere repression of sex impulses could turn an ordinary man into a genius, why have so many ascetics been intellectually or inventively sterile?

(54) There is no room in the ranks of philosophy for that asceticism which is inwardly at enmity with the beauties and joys which may be got from life.

(55) No candidate could enter the King's Chamber and be initiated therein into the Greater Mysteries without stooping in emblematic submission beneath the low doorway at its entrance. For no man may attain adeptship without surrender of his personal egoism and his animal nature.

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Stages of the Quest

- (56) By degrees his personal character will take (IV.) on the colouring of his spiritual ideals.
- (57) The errors and superstitions of the earlier stages have to be discarded as he advances, but the truths and achievements retained.
- (58) When the struggle with the flesh is ended, a great calm will fall upon the heart.
- (59) This intellectual preparation and emotional purification is a task that strains man's faculties to the extreme. Nobody therefore need expect it to be other than a lifetime's task. Few even succeed in finishing it in a single lifetime-- a whole series is required in most cases. Nature has taken a very long time to bring man to his present state, so she is in no hurry to complete his development in any particular reincarnation. Yet such is the mystery of grace, this is always a grand possibility, always the sublime X-factor in every case. But the individual aspirant cannot afford to gamble with this chance which, after all, is a rare one. He must rely on his personal efforts, on his own strivings, more than anything else, to bring him nearer to the desired goal.
- (60) He will not be the first aspirant nor the last, who continues to worship the ego under the delusion that he has begun to worship the Overself.
- (61) He will come to perceive that his real strength lies in remembering the higher self, in remembering the quest of it and above all, in remembering the two with intense love, devotion and faith.
- (62) Thus the symbol becomes equated with the Soul, with entry into and memory of it. Thus the indefinite and formless, the remote and abstract Reality takes on a nature which, being approachable comprehensible and visible, can help him seek, worship and love that Reality in a personal and human way.
- (63) We establish institutions to uplift men. The institutions turn themselves by degrees into vested interests. The original purpose is then lost and a selfish purpose replaces it. The consequence is that men are both affected and infected by this moral deterioration of the institutions. They are no longer helped to rise nor even prevented from falling.

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(87) Three quotations from "The Diwan" by Nasir-I-Khusraw:
(11th century Persian poet traveller and mystic)

1. "Ere me from their earthly casings uncounted
spirits have fled,
And I, though long I linger, may be counted
already dead."
2. "For Satan had caught and constrained me to
walk in his captives' train,
And 'twas Reason who came and saved me, and gave
me freedom again."
3. "My soul is higher than Fortune; then why should
I Fortune fear?"

(88) There is much confusion about this reiterated counsel to practice self-surrender, to give up the ego and to become unselfish. Its primary meaning is not that we are at once to run out in the street and transfer all our possessions to other men. Indeed, it is not concerned with society at all. It is that we are to effect in consciousness a displacement of the lower by the higher self. Such a displacement cannot happen so long as there is any inner resistance on the ego's part. Hence the counsel warns us to avoid such resistance, encourages us to offer the ego willingly as a sacrifice to the Over-self, stimulates us to let go of the animal and human complexes which retard the consummation of such a sacrifice. Each struggle passed through successfully builds up our higher will.

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(90) He cannot even step foot on this path if he (IV.) has not become convinced of his weakness and wickedness. For only then will he be really rather than vocally willing to desert the ego.

(91) Here is the source of many ennobling thoughts which find entry into his consciousness.

(92) However wounded it may be, the ego will keep on offering its resistance to the last.

(93) His submission to the divine will is henceforth spontaneous and innate; it is no longer the end product of a painful struggle.

(94) Earthly things are to be regarded as possessing a secondary value and offering a limited satisfaction. Where they have such a grip on the heart that this attitude cannot be taken up, then they are to be deliberately renounced to the extent and for the period necessary to set the heart free. Thus philosophy is somewhat ascetical but not wholly ascetical.

(95) Without going so far as to exaggerate the need of self-purification into a harsh and rigorous asceticism, philosophy attaches importance to methodically bringing the bodily senses and the emotional passions under control.

?

(96) The exhilarating phenomena and ecstatic experiences which often make the quest's beginning so colourful, have no permanence in themselves but only in their effects. When they come to an end, a force is left behind which works upon the psyche both to integrate it with the departed inspiration and to prepare it for the next one.

(97)

(90) He cannot even step foot on this path if he (VI).
has not become convinced of his weakness and wickedness.
For only then will he really rather than vocally will
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(IV.)

(100) Without qualified guidance the labor of the aspirant becomes a process of trial and error, of experiment and adventure. It is inevitable, consequently, that he should sometimes make mistakes, and that these mistakes should sometimes be dramatic ones and at other times trivial ones. He should take their lessons to heart and wrest their significance from them. In that way they will contribute towards his growth spiritually.

(101) However commendable pity to other persons may be as a trait of character, it is worse than useless to the student on this path when directed to his own person. It merely feeds his weaknesses and nourishes his ego. It prevents him from facing himself and from looking into his real problems. Self-pity stops him from uncovering the true causes of some of his troubles.

(102) Although it is said that each aspirant has to find his own individual path to truth, it is of course a fact that there still remains some universal experiences which are undergone by all aspirants in common. (EGO)

(103) When a man becomes aware of his wrong-doing and realizes its meaning for himself and its effect upon others, he has taken the first step towards avoiding its inevitable consequences. When he becomes deeply repentant he has taken the second step. When he tries to eliminate the fault in his character which produced the evil conduct and to make amends to others, where possible, he has taken the final step.

(104) Nothing that his own will can do brings about this displacement of the ego. The divine will must do it for him.

(105) The more he makes these truths his own, the stronger will he become. The more he gazes upon the Ideal, the nearer will he approach it.

(106) The ego, which is so quick to complain about other people's bad treatment of it and so slow to confess its own bad conduct, is his first and worst enemy.

(107) He has to learn how to surrender his egotism and swallow his pride. He has to cleanse his heart of impurity and then open it to divinity.

(108) With the thought of the higher power, an image will spontaneously spring up in his mind. It will be the image of that man who manifests or represents it to him.

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(109) However dark or blundering the past, however miserable the tangle one has made of one's life, this unutterable peace blots it all out. Within that seraphic embrace error cannot be known, misery cannot be felt, sin cannot be remembered. A great cleansing comes over the heart and mind.

(110) Some means of testing his faith and character, his ideas and motives, his values and goals must be found. Life itself provides that means.

(111) Disillusionment about pseudo or half-truths often precedes discovery of the real or full truth.

(112) With this event a new era opens in his personal life. He feels that, for the first time in his life, he has touched real being when hitherto he has known only its shadow. It is the first link in a whole chain of good consequences. Consequently it is in reality the most important one. Whoever once gives his allegiance to the Overself as affirmed and symbolised by his entry on the quest, undertakes a commitment of whose ultimate and tremendous consequences he has but a vague and partial notion

(113) He is to sacrifice all the lower emotions on the altar of this quest. He is to place upon it anger, greed, lust and aggressive egoism as and when each situation arises when one or another of them shows its ugly self. All are to be burnt up steadily, if little by little, at such opportunities. This is the first meaning of surrender to the higher self.

(114) The quest often begins with a great sadness but always ends with a great happiness. Its course may flow through both dark and bright moods at times but its terminus will be unbelievably serene.

(IV) He who enters upon this quest will have plenty to do, for he will have to work on the weaknesses in his character, to think ~~impartially~~, to meditate regularly and to aspire constantly. Above all, he will have to train himself in the discipline of surrendering the ego

(IV) They are asked to work for a goal whose ~~validity~~ validity cannot be known until they have reached it, and whose attainment will need all of their lifetime if it does become realized, which is in any case doubtful.

(.VI.)

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(115) The quest upon this quest what
is the next step?

- (120) If he can bring himself to desert his habitual standpoint and begin to think as a sage thinks, his battle will be over bloodlessly. But if he cannot do so, cannot let go so abruptly of his old egoisms and animalisms, then there will be a long struggle, with its attendant wounds and inescapable sufferings.
- (121) The illuminatory experience may come to a man who is without previous preparation, seeking, effort or self-discipline. But if it comes so unexpectedly it leaves him just as unexpectedly. The visitant is transient. The effects are permanent. If it be asked why it should come to such a person, who neither desired nor strove for it, when others are ~~xxx~~ unable to secure it despite years of seeking, the answer must be that he worked for it in earlier lives. He has forgotten himself for an interval but the illumination recalls him to the quest even though it passes away; hence the permanency of its moral and mystical results.
- (122) The training in self-knowledge, the effort at self-improvement, the struggle with self-discipline, are indispensable to the quest. It is rare that anybody ever grows spiritually without them. Here and there a seemingly fortunate man is wafted easily and quickly on the wings of grace to the upper ether, but almost all others have a hard slow ascent.
- (123) When the disciple reaches the end of the phase thro' which he is travelling, his attention is diverted towards a new one. Uncertainty and chaos descend upon him with reference to it. He cannot clearly see his further way into it or easily get right direction through it.
- (124) He is not asked to make impossible demands on himself; not told to renounce sex wholly and at once. Instead he is asked to restrain it little by little, to weaken his thalldom to it unhurriedly and by degrees.
- (125) Passion and emotion are easier to control than thought. For this and other reasons they are brought to heel- not completely, but sufficiently as a preliminary to the practice of meditation.
- (126) Only when the thought and experience have run deep enough and wide enough are the ego's emotional and fleshly hungers likely to yield to spiritual hunger.

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(IV.)

(127) There are not only widely different stages of evolutionary growth for every human being but also widely different types of human beings within each stage. Hence a single technique cannot possibly cover the spiritual needs of all humanity. The seeker should find the one that suits his natural aptitude as he should find the teacher who is most in inward affinity with him.

(128) Regard, affection and friendliness, sympathy, fellow-feeling and love are not feelings to be thrown away because he has taken to the philosophic quest. On the contrary they may become valuable stepping-stones in his progress if he treats them aright, if he evaluates them correctly, purifies them emotionally and ennobles them morally.

(129) That initial realization has henceforth to be established and made his own under all kinds of diverse conditions and in all kinds of places. Hence his life may be broken up for years by a wide range of vicissitudes, pains, pleasures, tests, temptations and tribulations.

(130) Philosophy uses sacrifice and discipline to train the practical will. For we are not only to hear its voice but also to obey it.

(131) He has to regenerate his whole being- the intellect which thinks, the emotional nature which feels, and the ~~will~~ practical will which acts. That is one meaning of the "dark night."

(132) At such moments he is filled with a flowing inspiration, a splendid hope, a vivid understanding.

(133) These experiences are only foretastes of the farthest one which lies at the end of this quest, and only limited partial tastes at that.

(134) The reward will be an outpouring of grace.

(135) The longing for self-improvement should be a burning one. The endeavor to realize it should be an incessant one.

(136) It is an age-old requirement of the higher self that those who seek its favours shall be ready and willing to empty their hearts of all other affections if called upon to do so. Prophets like Jesus and seers like Buddha told us this long ago and there is nothing that modern inventive genius can do to alter the requirement.

(IV) The higher truth can properly be given only to those who are eligible for it whose minds are ripe enough to receive it without bewilderment and whose judgment is developed enough to see its worth.

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... ..
... ..

Stages of the Path

(IV.)

(151) The moral reeducation required by philosophy is not a mere Sunday-school pious hope. It is a practical necessity because of the psychological changes and nervous sensitivity developed by the meditation practices. Without it these exercises may prove dangerous to mind, character and health. The virtues especially required are: harmlessness in feeling and deed, truthfulness in thought and word, honesty with oneself and with others, sexual restraint, humility.

(152) His passage from the common animality to a spiritualized humanity will necessarily involve a raising of force from the generative organ to the thinking organ. What was heretofore exteriorised must now be interiorised; what was wasted must be conserved and what was physically spent must be spiritually transformed.

(153) He has spiritually to ascend to a new level of feeling, thinking and willing.

(154) The stages of the quest are fairly well-defined. First, the aspiration toward spiritual growth manifests itself in a man's heart. Second, the feeling of repentance for past error and sin saddens it. Third, the submission to an ascetic or self-denying discipline follows as a reaction. Fourth, the practice of regular exercises in meditation is carried on.

(155) This momentary glimpse of the Overself provides the real beginning of his quest. The uninterrupted realization of it provides the final ending.

(156) But what is true for those who are still seeking the Overself is no longer true for the adept who has already gained its consciousness.

(157) When a man turns his back on erroneous thought and sinful conduct, and penitently seeks to cultivate wisdom and virtue, he enters on a path whose rate of progression and particular course are alike incalculable. For they are partly in God's hands and only partly in his own.

(158) When the intervening stages of approach have been passed through one by one, truths which once seemed incredible now appear quite credible.

~~Note: (4) and (6) "Independent of" seems better word than "detached from" (from outside things.)~~

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Stages of the Path

(IV.)

- (159) That same light which reveals his spiritual importance reveals also his personal insignificance.
- (160) The peaceful feeling which comes over him shows more vividly than words what the desireless state means.
- (161)

End Stages of the path - begin Symbol in devotion

- (163) Philosophy recognises that the human mind cannot even grasp the concept of the Void that is Spirit save after a long course of study and reflection, much less realize it. Therefore it provides for this situation by offering a Symbol of that Void, a picture or an idea of which the mind can easily take hold as a preliminary until he can make the direct attempt.
- (164) His failure follows inevitably from his attempt to serve two masters. The ego is strong and cunning and clamant. The Overself is silent and patient and remote. In every battle the dice is loaded in the ego's favour. In every battle high principle runs counter to innate prejudice.
- (165) All of us have to travel in the same broad direction if we would rise from the lower to the higher grades of being. But the way in which we shall travel the Way is essentially a personal one. All of us must obey its general rules but no two seekers can apply them precisely alike.
- (166) He is to find his highest satisfaction, his strongest attachment, in the divine Beloved.
- (167)
- (168) He renounces the possession of his own thoughts and the performance of his own deeds. Henceforth they belong to the higher self.

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Symbol in devotion

- (169) There is a difference between the symbol which only tells us that a higher reality exists, and the symbol which not only tells us ^{that} but also inspires, leads, informs and helps us to its attainment.
- (170) The symbol is to be no mere abstraction, no formal usage, but a living presence.
- (171) The quest is a deliberate attempt to shorten the passage from life in the underself to life in the Overself. Therefore it involves a constant discipline of actions, feelings thoughts and words.
- (172) At this stage of his inner life the disciple will find himself being led more and more in the direction of his own past. He will find himself considering its various phases but especially those which were marred by ignorance error and sin, wrong decisions and foolish actions. These broodings will inevitably take on a melancholy saddening character. That however is no reason for avoiding them. Those super-optimists who would have men gaze only at the present and future, who deprecate all remembrance of the blundering past, seek a transient pseudo-happiness rather than a truly durable one. For, in the disciple's case certainly and in other men's cases perhaps, it is by frank confession of these mistakes and misdeeds and by gloomy recognition of their chastening consequences, that their valuable lessons are distilled and their useless recurrence avoided. The disciple should search thoroughly for his weaknesses of character and faults of intellect and having thus detected them as well as humbled himself, be constantly on his guard against them until he has succeeded in eliminating them altogether.
- (173) In the earlier periods of his development the higher self will become accessible to him under the form of some mental image registering on his human senses. In the later periods, however, it will be discerned as it is in itself and consequently as pure Being without any form whatever.
- (174) The human symbol under which the devotee receives his inspirations and illuminations in vision or feeling is after all, personal to him. It is not a universal one, not for all mankind at all times and in all places. Consequently his onward progress will one day demand of him that he transcend it. However useful and even indispensable it has been, it will best fulfil itself when he is able to forget it.

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- (176) The inspired person has established mental contact with something or someone higher than himself. The possessed person has surrendered his whole psyche to this outside thing or entity. Thus the first state is included in, and transcended by, the second and superior one.
- (177) The symbol is to be remembered and revered daily.
- (178) These exalted moments depart, alas, as spontaneously as they visited him.
- (179) He will cast himself into this lowly attitude of thought and feeling.
- (180) Without this ever-burning thirst for spiritual awareness no seeker is likely to travel far.
- (181) His ideas will gain in definition and his aspirations in momentum as time and experience improve them.
- (182) How primitive and confused those early seekings of his will be! How clear and determinate they will become with ripened experience and matured knowledge!
- (183) When he becomes aware of the divergence between his ideals and his actions, he experiences remorse.
- (184) The more he gives himself up to the Overself as a consequence of these glimpses of what it requires of him, the sooner will their transience be transformed into permanence.
- (185) A sense of being lifted up from all worldly cares will pervade him for some time as an afterglow of this experience. The gracious feeling swims away again and leaves him not forlorn but forsworn. He will never again be alone. The remembrance of what happened is by itself enough to be company for him the rest of his life.

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Symbol in devotion

(IV.)

(186) On this journey there are stages of ascent, stations of understanding, lights of peace and shadows of despair.

(187) If he were pure enough and prepared enough to receive the light in all its fulness and in all the parts of his being, the glimpse would not leave him. But he is not.

(188) The inner work of mental purification, the travail of emotional cleansing will constantly go on. Many times in a single day he will be called on to reject wrong thoughts and to repel lower feelings.

(190) The experience tells him vividly luminously and memorably that there is an existence beyond the physical one, and a consciousness beyond the personal one.

(191) There are a number of westerners who are attracted by the profound explanations of philosophic mysticism but repelled by its austere disciplines.

(192) The thought-form whose reverence helps him to keep concentrated, the mental image whose worship holds his attention quite absorbed, justifies a place for itself in the meditator's method. Only at an advanced hour may he rightly put them aside. But when that hour arrives, he should not hesitate to do so. The devotional type of meditation, if unaccompanied by higher metaphysical reflection, will not yield results of a lasting character although it will yield emotional gratification of an intense character. Overself is only an object of medita-

~~(193)~~ tion so long as he knows it only as something apart from himself. That is good but not good enough. For he is worshipping a graven image, not the sublime reality. He has to rise still higher and reach it, not as a separate "other" but as his very self.

(193) He who is possessed by this love of truth and who is so sincere that he is willing to subordinate all other desires to it, will be repaid by truth herself.

(194) The devotional life consists of prayer and worship, the mystical life of intuition and meditation.

(186) On this journey there are stages of ascent, stations of understanding, lights of peace and shadows of despair. If he were pure enough and prepared enough to receive the light in all its fulness and in all the parts of his being, the glimpse would not leave him. But he is not.

(187) The inner work of mental purification, the travail of emotional cleansing will constantly go on. Many times in a single day he will be called on to reject wrong thoughts and to reject lower feelings.

(190) The experience tells him vividly luminously and memorably that there is an existence beyond the physical one, and a consciousness beyond the personal one.

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Symbol in devotion

(195) He is not only to seek the Real; he is also to love the Real; not only to make it the subject of his constant thoughts but also the object of his devoted worship.

(196) It is easier to meditate on Reality through a symbol than directly.

(197) So long as a symbol commands his faith, suggests higher values and seems invested with power, he does well to use it.

(198) We are not merely to follow its leading. We must also worship it devotionally.

(199) The first value of the symbol is that it at once focuses attention, concentrates thought, arouses love and strengthens faith. The second is that it automatically reminds the aspirant of the higher state, being and power.

(200) He will tend to become more and more solitary in his social habits, less and less disposed to carry on with external work, for he will grudge the time and feel that it belongs by right to the prayers and meditations which are leading him inwards. The same solitude which may lead others to despair or madness, must lead him to calmness and wisdom.

(201) These intrusions from a realm beyond conscious thinking may be heavenly ones. If so, to resist them would be to lose much and to accept them would be to gain much. But they have to be caught on the wing. Their delicate beginnings must be recognised for what they are—precious guides.

(202) When he feels the gentle coming of the presence of the higher self, at this point he must train himself in the art of keeping completely passive. He will discover that it is endeavoring actually to ensoul him, to take possession of him as a disembodied spirit is supposed to take possession of a living medium. His task now is purely negative; it is to offer no resistance to the endeavor but to let it have the fullest possible sway over him. The preliminary phases of his progress are over. Hitherto it was mostly his own efforts upon which he had to rely. Now, however, it is the Overself which will be the active agent in his development. All that is hence-

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forth asked of him is that he remain passive, otherwise he may disturb the holy work by the interference of his blind ignorant self-will. His advance at this point no longer depends on his own striving.

(203) Little by little, at a pace so slow that the movement is hardly noticeable, his mind will give entrance to thoughts that seem to come creeping from some source other than itself, for they are thoughts irrelevant to his reasonings and inconsistent with his convictions. They are ~~xx~~ indeed intuitions. If he submits to their leading, if he surrenders his faith to them, if he drops his blind resistances, all will be well with him. He will be guided out of darkness into light, out of materiality into spirituality, out of black despair into sublime hope.

(204) He has to train himself to catch what the soul intuits as clearly as he can already catch what the intellect thinks and the body reports.

(205) A passing sign of progress in arousing latent forces and a physical indication that he is on the eve of noteworthy mystical experience, may be a sudden unexpected vibratory movement in the region of the abdomen. It usually comes when he has been relaxed for a short time from the daily cares, or after retiring to bed for the night. The diaphragmatic muscle will appear to tremble violently and something will seem to surge to and fro like a snake behind the solar plexus. This bodily agitation will soon subside and be followed by a pleasant calm and out of this calm there will presently arise a sense of unusual power, of heightened control over the animal nature and human self. With this there may also come a clear intuition about some truth needed at the time and a revelatory expansion of consciousness into supersensual reality.

(206) He must come to see that his own strength is too limited, his capacity to help himself too small for a total self-reliance to be able to bring him through this quest successfully. The need of association with some man more advanced or, failing that, of constant petition for the Soul's grace, will then be seen as indispensable.

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(211) The attachment to worldly goods and family life must be delicately balanced by the consciousness of their impermanence. It is impossible to get such a balance when the attachment is excessive.

(212) An unnatural wave of passing emotion or an uncomfortable intrusion of inactive conscience will not be enough to constitute repentance. It must sink deeper than that and run farther in its consequences.

(213) Unspoken thoughts may cross space and enter another mind, which may become aware of them and, at times, even their source.

(214) Each aspirant must solve for himself this problem of gaining time and solitude for the mystical phase of the quest. First, he has to gain twenty to thirty minutes every day for a period of meditation. Next, he has to gain a few entire days or weeks every year of retreat from social distractions, business pre-occupations and family gregariousness for study of the wisdom teaching, more frequent efforts after meditation and surrender to the inspiration of Nature. A small secluded cottage is excellent for this purpose.

(215) He will undergo all the sorrow of accusing himself about the past wrong-doing, all the unhappiness which remorse over guilt brings, when it is seen for what it is.

(216) He should not be satisfied with being contrite alone. He should also do something first to prevent his sins or errors happening again and second, to repair the wrongs he has already done. The first aim is fulfilled by learning why they are sinful or erroneous, perceiving their origin in his own weaknesses of character or capacity, and then unremittingly working at changing them thru self-improvement. The second aim involves a practical and sacrificial effort.

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(218) There is something to be said on both sides in the discussion as to which is superior, the lay state or the monastic, but philosophy attaches more importance to the way an individual thinks about them.

(220) A woman may attract him by her physical beauty yet the same woman may repel him by her intellectual childishness.

(221) (221) A justly-balanced picture would show every man to be good in some points, bad in other points. There is nothing exceptional in this. Therefore there is necessity for the false pride of anyone who ignores his bad points. But in the spiritual aspirant, such pride is not only unnecessary but also deathly to his progress.

(222) The aspirant should emulate the philosopher's patience and not sit down every day to feel his spiritual pulse, as it were, constantly worrying as to whether he is making progress, remaining stagnant or going backwards. He needs to remember that enlightenment cannot be attained by a single act but only by slow degrees and constant toil. Yet unexpected cycles of quickened progress may come on him unaware. There may be times when his inner being will seem to burst open in sudden bloom. But generally there will be no smooth onward progress all the way for him. His spiritual situation will vary strikingly from time to time. The final accomplishment can be brought about only in stages.

(223) The truth-seeker will be wise to make use of such outward helps as appeal to him. They may be the written word, the printed book, the moulded statuette, the pictorial representation or the human photograph--always provided they are referable to a genuinely inspired source. He should study the words and works, the lives and examples of practising mystics and follow in their footsteps.

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(224) If the aspirant deserts the quest in sheer fatigue or utter despair, he loses his way. For the world will satisfy him only for a limited time, and then discontent with it will erupt afresh. If, however, he continues to persevere, then holy visitations will come more frequently and remain longer. He will lose nothing in reality unless and until he lose heart. For that is in the realm of secret causes, while things are in the realm of visible effects. So long as failure does not get inside a man, so long is the road to victory still open before him. The patience which is required of the aspirant is often tremendous. He will be tempted again and again to give up in despair. Although conscious of his ignorance, sensitive to his inadequacy, and recognizing his incapacity, he will not escape falling into moods of despondency. He will need the rare quality of endurance where even repeated defeats will not make him give up the struggle. He will probably pass through various phases of enthusiasm for philosophy and antipathy for it but despite these alternations, he will know in his inmost heart that he can never forsake it. Eventually, he will get the philosophic outlook which sees his own human limitations but ~~for he~~ knows his own human possibilities, ~~he~~ will refuse to despair. *although it*

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(225) Philosophy asks the aspirant to strive earnestly and constantly to endow himself with these qualities but it does not expect him to be perfectly equipped with them. If he were, he would himself be a full-fledged philosopher and not a novice seeking to master its wisdom. Almost every mystical aspirant at first falls far below the philosophical level but he who tries to keep himself on it and who succeeds in doing so, even only partially, will find sufficient reward in the proportionate measure of wisdom, strength, calmness and divine love that will accrue to him.

(226) He must accept the chagrin of humbled pride, the bitter taste of self-accusing truth.

(227) The unclimbed ranges of enlightenment stretch upward before him.

(IV) If his mind is filled with other people's teachings, it may give no attention to his own Overself's teachings, leadings, and intuitions.

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(IV) If the mind is filled with other people's knowledge, it may give no attention to his own intellect's commandments.

(1) Let it be granted that this adventure in self-discovery, which is the Quest, offers a goal which the ordinary man cannot achieve.

(2) The truth is realized effortlessly by its own self-appearance as soon as he has made himself clear and clean, integrated and balanced, ^{quite} ready for its visitation.

(3) It is a quest with long flat grey stretches relieved only for short intervals by high, ^{ly} coloured spots.

(4) He should hold fast to the principles of the Quest, especially those of self-cleansing, of reason, balance and stability, because only after this preparation of the right inner conditions is it possible for illumination of a more lasting character to be safely received.

(5) They are years which call for the quality of endurance.

(6) This is the work he is called to do, prior to receiving further and longer glimpses of the divine. He must make himself fit for those glimpses, purify and reshape his character, restrain its bad traits and strengthen its good ones.

(7) There is no other way to true happiness, as distinct from the false kind, than to follow the path which the higher power has set for him. This is to preach a hard doctrine but it is a true one.

(8) Aspirants should understand that they have no right to expect a spiritual illumination to prolong its brief duration and stay forever with them, much less demand it, so long as they have not made themselves scrupulously fit for such a quest.

(9) It would be unwise to give these casual incidents any unusual importance.

(10) If he will work on himself in the prescribed way, and if he will work on the exercises in a diligent way, the time may come when he can stand in truth, unmoved and unmastered. But he will need to learn patience, for one who elects to go so far should not expect to go so fast.

(11) The thinking self may need to finish its development while the feeling self may need to refine its nature. Neither represents the whole of a man.

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12) It is better to accept the loneliness of the quest, than to live without any inner struggle, who is living without any inner purpose.

(12) The threshold of this inner being cannot be crossed without overcoming the fear that arises on reaching it. This is a fear of the unknown, the unfamiliar, the fantastic and the illusory. The ego shrinks back from what is so strange to its past experience. It is afraid of losing itself in this emptiness that confronts it, and with that, losing hold of the solid ground of physical life. Only by calling up all its inner courage and inner strength, can these enemies be conquered.

(13) Only when a man is permanently and consciously established in the higher self may these occult powers be safely acquired and these relations with disciples be safely entered into. Only when other planes of existence are accessible to him, and higher beings from those planes are instructing him, can he really know how properly to live down here and how to instruct others to do so.

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(14) If the path is stony and desolate in one sense it is joyous and rewarding in another.

(15) One result then comes, that what he does by instinct and what he does by choice, are henceforth one and the same.

(16) He will get the full result only if he regards the Quest as a first charge upon his will and strength, mind and heart, purpose and goal throughout life.

(17) Those who, like Krishnamurti, will recognise none but the highest level and have no use even for the steps leading up to it, become extremists and fanatics.

(18) What is required of the man who would enter on this path, what are the attributes he must begin to acquire?

(19) We have been apt to think of this ideal as an icy summit, lost far off in the stratosphere.

(20) A man may travel quite a distance on the way towards this goal of self-conquest and then, as success begins to appear on the horizon, may fail and fall from it in the last few tests. His very success may begin to generate vanity, pride, self-importance, ambition and arrogance. In this way his ego is once more stimulated instead of being subjugated. Thus he steps aside from the path although he has already gone so far along it.

(21) This is no quest for volatile enthusiasts or dilettante curious ones.

(22) Those who take to this quest for the sake of satisfying personal ambition, will do better in the end to leave it alone. (22a) All that has happened before his entry upon the quest has really been converging towards it.

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(23) The man who can not tie himself to any group, set of doctrines, master or institution because he can not bring himself to assert that they alone have all the truth, must walk a lone path.

(24) In an old Spanish town a tablet affixed to a castle wall bears the Greek inscription: "This epitaph is sacred to the holy shade of the dead Filomentor, a native of Tarsus, travelling for the sake of his passion for philosophic wisdom. His body is interred in this grave." Here is a man who was the contemporary of Paul the Apostle and dwelt in the same city and at the same time that he did.

(25) Awareness of obstacles in oneself and of difficulties outside oneself may put down any easy optimism but ought not lead one to cease to try to improve himself.

(26) Indecision of purpose and infirmity of will must yield to the resolute mind and the determined act. The person who sways uncertainly between one side and the other, misses opportunity.

(27) How often we have seen lofty ideals and deep inspirations dissolve in the trivialities of domesticity.

(28) To make the result dependent on grace alone, would be to deny the existence and power of the universal law of recompense. The need of effect can only be ignored by those who fail to see that it plays an indispensable part in all evolution, from the lowly physical to the lofty spiritual.

(29) This is what is likely to happen and this is in fact what does happen.

(30) The battle against self creates so much stress and strain, the quest is so long that it is easy to grow weary or discouraged.

(31) We mean so well but act so ill.

(32) When it is not possible for his relatives or friends to share with him the acceptance of spiritual ideas, he should be tolerant understanding and patient toward such disagreement.

(33) The possession of any super~~normal~~ normal power endangers an aspirant with vanity or conceit, even tho' he protests that his desire is to be just an instrument of in God's hands. This danger particularly refers to healers.

(34) We might approach it but could never enter it. Such a goal was a tantalising one.

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- (35) The impulse which puts a man's feet on this path, is not always an explicable one. It is sometimes hard to say why he obeys it, when it will hinder his ego's natural cravings at the very start and lead to an unnatural self-effacement at the very end. All he knows is that something in him bids him begin the journey, and keeps him on it despite its hurts to his pride, his passion and his ego.
- (36) The quest is an uncertain adventure, whose course and fortune are too elusive to be foretold in advance. ~~(37)~~ Nevertheless it is a worthwhile adventure, if only because it brings into activity the best faculties of a man.
- (37) It may be that such a stage is too far ahead for most people, but that is no reason why even a few people should not set the pace as pioneers.
- (38) The process which leads to this attainment is a long one. Those who teach or believe otherwise, who see it as a sudden and magical one, dependent on the arbitrary grant of some master's grace or involving only a single stroke of effort are refuted by the facts of experience and observation.
- (39) The problems of men's spiritual quest are perennial, some even say they are beyond his capacity to solve.
- (40) The type to which a man belongs, the temperament which he possesses will direct him to go along a certain way as being easiest for him. This limits his outlook, and leads to intolerance of other ways and imbalance of his own development.
- (41) When the Ideal becomes intellectually unquestioned and unopposed, a great step forward has been taken, but it is not enough. For when, later, he measures his actual achievement of it against his early hopes, when he finds that his deeds belie them, the enthusiasm of the proselyte may wane.
- (42) Those who are frightened away from the Quest by these notes of its dangers, are better separated from it.
- (43) Where self-confidence is based on the possession of adequate knowledge and innate ability, and not on arrogant conceit; where furthermore it arises from a conscious and logical carrying out of predetermined courses, it is a useful attribute.
- (44) Is it better to live in this way, rootless and individualistic, creating a thought-world of one's own?

(35) The impulse which puts a man's feet on this path, is not always an explicable one. It is sometimes hard to say why he opens it, when it will lead to an unnatural self-enclosedness at the very end. All he knows is that something in him bids him begin the journey, and keeps him on it despite its hurts to his pride, his passion and his ego.

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(43) Is it better to live in this way, rootless and individualistic, creating a thought-world of one's own?

(45) When a man never tries to turn his dreams into realities, never proceeds with the effort to realise ambitions, he is either suffering from a vacillating character or from lack of will power.

(46) Interior Word: "You will find there is a fount within you from which speech will arise."—LIGHT ON THE PATH.

(47) Institutions tend to deaden inspirations.

(48) The Godlike Self in us knows and feels on its own level; (deepest) therefore the intellect's reasonings and the aesthetic feelings are reflections on a lower level of spiritual activities.

(49) To receive this glimpse is a memorable experience a treasure well worth having, but it is not the same as to receive the abiding content of holy union itself.

(50) Their learnings toward mysticism start and finish with tea-table talks about it.

(51) With the middle years a man begins to know some perspective as he looks out on the scene of life.

(52) What does it matter that a man so quickly and so far that his outlook changes travels and is no longer the average outlook of the multitude?

(53) He may call himself a follower of philosophy only when it has become a part of his daily life.

(54) There is something about this subject which grips interest, and even moves it forward in an ever-increasing trajectory.

(55) With such a perspective as can be gained on the mountain top of the ultimate commanding the entire scene as it does, every stage of the shift from ego to Centre can be seen.

(56) Chinese poem: "From fifty to sixty...one is calm and still—the heart enjoys rest.

I have put behind me Lust and Greed;

I have done with Gain and Fame,"

(57) They would feel lost and aimless and their days empty and trivial without the Quest.

(58) Those who believe that it is better to wait for more propitious circumstances before they begin the Quest, deceive themselves into an unavailing and lugubrious pessimism. Neither tomorrow nor the next year will be any better.

(59) The notion that if he fails to move thru and around life quite abstractedly or if he does not surrender most of his time to deliberate seclusion he is no real mystic, is a fallacious notion.

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THE PATH.

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- (54) There is something about this subject which grips interest, and even moves it forward in an ever-increasing trajectory.
- (55) With such a perspective as can be gained on the mountain top of the mistake commanding the entire scene as it does, every stage of the shift from ego to Centre can be seen.
- (56) Chinese poem: "From fifty to sixty... one is calm and still--the heart enjoys rest.
I have not behind me lust and greed;
I have gone with Gain and Fame."
(57) They would feel lost and aimless and their days empty and trivial without the quest.
- (58) Those who believe that it is better to wait for more propitious circumstances before they begin the quest, deceive themselves into an unavailing and inglorious pessimism. Neither tomorrow nor the next year will be any better.
- (59) The notion that it is better to wait than a round-life quite abstractedly or if he does not understand most of his time to deliberate speculation he is no real mystic, is a fallacious notion.

() So long as men fall for the temptation to shut truth into a creed and spirit into a group, so long will religion remain a source of strife and persecution, the shadows of the light which it also brings

CHAPTER IV

(37) The forces of heredity and the dominion of environment would appear to be the overwhelming impulses of a man's actions. But let the Soul arise in its masterful urgency, and they vanish !

(38) Abdul Baha: " Deeds reveal the station of man."

(39) It is easier to know what ~~you want~~ than to get it. Thought is pliable and flexible; will is hard and stubborn.

(40) It needs courage to take this first step of Faith, but it is worth while.

(41) The destructive thoughts of fear and self-doubt which whine at ~~your~~ door, whine at the door of every man. But ~~you~~ can make them powerless to hurt ~~you~~. For - -

"There is no chance, no destiny, no fate,
Can circumvent, can hinder or control
The firm resolve of a determined soul !"

(42) The Art of Self-Revelation is no tea-table philosophy, shaped and polished to beguile the tedium of the Idle. Not many have attempted this path and less have completed it. For few find the going easy. The fleshly world with its snares waits for us all, and the escape is only for the starred ones.

(43) It is more difficult to conquer lust than to walk on the edge of a sword. But it can be conquered. And the way is essentially wise: slowly supplant ~~your~~ lust of the flesh by a lust (love) of the divine. 'No matter how much ~~you feed your~~ desires,' says the Vishnu Parana, they will never be satisfied. Therefore direct them gradually towards the Infinite, in which they may ultimately merge, and from which there is no return.

(44) The aspirant who cannot climb obstacles has not shed himself with the right shoes of determination.

(45) Concentration is often a passport to spiritual attainment; but it needs the visa of Humility to make it an impeccable document.

(46) There comes a moment in the life of the earnest disciple when he will be impelled to draw the sword of Detachment from the sheath of Aspiration, and with it cut the last hankerings for the alluring things of sensual life.

(47) Sometimes we are tempted to feel that by a new beginning in a different environment it may be possible to achieve some success where, until now, we have achieved only failure.

(47-a) He should not be satisfied to take these things theoretically only but should tread the path with his own feet.

THE HISTORY OF THE
LIFE OF A MAN
CHAPTER IV

(37) The forces of heredity and the dominion of
environment would appear to be the overruling in-
fluences of a man's actions. But let the soul arise
in its rightful energy, and they vanish!
(38) "I had a vision," David reveals the station of man.
(39) "It is better to know what we want than to get
it. Thought is pitiable and tickling; will is hard and
stubborn."
(40) It needs courage to take this first step of
faith, but it is worth while.
(41) The mysterious plunging of fear and self-doubt
which comes at every step, which at the door of every man,
but which can make them powerful as long as they
"There is no chance, no destiny, no fate,
and circumstance, and chance or control,
The first resolve of a determined soul!"
(42) The art of self-education is an irrefragable
philosophy, handed and polished to perfection the genius of
the race. You may have gathered this faith and love
has consisted in, for the first and going easy. The
I think would give the answer which for us all, and the
escape is only for the general mass.
(43) It is here that the soul is commoner just than to
call on the edge of a sword. But it can be conquered,
and the way is essentially this: slowly and patient
him of the flesh and love of the divine. So
water and food and sleep are desired, says the Vishnu
Sutra, they will never be realized. Therefore direct
them gradually towards the Infinite, in which they say
naturally merge, and find within there is no return.
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and himself with the right shoes of determination.
(45) Concentration is often a passport to spiritual
attainment, but it needs the view of Infinite to make
it an immortal document.
(46) There comes a moment in the life of our earth
disciple when he will be tempted to leave the world of
materialism for the quest of spirituality, and with it
see the last handshake for the earthly things of
earthly life.
(47) Sometimes we are tempted to feel that by a
new beginning in a different environment it may
be possible to overcome some certain wrong, until
now, we have known only failure.
(48) We should not be satisfied to take these things
thought is only but would reach the path with his
own feet.

(69) In the end the psycho-physical progress of the mass depends upon that of the individual.

(70) His purpose must be utterly unified, absolutely single-minded.

(71) He should beware of believing at this early stage he has any qualification for finality of judgment on any matter.

(72) Let him be frank and admit that he entered the Quest for his own benefit. If it helped others so much the better but primarily he knew that he himself needed help.

(73) When a man has the right stuff in him, all he needs is just opportunity, and nothing else. If he possesses a sufficient degree of talent plus the determination to succeed, there is no stage so humble that it cannot be made a jumping off ground to better things.

(74) Let him admit frankly that he has been a negligent and even recalcitrant pupil, inasmuch as he has not practised the technique laid down.

(75) One disciple who picked up the Quest again in this life described it as a feeling of reunion, of coming home.

(76) Patience is needed; confidence in the path chosen; resignation is better than rebellion.

(77) It is not needful to feel tension about the Quest. He must be more patient, not try to measure his progress every few weeks.

(78) The petty imitations forced on us by social convention, race belief or group custom need to be examined with great courage.

(79) He puts all his upward-aspiring strength into the effort.

(80) Muhammed knew the power of tears. He bade his followers to weep whenever they recited the Koran.

(81) To be sure of oneself, one's ideals and one's attitudes is to have attained spiritual maturity.

(82) Let us trust this deepest of
. We shall not regret it.

(83) There is no organized society of
ers -- not even of would-be philosophers.

(84) It is only the disciple who can make
philosopher of himself.

(98) In the end the psycho-physical progress of the mass depends upon that of the individual.

(99) His purpose must be utterly unified, and entirely single-minded.

(100) He should beware of believing at this early stage he has any qualification for finality of judgment on any matter.

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(105) The petty limitations forced on us by social convention, race belief or group custom need to be examined with great courage. He puts all his upward-aspiring strength into the effort.

(106) Muhammad knew the power of tears. He made his followers weep whenever they recited the Koran.

(107) To be sure of oneself, one's ideals and one's attitudes is to have attained spiritual maturity.

(108) Let us trust this deepest of all things. We shall not regret it.

(109) There is no organized society of philosophers -- not even of world-famous philosophers.

(110) It is only the disciple who can make a philosopher of himself.

(8a) ~~These brief flashes~~

(10) It is admittedly painful to tear one's will away from one's desires but it is still more painful to have it torn away by life's experiences. Hence the philosophical methods to conquer desire is a twofold one. We must let it wear itself out by submitting to it through experience and letting it come up against inevitable disappointment, disillusionment or suffering whilst alongside with this we must become reflectively and analytically aware of its causes, self-deceptions and consequences. It is a matter of gradually letting the desires lose their intensity until we become free of them not through their forcible renunciation nor through the long-drawn process of waiting for old age to come but through the process of learning to live more and more within the satisfactory beatitude of the Overself. We give up our desires not by negating them but partly by comprehending their mechanistic cause and mentalistic nature and partly by superseding them with the exalted peace of the Overself. (P)

(10A) Women are more interested in personal matters and trivial gossip than men. It is harder for them to raise themselves to the philosophical level and turn their thoughts to large and impersonal ones. This is one reason they are less fitted by nature for philosophy than for devotional mysticism. If they follow a master, they become more interested in his personality and personal life than in his teaching and impersonal goal. On the lower levels of everyday existence this is seen in the popularity of petty gossip columns and personal ~~magazines~~ confession or revelation magazines -- mostly read by girls and women.

(IV) The only person he has to improve is himself. When he has done that sufficiently, he will have had time and experience enough to try it on others.

(8) The undeveloped mind lives only for the day. (IV.)
It can see the immediate events in a series but cannot
conjure up the ultimate ones. The disciple dare not risk
such a blind condition. He must deliberately set out to
bring the two together, by the use of creative imagination
or by analytic reflection or by both. If passion rises in
him, at least its counterbalance, the mental picture of
the evil consequences of passion, rises a second later,
with it.

(9) Reason and intuition may formulate decisions or re-
solutions, but will must carry them out.

(10) Those who sincerely and intelligently live according
to the philosophical ideal as best they can, surrendering
the ego to the Overself continually, receive visible proof
and wonderful demonstration of a higher presence and power
in their lives. They can afford to trust God, for it is
no blind trust.

(11) Spiritual pride will become harder to conquer the
more he advances, for it will nourish its own strength by
such advancement. The conquest of his animal nature will
only intensify the power of this foe which lurks in his
human nature; the upbuilding of his intellectual under-
standing of truth will only make him more abjectly its
victim. At no stage should he let go of his chief protec-
tion against such a dangerous attacker, which is humbly to
refer everything accomplished to the Overself and, secondly,
prudently to measure his progress by the distance still to
be travelled.

(12) The allotment of time in a single earth-life is too
small to accomplish this all-round preparation of character,
let alone to bring the quest itself to a successful end.
So a great patience must possess him as the prospect of
many earth-lives to come unrolls before him.

(13) Whereas he came first to the quest out of dire need
for solace in suffering failure, tragedy or despair, he
comes now out of heartfelt love for the True, the Good,
the Real.

(14) This aspiration must be his one master-feeling, the
single key that fits all the ciphers of his destiny.

(15) Another will than his own takes possession of him.

(16) When intuitive recognitions of truth, swift flashes
of understanding, come on hearing or reading these inspired
statements, this is a sign of having been engaged in its
quest during former reincarnations.

(17) In the reading of these books, just as in the presence
of the masters, we grow emotionally and are at our best
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(21) Whence he came first to the quest out of his need

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(26) The undeveloped mind lives only for the day. (IV)

(56) The feeling of some presence inside his (IV)
heart will become so powerful at intervals, so real
and so intense, that he will quite naturally enter
into conversation with it. He will implore it, pray
to it, express love for it and worship it. And he
will find that it will answer him in words, the sen-
tences forming themselves spontaneously within his
mind as speech without sound. It will give him
pertinent didactic instruction--often at unexpect-
ed moments--and formulate higher points of view.

(57) Indeed, the hour may come when, purified from
the ego's partiality, he will kiss the cross that
brought him such agony and when, healed of his blind-
ness, he will see that it was a gift from loving
hands, not a curse from evil lips. He will see too
that in his former insistence on clinging to a lower
standpoint, there was no other way of arousing him
to the need and value of a higher one than the way
of unloosed suffering. But at last the wound has
healed perfectly, leaving him, as a scar of remembra-
nce, greatly increased wisdom.

(58) There is a proper time for all acts and attitu-
des. The improper time to drop mystical technique
and quit meditational exercises is when you are still
a novice, still aware only of thoughts and emoti-
ons on the ordinary plane. The proper time to
abandon set practices is when you are a proficient,
when you have become adequately aware of the divine
presence. Then you need engage yourself only in a
single and simple effort; to persevere in paying
attention to this presence so as to sustain and
stretch out the welcome intervals of its realization.

(59) One of the chief benefits of meeting with an
illuminated book or an inspired man, is that such an
encounter opens up the possibility of moving more
swiftly from a lower to a higher standpoint. It opens
up truths which would ordinarily be too far ahead to
be noticed, thus acting like a spiritual telescope.
It also brings us face to face with our own errors
in thought and conduct. Such a movement might other-
wise take several years or sometimes a whole lifetime.
But it remains only a possibility. It is for us
to recognise the true character of the opportunity
and for us to grasp and take the fullest advantage of
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heart will become so powerful at intervals, so real
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- (60) (~~x~~) When the innate tendency to creative enthusiasm is joined to the equally innate responsiveness to fresh ideas and idealism, there arise out of this union noteworthy qualities.
- (61) (~~x~~) The young are more likely to hold these new ideas and generous ideals, and hold them enthusiastically. They are virile enough to count action as a twin inseparable from thought.
- (62) (~~x~~) He experiences a veritable rebirth, an inspiring renewal of all his being, a feeling of liberation from darkness, weakness and moral blindness.
- (63) (~~x~~) The young usually have little right knowledge or balanced character. When they develop some with the years, they are usually too old to benefit by applying it.
- (64)
- (65) (~~x~~) It is inevitable for the ego to try to free itself from the restrictions put upon it, and so bring about a relapse. Its natural greed for self-indulgence comes into conflict with these restrictions. Therefore the novice who feels he has made a great advance, should not exult too prematurely or he may find that his advance is less stable than it appears.
- (66) (~~x~~) He who has helped himself to inner strength and knowledge, outer health and spiritual energy, becomes a positive force in the world, able to assist others instead of asking assistance from them. Self-salvation must come first.
- (67) (~~x~~) If he is to follow such a course without avoidable hindrance he will have to separate himself from the herd. They will inevitably disapprove of it for it is in their nature to confuse the habitual with the best. And then they will try to discourage him or worse to oppose him.
- (68) (~~x~~) What the higher self is trying to do in us may be obstructed through ignorance or assisted by knowledge.
- (69) (~~x~~) He who wishes to pursue truth to its farther extent, which a man will usually do only under a concentrated compulsion from within, that is to say, under a driving urge from his higher self, will travel quicker than others but must expect to pay a heavier price than others.
- (70) (~~x~~) Those who have the will-power to hold to the course for any length of time are not numerous. Self-discipline is unattractive and irksome.

(80) When the innate tendency to creative enthusiasm is joined to the equally innate responsiveness to fresh ideas and idealism, there arise out of this union noble worthy qualities.

(81) The young are more likely to hold these new ideas and generous ideals, and hold them enthusiastically. They are virile enough to count action as a twin inseparable from thought.

(82) He experiences a veritable rebirth, an inspiring renewal of all his being, a feeling of liberation from darkness, weakness and moral blindness.

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- (71) ~~x(202)~~ Some dynamic force streams through the blood in his veins, the feeling in his heart and the will in his innermost being. It is no ordinary force, for he knows ~~th~~ that never or rarely has he experienced its like before. There is magic in its movement, enchantment in its effect.
- (72) ~~x(203)~~ Few men are struggling in full consciousness and deliberation towards the goal; most are being dragged unconsciously and involuntarily toward it.
- (73) ~~x(204)~~ The practical realistic desire to live well whilst he is living on earth, can still leave plenty of room for idealism and spirituality. Free from the mental fatigue of ghost-haunted traditions and emotional poisons which weigh so heavily on others he is able to search vigorously for great art, vital religion, inspired mysticism and the highest philosophy--and appreciate them adequately when found.
- (74) ~~x(205)~~ Those who feel they are making no progress at all; and those who find what little they do make is slow and tedious, should look to neglected factors in their individual case. The body physical, for instance.; does it get right diet, exercise, breathing and relaxing or does it sin against the laws of hygienic living?
- (75) ~~x(206)~~ While a man is still only an apprentice to his quest of a higher order of experience he may try to follow it in the wrong way.
- (76) ~~x(207)~~ It is possible to chart out a course for man whereby he may move step by step towards the discovery of his own divine Overself, and with it the beauty and dignity in life. But it is not possible to say at what point in his movement the working of Grace will manifest itself.
- (77) ~~x(208)~~ Those who care enough for advanced ideas ~~xxxxxx~~ well ~~xxxxxx~~ to seek them out in spite of social rebuffs as well as those who have the courage to explore what lies beyond already accepted ones, have come a marked proportion of questers. ^ BE
- (78) ~~x(209)~~ These are not theoretical considerations but are based on hundreds of continuing case-histories drawn from world-wide observations and personal interviews.
- (79) ~~x(210)~~ It is sadly human to want to digress from the straight path of the Quest at times. This happens to many and a proportion of them yields to the desire. Invariably however the passing years bring them back to either the leaving point or even the starting point. Experience always points up the lesson that the initial

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urge faith conviction or reasoning which put them on the path was a wise and necessary one. The picture of life grows a little clearer to them when they learn at first hand with sorrow, loss or frustration what the teachers offered free without such unpleasant consequences.

(80) ~~(81)~~ The forces set in operation by his determined attempt to approach the Overself in every phase of his living habits eventually produce a vigorous effort on the part of his subconscious mind to cleanse itself of ancient accumulations of negative animalistic and egoistic tendencies. Although the process produces disagreeable and evil symptoms, it is not to be regarded as other than a ~~self-purifying natural~~ self-purifying one, a natural way of vomiting debris from the depths, removing and expelling it. The more earnestly he takes to this quest, the more will his latent evil qualities be stirred up and then make their appearance in his character or conduct. He, as well as others, may be surprised and perturbed at this result. Yet it is only an effort on the part of the inner forces to throw up the good for further development and throw out the morbid qualities for ultimate expulsion. It may be an unpleasant method, its symptoms an unpleasant surprise, but it is essential if these tendencies are to be eradicated at all. Otherwise they will appear one by one in their own time and periodically block his path to the goal. Ordinarily they are suppressed in self-defense by the conscious mind, and their existence hidden because it has quite enough to deal with. But the candidate for illumination has flung out a challenge to vigorous war.

- (81) ~~(82)~~ Little by little the relation in which he stands to the higher power may reveal itself.
- (82) ~~(83)~~ In Biography and autobiography he will get something of the thrill of reading fiction yet possess the satisfaction of discovering truth.
- (83) ~~(84)~~ He will have to bring into a fine balance the refusal to be satisfied with the man he is or the way he lives and the acceptance of life generally.
- (84) ~~(85)~~ Only a handful of people can be expected to put all their being into such a quest.
- (85) ~~(86)~~ Is it not better to find and fix worth-while purposes for one's life when standing at its threshold than wait until later when nearing its exit? Yet even those who are wise enough to seek philosophy's guidance when they are young, often fail to apply it until they become old.

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- (86) He must pass through the Egyptian-pylons of self-subdual and enter the straight and narrow path beyond them.
- (87) ~~if we are impatient or neurotic~~ The gap between our present and our ideal states is filled with tension if we are impatient or neurotic, or with quiet hope, if we are patient.
- (88) Attitudes which seem impossible for a novice on the spiritual quest do become possible as the years pass. This is the experience of many.
- (89) Such moments are so precious that, when they are found to be irretrievable, a deep melancholy often settles on a man.
- (90) In the arrangements of human society, there is a necessary place for human institutions.
- (91) There is little room today for servile accommodation to conventions. Necessity forces us to rip through their red tapes.
- (92) To gaze analytically at the past and study whatever iniquities or indiscretions, whatever wrong there may be in it is useful if penitently, honestly and properly done, if the active egoism does not color the work.
- (93) **INTERIOR WORD:** Sometimes mystics make reference to an inner voice, to something within that delivers messages, teachings and guidance.
- (94) He keeps his freedom to seek truth in any direction that appears worth while.
- (95) When the opportunity to gain a glimpse of his Over-self draws near, it will be foreshadowed by certain happenings, either of an inward or an outward nature, or both.
- (96) **Every seeker can at least lead others to the point where he himself has gone.**
- (97) When he can make these principles his constant companion in thought and practise, he will benefit immensely.
- (98) Time and experience will test his intuition and mystic feeling. It will either wreck his assurance ~~(confirm)~~ concerning them or give him ever-increasing belief in, and reliance on, their validity.
- (99) This is the same phenomenon which Emanuel Swedenborg experienced and described and called "internal speech with the Lord." — **INTERIOR WORD**
- (100) There are laws of higher Spiritual development, but they reveal themselves only upon their own terms. And the first is that he shall apply what he already knows, and not let it rest as mere theory.

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(100) There are laws of higher spiritual development, but they reveal themselves only upon their own terms. And the first is that he shall apply what he already knows, and not let it rest as mere theory.

(101) The seeker is unfortunate in this, that he himself is in no position to find out why the light fails to come or, coming, why it vanishes again.

(102) No student, from the merest novice to the full-grown initiate, should let himself be stampeded by setbacks. He should remember always that he may not only transform the possible into the probable, he can if he will make it the inevitable. (2)

(103) Many who ask for Grace would be shocked to hear that the troubles which may have followed their request were actually the very form in which the higher power granted the Grace to them.

(104) The ego, the personal limited self cannot lift itself into the Higher Self, and if the student at times has felt dismally powerless to make progress by self-effort he will have learned the priceless lesson of the need of Grace.

(105) This constant watching of the personal life and this unceasing aspiration to reform it, create a tension that would be hard to bear if there were not by Grace-given brief releases or momentary relaxations.

(106) There will be times when to his joy he will feel this unfoldment proceeding apace within himself but other times when to his dismay it will come to a complete halt.

(107) Many an old fable is a perfect allegory of this quest. The temptations and perils, the toils and adventures of its hero are faithful references to what the aspirant has always encountered in the past and will encounter in our own day.

(108) His progress may seem non-existent or be intermittent: rarely is it steady.

(109) The quest we teach is no less than a quest for knowledge in completeness and a search for awareness of this Universal Self, a vast undertaking to which all men are committed whether they are aware of it or not.

(110) "What I most need," cries Emerson "is somebody to make me do the best I can." Everyone of us is in the position of Emerson. But we cannot afford to wait a lifetime waiting for a problematic inspirer to turn up.

(111) If we were static beings fixed and chained by Nature, nothing would be worth the effort of trying. But we are not. We are dynamic centres of intelligence. Most of us revolve at low speeds. All of us could revolve more quickly. Some of us could even revolve at high speeds. For we can will ourselves into anything. In the silence of our heart we must will that this thing be accomplished, and lo, it is. "I will" carries man onward and upward, and defeat only spurs to further endeavour.

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(113) The man who embraces philosophy is not called upon to renounce the pleasures and comforts of this world but he is called upon to re-evaluate his time, discipline his body and train his will. This is not done out of a harsh and narrow austerity but in the need and name of the body's health and the will's strength.

(114) A surgeon we know once wrote to us that the goal seemed so distant, the way so long, the labour so arduous, that he felt inclined to abandon the quest altogether as something beyond ordinary human reach. Our reply to him was that because a position could not be captured in its entirety that was no reason for hesitating to make a start to capture some of it.

(115) It is easy to fall into a gloomy pessimism and say that the spiritual life is not for him, that he is unfit to practice its arduous exercises and that he had better abandon what is manifestly ~~his~~ for those ~~like~~ or genius. ~~Yaxix~~ **blessed with luck** Yet he would be wrong to assume that because the path is not easy, he is mistaken in aspiring to it. Because it is not just a matter of day-dreaming, nor passing from one thrilling inner experience to another, because hard work and unflagging perseverance are demanded from him, there is still no need to despair.

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(117) If men would learn to accept the authority of the Voice of Inspiration whenever and wherever it spoke to them, they would not need to cramp and confine themselves within the narrowing walls of any sect or section, any cult or organization.

(118) He will meet with various barriers to spiritual achievement.

(119) If he seems to be standing still, or if he seems to have lapsed and regressed, he ought to enquire at what point in the road left behind him he took the wrong turn.

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(120) As he studies his present life so impersonally the past too comes back to him. He will then find himself more interested in its errors and failures than in its virtues and successes. He will search for, and try to recognize, the point of departure where, in such negative experiences, he first went wrong.

(121) The reason why this silence about inner experience is enjoined upon novices is that speech about them tends to spiritual conceit; another is that it identifies the novice with his ego from which it is the very purpose of those experiences to separate him. In learning to keep them secret, he is learning to keep himself out of the subtlest forms of egoism.

(122) So long as so many men live in error or compromise with wrong, merely because both have been established by tradition or custom, so long must a few among them do the greater and nobler thing by following a bold nonconformity.

(123) If he lets this purpose penetrate his entire life, he will soon joyously feel that he is part of the eternal structure of the universe, that he fits into the Idea of it at some point and that with such a high relationship all things must work together for his ultimate good.

(124) It is largely through such spiritual trial and error that so many find their way through imitations, frauds, sterilities and black perils to the authentic philosophy and the real quest.

(125) At least he has this strong intuitive consciousness that he is on the right road. Even if he cannot see the next step ahead, even if there is no seeming progress, that consciousness remains.

(126) It's peak seems so austere, the climb up it so demanding of all the bravery that a man could ever possess ~~in~~ that few even venture to approach it.

(127) Only such a strong yearning for and loyalty to, peace or strength or wisdom or truth can carry him through the difficulties and past the obstructions on his path.

(128) If after some years of constant yearning but fitful striving, he believes that no concrete results have been obtained he may easily get tired and admit defeat. Much courage and more patience must be exercised during such a rehabilitation period, and most of the time without any concrete help appearing. But this is part of his test.

(129) Although hardly any seeker can perfect himself in the quest's varied requirement, all seekers can develop something of each needed quality.

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(137) "This esoteric doctrine should not be communicated to anyone who is not composed, calm, and ascetic; is not submissive, is envious, dishonest, who does not obey the instructions he receives, to one who has been burnt by barren logic, or who is cruel." THE MAHAHARATA

(138) H.G. Wells believed, and I agree with him, that few human beings are adult before the age of thirty-five, and it must be remembered that philosophy is a study for the mentally mature adult. Also philosophy is a study for the mentally strong, and the common and agreeable notion that lunatics constitute only a small part of the population is not confirmed by recent history.

(139) The little seed from which a great tree will one day grow makes no noise as it busily germinates in the dark earth. In such silence and with such reticence the aspirant should begin his quest and wait patiently for the day when he shall receive a mandate to speak of these things. To speak prematurely is not only ineffective but likely to arouse unnecessary and avoidable opposition.

(141) Whether hardened by overcoming unpleasant setbacks or encouraged by the sunshine of cheering successes, this is the strange paradox of the path, that out of its multitude of defeats and disappointments, mistakes and disillusionments comes forth wisdom, and after wisdom, victory.

(142) Young persons, whose enthusiasm is fresh and whose mind is open, are especially needed to become convinced by these teachings. In this way they would not only lay one of the best possible foundations for their future, but also be of the greatest possible service to others.

(143) Those who are willing, or who are able, to put themselves under the quest's discipline are few. The unwilling find it irksome, the unable impossible. Those only who come to it with a passionate devotion and an eagerness to advance, can muster up enough power to submit to the discipline and practise it. But they are a small group: the others are a large one.

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(144) He will push forward his journey through and despite difficulties, as most have had to do. He should not complain about them but analyse, study, and learn from them. Each is a tutor dispensing a lesson or a test drawing forth latent quality.

(145) It is not a study which fulfils the expectation of personal profit in some form with which other studies are begun. It offers the truth for its own sake, because it is what it is, not for the rewards it does indirectly bring.

(146) Unfortunate circumstances, stultifying surroundings and the unkind cuts of Fortune cannot always be helped, but the demons of self-doubt and the incubus of apathy are avoidable; we have but to turn inward to our hidden comforters, meditative peace and philosophic reason, and they flee away. With such inspiration we can go out into life and perhaps meet with failure, yet go back and back again until we succeed at last.

(147) Hitch your wagon to a star was the advice of that smiling optimist, Emerson. It probably looked well on paper, and even better in print, but some of us grow impatient, and get a little tired of sighing for distant constellations. Ideals have an exasperating way of eluding us. We begin to pursue them with fiery enthusiasm; we end with empty hands and calloused feet. We rise rapidly to lofty purposes, but before long the parachute of inspiration makes a sad descent. The student must strive to keep his judgment unaffected by hectic enthusiasms, biassed propaganda, axe-grinding advertisements.

(148) You must remember that everyone without exception stands in life just where the evolutionary flow has brought him and that his outward life is the result of all those previous experiences in many, many incarnations. His outlook and his beliefs, his attitude towards life are all part of his evolving growth. Therefore you will not try to convert him. If, however, doubts begin to arise in his mind and he asks you questions, then it is right for you to speak to him of a higher viewpoint. But say just what needs to be said to give him the light you see he needs, and no more. If you go too far you will confuse him. If you give him just enough to carry his mind a step onward you will help him. Until then every effort you make is wasted; it is throwing seed on to stony ground. Therefore, unless you are asked in this way it is unnecessary and often unwise to advertise that you are following spiritual practices or believe in spiritual truths.

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(If you live with others and make a fuss about these things you may arouse their hostility. If you really have something to give them they will come to you one day and ask for help. You must learn discretion in dealing with people. You must learn when to be silent and when to speak, and when you do speak how much to say.

(149) Aspiration must express itself in action. The weak are forever wishing, but the strong take the plunge and act. There are three kinds of people in the world, the Wills, the Won'ts and the Can'ts. The first achieve everything, the second oppose everything, and the third are failures. Which will you be?

(150) We cannot all be Buddhas. We may not ^{all} have the strength to live like Christ. Only one in a million even may be a Himalayan Yogi living alone and above us in his cave high up on the rugged mountain. But something worth while is within reach of all us. Let us therefore aim at the immediately practicable, which in its turn will lead to something more. It is foolish to waste time and strength unavailingly grasping for what is out of reach.

(151) In the end he has to be his own teacher. It is a comforting kind of escapism to imagine that someone else is going to save him but this will happen only in his wishful imagination and excited emotion. Such a tremendous saving of effort would be welcome indeed but it would be contrary to Nature's law of growth. Those who are "saved" in return for their fervent faith are mostly the victims of suggestion, whether it be their own or others. Yet, such dependence is an inevitable stage of their inner life's feature of the religious level.

(152) Such retrospective analyses, critical evaluations and impersonal interpretations of his past must be attempted only in calm periods if the results are not to be emotionally distorted. Against this rule there is nevertheless an exception. When he feels bitter self-reproach about his bygone mistakes or misdeeds, it is well to take advantage of such an anti-ego attitude while it lasts.

(153) On this path we need a patience like that of knowing anglers sitting beside a thinly populated stream.

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(154) A good deal of achievement goes on in the silent solitude of our own hearts, unnoticed and unknown to other men; one day it blossoms into irresistible action, and then the world wonders why.

(155) The time table of a seeker's advance depends on several factors, but without doubt the most important of them all is the strength of his longing within his heart for the Highest.

(156) The fact may be noted without reproach and without antagonism, without surprise and without arrogance, that men are the victims of the very institutions they have themselves created and maintained. And that the individual who refuses to be lost in their mesmerized surrender to the false prestige of these institutions must go forth alone into an arid and empty wilderness, must set himself apart from the world about him.

(157) At every important turn on his path the aspirant will find a choice awaiting him. He will find himself facing a set of circumstances which test his motive, strength, and attainment. These periodical tests can be neither evaded nor avoided, and often they are not recognised for what they are. Temptation may camouflage them under attractive colours. Nevertheless the student's conduct in regard to them will decide whether he passes onward and upward, or falls back into pain and purification.

(158) The student must remember that success does not only come to him, it also comes from him. The plan of the road to achievement and the driving power to propel him along it, these must be found within himself.

(159) The disciplinary practice of philosophy ends with non-attachment to the world. This discipline may seem to be an inhuman one.

(160) What he does in his personal relations with others or in the way he meets events is no less a part of his spiritual life than his formal exercises in meditation.

(161) There are laws of the inner life which must be learnt and obeyed if a quick advance in it is desired than that which comes when it is lived at random.

(162) What of those - and they are many - who feel no aspiration to climb upward, no desire to seek what is beyond human eyes?

(163) He makes no pretence to be better than he is.

(134) A good deal of achievement goes on in the all-ent solitude of our own hearts, unnoticed and unknown to other men; one day it blossoms into irrefragable action, and then the world wonders why.

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(164) The passion and determination of his whole being need to be directed towards this abstract goal as fiercely as they are more often directed to earthly ones.

(165) He who gives himself to the absolute demand of so abstract a thing must expect neither comprehension nor tolerance from the world.

(166) If you are willing to accept the gift of Grace, which a true teacher is forever bearing, through your prior willingness to give him your faith and devotion, and to give it not because he wants it or anything else for himself but because he is a purified channel for your own Overself's power, then you may expect to see the past wiped out as sins are forgiven and the future made brighter as new energies are born in you.

(167) He holds himself serenely and his faith seemingly for evidence continually accumulated that he is on the right road, that the ideal he follows and the ideas he espouses belong to an inevitable historical development.

(168) What he sees in that sudden flash is to be slowly worked out in his character and conduct during the hours and months of subsequent years. Indeed, every minute offers the chance to transform himself by the smallest of degrees.

(169) Philosophy imposes charity - in Saint Paul's sense - on the heart and bestows clarity - in Spinoza's sense - on the mind.

(170) When the ego is sufficiently crushed by its frustrations or failures, - and sooner or later this may happen to most of us - it will turn - either openly or secretly - to the admission that it needs outside help. And what other help can it then find than Grace whether mediated directly from the Overself or indirectly through a master?

(171) Spiritual experiences that occur during adolescence are indications that he has possibilities of travelling on the spiritual quest. But he must decide whether he prefers abnormal occult experiences or the less dramatic, slower growth in the cultivation of his divine soul. A beginner cannot mix the two goals safely. And he can expect to have the help of an advanced mystic only if he seeks the higher goal.

(172) He feels more sensitively and thinks more profoundly than the mass of people. The result cannot be other than inevitable. He is different from them and deviates from the ~~standardized~~ opinions which they have.

(173) He needs to test his growth against the world.

(174) The student of true philosophy is more intent on growth than on study.

(176) Those who have previously made satisfying spiritual advance often find themselves pulled up and unable to go farther, sometimes for years. This is because the undeveloped and imperfect parts of their natures offer obstruction to further progress. If the higher forces were to descend on them while they are purified only in parts and developed only in some faculties, these forces would prove harmful instead of helpful. Consequently, these parts are brought up by events to the surface of his life in order that they may be dealt with

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(178) The place where you are, the people who surround you, the problems you encounter and the happenings that take place just now - all have their special meaning for you. They come about under the law of recompense as well as under the particular needs of your spiritual growth. Study them well but impersonally, egolessly, and adjust your reactions accordingly. This will be hard and perhaps even unpalatable yet it is the certain way to solving all your problems.

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This is what Jesus meant when he declared "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is that crucifixion of the ego which is true Christianity and which leads directly to the resurrection in the reality of the Overself. Regard your worst, most irritating trouble as the voice of your Overself. Try to hear what It says. Try to remove the obstructions, it is pointing to within yourself. Look on this special ordeal, this particular trial as having the most important significance in your own spiritual growth. The more crushing it is, the more effort is being made to draw you nearer to the Overself. At every point of your life, from one event, situation, contact to another the Infinite Intelligence provides you with the means of growth, if only you will get out of the egoistic rut and take them.

(179) When a man is thoroughly awakened to the reality of the philosophic goal, he will soon or late hear its summons to him. When that happens he embarks upon the Quest he starts an activity of conscious self-discipline and deliberate restraint, a process of reeducating the mind, the feelings and the will.

(180) The Quest will take him through various changes of moods; eg. - if too excessively emotional, may be followed by dryness. The essential requirement through all these changes is to keep his eyes on the goal with patience and hopefulness

(181) What can he do to shorten this apprenticeship?

(182) If you have to wait - well, it is worth waiting for. Meanwhile, keep up the work on and in yourself, holding undiscouraged to the firm faith that it must lead ultimately to this newer life, this awareness of your own Christhood.

(183) Life puts us to the test every day.

(184) We must take care not to fall into the depressing belief that this is to be attained by masters only and that we cannot attain it.

(185) The egg has been laid. Now incubation must begin.

(186) He may perceive authentic visions concerning former incarnations, but he ought to keep them to himself. They are beyond the understanding of others, and discussion of them would often arouse antagonistic mental reactions.

(187) His own desire and will have brought him to this point.

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- (192) He is beginning to succeed when his absorption is so deep that the world outside seems a thousand miles away.
- (193) Occult power should not be sought until the battle for self-mastery has been largely won.
- (194) Those who have felt the truth of such ideas are relatively small in number.
- (195) It is to grow slowly into the discovery and realization of what he really is deep, deep inside. Coming to know it is hard enough but impregnating the moment-to-moment daily life with this knowledge was harder still.
- (196) It is a fact within the experience of all advancing philosophic students that their fiercest desires gradually fall off, under the quest's persistent pressure.
- (197) It is said that power corrupts men - but this maybe also true on the spiritual plane. Few men can develop occult power and not be corrupted by it.
- (198) The fact must be acknowledged to our shame that men slip back, that they fail to keep to the upward climb and that the Ideal does not claim them enough to stop them going their own foolish way occasionally.
- (199) We soon find by long-drawn tedious experience that such a glorious achievement is beyond the reach of our hands.

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~~(199)~~ The fellowship of philosophy requires no ritual, no immersion, no dogmatic confession, no creedal test. It is free and non-sectarian. It shuts no one in, no one out.

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201) He will learn to practise a wise discretion, to keep his ideas to himself and not to air them except before a sympathetic, ~~happy~~ a psychologically ripe or a help-seeking person. Such taciturnity is protective.

(203) To call himself a philosopher might be presumptuous when he is really a would-be philosopher, a student of the theory and the practice, a candidate trying for the philosophic goal.

(204) His goal is to take these responsibilities upon his own shoulders, to develop his own courage and knowledge wherewith to meet them and not attempt to evade them in the name of spiritual surrender.

(205) The passive following of some leader in thought is not enough. The positive working on his own character and consciousness, using the weight of his will is also required of him.

(206) To explain such subtle teachings in all their fullness to anyone who will not be able to understand them or to feel as interested as the student does, would be foolish. Nevertheless, he is not the proprietor of them so he cannot keep them solely for his own use; nor is he so separate from others that their inner fate is not his concern. If someone comes who asks questions sincerely or needs comfort spiritually or seeks guidance in bewilderment, the student must give what he can. But he must give it prudently, not pouring out one drop more of his knowledge or power than is needed for the particular person at this particular stage in evolution. There is no necessity to keep truth/jealously guarded, as in medieval times, nor to rush to the opposite extreme and give everything to everyone.

(207) He needs to be careful about the influences he receives from other people.

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- (208) He must prepare himself to accept the stern fact that not many persons are sensitive to it and not let their obtuseness annoy him.
- (209) The philosophic life accepts combines and follows all these four dictates: The Christian self-giving, the Roman-Stoic self-control, the Grecian self-balancing and the Hindu self-knowledge.
- (210) The proper attitude toward traditions, whether they be religious or social, is to use them and not let them use you. Profit by the past, but do not let the past bury you in it. This balances a fresh, forward-looking approach with a traditional backward-gazing one.
- (211) It is part of the price that may have to be given by the aspirant to separate himself from friends who are constantly critical of his quest, social groups that are time-wasting hindrances to it or relatives who are virulently antagonistic to it. This is not to say that he must always do so, for each case is individual and needs to be carefully judged. Sometimes he will be better advised to bear sneers in patience and forbear mockery of clacking tongues in *hope-resignation*.
- (212) In this intently concentrated state he has the power to send beneficent thoughts over land or sea to a distant person and let them penetrate his mind.
- (213) Do not unduly depress yourself by imagining that your case is unique. I know, from the hundreds of letters of consultation which are received every year, that it is not, that others too feel this spiritual ineffectiveness, inertia and inadequacy. They are looking for help to get out of these hampering conditions just as you are. In their need and weakness they too have written me.
- (214) The novice's young, early plant of awareness not only needs the sunshine of guidance and inspiration but also the shelter of protection and careful nursing. The first he may get from intuition, a master or books, the second from solitude and the avoidance of disruptive demanding contacts as well as the following of special regimes and disciplines.
- (215) It is not things which fasten fetters to our spiritual aspirations and keep us down on lower levels, but our love of things.
- (216) When a man starts on this quest, what work he has called himself to! What discipline of the feelings, what meditation of the intuiting faculty, what study of the thinking faculty, and what sacrifice of the ego must now be undergone at the bidding of no other voice than his own!
- (217) Attaining to our manhood is good chiefly as it provides us with the chance, during subsequent years, of attaining to our higher selfhood.

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(218) What did Jesus mean when he rebuked those who sought to enter the kingdom like thieves breaking in over a wall? He meant that they were trying to enter without giving up the ego, without denuding their consciousness of its rule. Who are these robbers? They are the seekers of occult power.

(219) The middle-aged and the elderly should take to spiritual studies as a duty. They have come to a period of life when they can evaluate its experiences better than the youthful.

(220) The effort to resolve personal problems by the light of philosophic teachings and principles eventually draws forth latent resources of understanding and strength.

(221) It is not a road that is walked with evenly paced and evenly timed steps all the way. There are slower ones on some occasions and complete halts on others. There are quicker ones also and, under the most favorable conditions, military marches!

(222) It is only a small class of persons, after all, who are sufficiently interested in these teachings to put them into rigorous application and to conform their practice with their belief.

(223) With the personal arrogance that credits all its powers to itself, he will surely lose them. With the personal humility that refers them to their true source, he will not.

(224) Traditional forms and organizations have little appeal to one who draws his inspiration from today's life, and not yesterdays; still less to one who holds to the superiority of the individual intuition above all organizations and prefers it to their tyranny and dogmatism.

(225) Unlike most beginners, the proficient will never speak of his inmost spiritual experiences to other aspirants except in special cases. He will, however, drop such reticence with a teacher.

(226) All aspirants do not go through these periods of intermittent struggle and despair, but most of them do.

(227) Where these mental powers are used for evil purposes, such as to suborn the free will of another person to make him act against that person's own interests, the results will act like a boomerang one day to punish the evil doer.

(228) The ideas which he gets from his intellectual grasp of, and emotional faith in philosophy make a good beginning but they can never be satisfactory substitutes for the experiences which he can get from his daily practice of it.

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(223) With the personal arrogance that credits all its powers to itself, he will surely lose them. With the personal humility that refers them to their true source, he will not.

(224) Traditional forms and organizations have little appeal to one who draws his inspiration from today's life, and not yesterday's; still less to one who holds to the superiority of the individual intuition above all organizations and prefers it to their tyranny and dogmatism.

(225) Unlike most beginners, the proficient will never speak of his inmost spiritual experiences to other aspirants except in special cases. He will, however, drop such reticence with a teacher.

(226) All aspirants do not go through these periods of intermittent struggle and despair, but most of them do.

(227) Where these mental powers are used for evil purposes, such as to suborn the free will of another person to make him act against that person's own interests, the results will act like a boomerang one day to punish the evil doer.

(228) The ideas which he gets from his intellectual grasp of, and emotional faith in philosophy make a good beginning but they can never be satisfactory substitutes for the experiences which he can get from his daily practice of it.

(229) But he must always remember that what he feels is not necessarily felt by everyone else, that caution and restraint in speaking of it to others need to be exercised.

(230) Those who have received its benefits will one day have to repay its obligations. This they can do only in the way suited to their individual circumstances. It is a duty laid upon them from within by no one but themselves, but it is not less imperative than if it had been laid from without, and by higher authorities.

(231) If it is to be a continuous light that stays with him and not a fitful flash, he will need first, to cast all negative tendencies, thoughts and feelings entirely out of his character; second, to make good the insufficiencies in his development; third, to achieve a state of balance between his faculties.

(232) Before the full and lasting insight can be gained a man has to undergo a preparatory course of emotional cleansing, intellectual study and mystical meditation.

(233) The control of the lower nature which society may demand and religion may encourage, which makes a good man by conventional standards, is not enough for philosophy. It is only a stage of the mountain's ascent: the summit has ~~not~~ yet to be conquered. The transformation of this nature, making it utterly responsive to the Overself, is the philosophic goal. Self-effort can lead to its control but only Grace can lead to this transformation.

(234) All this does not imply that he is to become perfect and faultless before he can see the Overself but that he has to become much more developed before he can stay in the awareness of it.

(235) People who belong by birth or choice to any particular cult, religion or group usually believe that theirs is the highest in theory and the best in practice. This belief usually becomes a mechanical one, so that mere membership of the organization tends to make for less endeavour to find God than if they were thrown on their own individual resources.

(235a) The aspiration or yearning comes first on the Quest, the repentance and cleansing come next; study, prayer and meditation will then naturally follow these preparations. He must first make himself ready for the illumination, then only will he get it. As a consequence of all these efforts and aspirations, he will begin to grow out of himself. Wisdom comes with the end of a long probation.

(235b) The searcher for Truth will need extreme patience. He must go on striving in spite of his failures.

(239) But he must always remember that what he feels is not necessarily felt by everyone else, that caution and restraint in speaking of it to others need to be exercised. Those who have received its benefits will one day have to repay its obligations. This they can do only in the way suited to their individual circumstances. It is a duty laid upon them from within by no one but themselves, but it is not less imperative than if it had been laid from without, and by higher authorities.

(240) If it is to be a continuous light that stays with him and not a flicker, he will need first, to cast all negative tendencies, thoughts and feelings entirely out of his character; second, to make good the insufficiencies in his development; third, to achieve a state of balance between his faculties.

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(11) It is better to realize that transiency is in the very nature of things. Man constantly deludes himself with the hope that some transient possession will become a permanent one. It never does and the self-deception merely robs him of a peace he might otherwise keep. And this is true whether he wants to possess another human being or another hundred pounds; whether he wants to chain someone's love to himself or to chain more things to his home. Hence the student who is oppressed by the rapidity with which his years are waning away will seek all the more intensely and aspire all the more earnestly for that which is itself eternal and above the years.

(12) Buddha found himself in a land where degenerate priestcraft had cunningly persuaded the masses to believe that every sin could be expiated, and its present or future effects in destiny circumvented, by some paid-for ritual, sacrifice or magic. He tried to raise the moral level of his people by denying the pardon of sin and affirming the rigorous governance of karmic law, the strict unalterable justice. Jesus, on the contrary, found himself in a land where pagan religion proclaimed harshly, "an eye for an eye, a tooth for a tooth." He too tried to raise the moral level. But a wisdom not less than Buddha's made him meet the situation by stressing forgiveness of sins and the mercy of God. "The law of recompense brings every man his due and no eternal religious form can change its working," is, in effect, the gist of much Buddhist teaching. "True," Jesus might have said, "but there is also the law of love, God's love, for those who have the faith to invoke it and the will to obey it." Let us grant that both the prophets were right if we consider the different groups they were addressing, and that both gave the kind of help that was most needed by each group. Let no one deny to divinity a virtue which is possessed by humanity. The higher self's response to the ego's penitence, is certain. And such response may stretch all the way to complete forgiveness of sins.

(13) The Tibetans say that to arrive at the spiritual goal one requires both the eyes of knowledge and the feet of technique. Within the first they include discrimination and intelligence; within the second, self-improvement and meditation.

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(27.) It is not even that he has to give up all desires but that he has to purify them and put them all under the dominance of his one supreme desire for attainment - which may or may not mean their extinction.

(28) The real tests of character are imposed through our reaction to thoughts as well as to events. Both are needed to show us to ourselves.

(29) When we feel the littleness of our ego against the greatness of our Overself, we become humble. Therefore it is that to those who feel neither the one nor the other, the first prescription is: cultivate humility.

(30) The Quest is always interesting to talk about even if it often is not practicable to follow!

(31) The novice too often lives under the delusion that he is following the Quest when he has yet to find the entrance to it.

(32) To repent is to bring the old way of living to an end. And this in turn offers the chance to begin life afresh.

(33) To confess sins of conduct and shortcomings of character as a part of regular devotional practice possesses a psychological value quite apart from any other that may be claimed for it. It develops humility, exposes self-deceit and increases self-knowledge. It decreases vanity every time it forces the penitent to face his faults. It opens a pathway first for the mercy and ultimately for the Grace of the higher Self.

(34) To put these ideals into practice, to translate these intuitions into actions and to realize these glimpses in everyday living requires a periodical sacrifice of the lower self, involving outer renunciations and inner struggles.

(35) He cannot journey far along this Quest without having to take his tests periodically.

(35a) The force which carries him onward and brings him to the goal is an intensely sustained high-powered aspiration. Its strength will measure the speed of his progress.

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New (5)

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(41) You may certainly hope for success when the whole trend of your thinking and the whole trend of your action is strongly directed to this single purpose only, when you have resolutely subordinated personal feelings and temperamental predilections to the solution of the problem of truth.

(42) You have launched upon a quest from which there is no turning back. You have embarked upon a journey which will demand from you the utmost patience and deepest faith, the strongest determination and cultivation of the keenest intelligence, lying latent within you.

(43) So long as we know only the ego, that in which it abides remains unknown. The way out is to give up the I.

(44) So precious is our petty ego that we strongly begrudge yielding it up to the seeming void of non-duality.

(45) The study of philosophy must be no desultory pursuit, it must follow a consecutive and sequential course if its principles are to be mastered and its problems solved.

(46) In the last verse spoken by Arjuna in the Gita, he declares that all his doubts are gone and that he has gained recognition of the true Self. Hence all his questions cease. His enquiry into Truth has come to an end. Nothing more is said, either by him nor his teacher. Both enter into a state of silence and this silence is revealed as the highest, because the spirit is beyond both the agitations of intellect and the babble of speech. It is best felt and known, understood and communicated, through such inner stillness.

(47) To the degree that the intuitive element can displace all others for the rulership of his inner life, to that degree can a healing and guiding calm displace the emotion of moods and commotion of thought.

(48) They seem to believe their entry into the mystic quest would set their life in order and solve their problems forever. This is, of course, mere wishful thinking. It is not their entry but their termination of the quest that could ever do these things for them.

(49) The long hard search for the soul asks too much endurance of self-discipline from its pursuers & ever to more than it has been in the past -- an undertaking for the few driven by an inner urge. Hence it is not so much a

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voluntary undertaking as an involuntary one. The questers cannot help themselves. It is not that they necessarily have the strength to endure as that they have no choice except to endure.

(50) If he tries to leap swiftly to this goal, he may find the consequent fall painfully hard to experience and unjustly harsh to endure. But the actual pain and seeming injustice are really Nature's way of guiding him toward a better and surer development - equilibrated, broad and stable.

(51) All aspirants on this spiritual quest have to go through periods of discouragement from time to time and I myself was no exception. Physical nature does not easily permit us to escape from her grasp and her resistance to the individual spiritual effort is inevitable. Perseverance is therefore an indispensable quality.

(52) Let him persevere in efforts along the spiritual path, continue endeavours towards self-improvement and character building and keep up the regular practice of meditation and prayer—all these are essential to ~~your~~ development. Every effort he puts forward, calls forth a corresponding aid on the part of Divine Grace.

(52) The experience of being gripped and physically shaken by some extraordinary power will also occur at certain intervals along his path. This is not to be feared but rather to be welcomed. It always signifies a descent of grace and is a herald of coming progress of some kind or other.

(54) Where trouble develops as the result of having made some contact with the psychic plane instead of the spiritual, he should take the following course of action without delay. (a) Stop all meditation, breathing and gazing exercises, until quite cured. After the expiration of this period, he should judge carefully whether or not to resume meditation practice and then only provided further that he feel an inner call to do so. He should conscientiously follow the instructions given on prayer and purification of character. (b) Until the trouble disappears, try to sleep at night with the light on, dim enough however so as not to disturb sleep. It will probably be necessary to wear a mask as eye-shade over the eyes to keep out the light. (c) Endeavour to purify character as much as possible. Especially keep vigilant control over thoughts and feelings, trying to cleanse them and be careful what is allowed to enter your mind. (d) Kneel in prayer at least twice daily, asking for God's help and Grace in this endeavour, confessing weakness and helplessness.

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Hence the more he becomes aware of these (IV) frailties, the more he should discipline himself to get rid of them--otherwise the forces he has invoked will bring the pressures of pain upon him to effect this end. This is the first hidden purpose of the 'dark night'. The second is to develop the neglected parts of his human make-up and thus bring his personality into a safe balance. The light which originally dawned in his soul successfully illumined his emotions. He felt goodwill towards all men, nay all living creatures. But this illumination did not bestow practical wisdom or higher knowledge, did not affect his intelligence. Hence the light has still to shine down into the neglected regions of his personality. They are not automatically perfected. For the higher Self always seeks to enlighten the whole of the man. Hence the threefold path character of the work of this quest. He may have to build more intellect or develop more will, for instance. He has to reorganize his whole personality, in short. The emotional perfecting is easiest and occurs first; the intellectual is harder and occurs second; the moral re-education through right actions is hardest of all and occurs last. He has gained right feeling. He has yet to gain right insight. But this cannot be got without the co-operation of the full man, of all his faculties. So the ~~high~~ higher Self turns towards his intellect and transforms it into intelligence, towards his will and transforms it into active moral work. This process however takes years. When all this preparation has matured him, the dark night will suddenly, even unexpectedly, come to an end and he will receive the long-sought illumination.

Such is the commoner form of the 'dark night of the soul.' A rarer and sadder kind may come, not to novices but to the highly advanced ones who are already within sight of their goal. For it is just here, when he has only one more step to take before the end is successfully reached, that all may be lost and he may fall headlong from this great height. The Biblical phrase, "Let him that standeth take heed lest he fall," is appropriate here. This terrible lapse is explained by the adepts as always being possible and especially probable when the sixth or penultimate stage of their seven-staged path is attained. Hence they call this the stage of 'carefulness', because the mystic must now be extremely careful to preserve the delicate inward condition he has developed. He must

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guard this position perseveringly for a (IV)
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(62) In a fairly wide experience we have found that
most people who are interested in this subject, are
still very far from having achieved the mystical goal
and that not one in a hundred has been successful
in travelling the mystical path to its end. Of
the many who have started on this quest in modern
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(66) ^(IV) The aloneness that he feels must be accepted. Only then, only when he understands and dwells calmly in it, will the great power of the Saint come forth and dwell with him in turn.

(67) Every man whether he knows it or not, is on his way to the kingdom of heaven. The journey is not confined only to those who deliberately apply themselves to it. But most men, being spiritually blind, do not see the road. That is the only difference.

(68) Some of those who come to these teachings seeking them only for the sake of getting relief from their trouble end by seeking truth for its own sake.

(69) He has been brought by experiences of life and studies in philosophy to a point where the personal life has become much of a dream. He sees everything as the Buddhists say, as subject to change, coming and going and he sees no exception to this universal law. Consequently he attaches himself to nothing, but accepts everything that is worth accepting without however so tying himself to the need of it as to suffer too grievously should destiny remove it again.

(71) When the call of the quest sounds so strongly that he cannot help following it whatever the cost, he will begin to make some readjustments in his life.

(72) The first reward is truth realized in every part of his being, the lower self becoming the instrument of the Soul. The second reward is peace, intensely satisfying and joyous. A keen and constant longing after the Soul's consciousness, a willingness to surrender all to it inwardly, are however necessary pre-requisites.

(73) Some qualities he must either find to hand within himself or set about to cultivate for himself. Among them are reverence for certain elevated moods and fidelity to certain intuitive promptings.

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(32) Because your world is contained in your consciousness, as mentalism teaches, you can best help that world by improving and correcting your consciousness. In attending to your own inner development, you are putting yourself in the most effectual position to promote the development of other persons. Philosophy is fully aware of, and concerned with, the misery and the suffering which are rampant everywhere. It does not approve of selfishness, of indifference to the welfare of others. Yet, at the same time, it does not permit itself to be swept away by blind emotionalism and unreasoned impulsiveness into doing what is least effective for humanity. It calls wisdom in to guide its desire to serve, with the result that the service it does render is the most effective possible.

(33) The wise man knows that suffering has been essential to his development and has helped him to learn certain lessons. When others fall into the same experience, therefore, he does not wish that they should not have it so much as that they should learn the lesson of it. It would be illogical to apply his wisdom in his own case but to withhold it in the case of others. If a sentimentalist says that because he feels sympathy for the others, he wishes them not to suffer, then that is all the more reason - not less - for wishing them not to suffer blindly.

(34) Can these competing tendencies, the extroverting and the introverting, be brought together in a single life? Philosophy not only answers that they can, but also that they must be integrated if the mystical life is to reach its fullest bloom. It wisely mingles the two ideals, without despoiling either. Here, it not only co-operates with human nature but also imitates the rhythmic pattern of Nature. It is in harmony with Tao, "the way the universe goes."

(35) Is it forever to be the sign of a mystic that he is mentally ignorant and practically incapable? Must he lose his adulthood and revert to the infantile state before he can enter into his mystical birthright? Is he to evidence his superiority over other men by falling far below the level they have already reached?

(33) Because your world is contained in your consciousness, as mentalism teaches, you can best help that world by improving and connecting your consciousness. In attending to your own inner development, you are putting yourself in the most effective position to promote the development of other persons. Philosophy is fully aware of, and concerned with, the misery and the suffering which are rampant everywhere. It does not approve of selfishness, of indifference to the welfare of others. Yet, at the same time, it does not permit itself to be swept away by blind emotionalism and unreasoned impulsiveness into doing what is least effective for humanity. It calls wisdom in to guide its desire to serve, with the result that the service it does render is the most effective possible.

(34) The wise man knows that suffering has been essential to his development and has helped him to learn certain lessons. When others fall into the same experience, therefore, he does not wish that they should not have it so much as that they should learn the lesson of it. It would be illogical to apply his wisdom in his own case but to withhold it in the case of others. If a sentimentalist says that because he feels sympathy for the other, he wishes them not to suffer, then that is all the more reason - not less - for wishing them not to suffer doubly.

(35) Can these competing tendencies, the extroverting and the introverting, be brought together in a single life? Philosophy not only answers that they can, but also that they must be integrated if the mystical life is to reach its fullest bloom. It wisely unites the two ideals, without despising either. Love, it not only co-operates with human nature but also imitates the rhythmic pattern of Nature. It is in harmony with the "way the universe goes."

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(50) It may be a sign of the would-be mystic to pathetically wander in a perpetual haze but it is certainly not a sign of the accomplished mystic.

(51) These teachings seem so far-off, so ~~more~~ unconnected with the hard actualities of daily life as most people know it, that they appear unpractical and worthless. But this is an error.

(52) They feel the need of withdrawal from worldly life because they feel the need of tranquility.

(53) The counsel about not being attached to results was never intended to mean being blind to results. It means that we should rise emotionally above them, it does not mean that we should not study their nature and take appropriate action accordingly. If we are to be blown emotionally hither and thither by favorable and unfavorable results, it will never be possible to attain any peace. On the other hand, if we are not to use our critical judgment about people in situations, we cannot deal successfully with the world.

(54) Everything in his own external life will then shape out to help his aspiration for a freer and fuller time for spiritual things. It is then right and proper for him to devote his life to more extensive study, meditation and prayer than was possible in earlier periods. Consequently every effort he makes in this direction will be helped. His first duty during such retirement or partial retirement will be towards himself. Then, after a while, when he has gotten himself into a position of more inner light and stability he will be able and be given the chance to do something for others in his personal area.

(55) The desire to help the unfortunate and to uplift the depraved is a noble one but it may also be a misguided, premature or even dangerous one. Misguided, because some men must pay for their criminality before they will be willing to renounce it. Premature, because the philanthropist may have nothing worth while of a worldly or spiritual kind to give others. Dangerous, because the mental atmosphere which surrounds low circles of society is haunted by vicious and perverse unseen entities which seek to influence sensitive or mediumistic minds.

(56) It is necessary to remember the need of balance, of carefully seeking to counterbalance the emotional urges with the higher dictates of reason and patience.

(57) The dissociated personality produced by one-sided clinging to science alone, is unhealthy. The over-worldly mind bereft of intuition and devoid of faith is equally unhealthy. Only a real integrality of the psyche is enough for today.

(58) He can not only unite these different activities, and attitudes, but does without any consciousness of a clash between them.

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(1) The tests will necessarily have to come ~~(in various ways)~~ in various ways. One situation will have all the circumstances which provoke a passion like anger while another will have all these which provoke an emotion that is equally undesirable.

(2) In every test he has the possible chance to reveal himself as he would like to be, as well as the certain chance to reveal what he already is.

(3) Each test not only gives him the chance to distinguish between truth and error, to discern reality from illusion, but also the chance to move beyond his present moral vacillation into moral firmness.

(4) "Machinery has been found under the Egyptian temples which reveals that the priests employed many mechanical devices to increase the hazards of initiatory rituals. Thus an unwary victim might suddenly find the floor open beneath him and his body hurled downward on to the upturned points of spears. Artificial torrents were loosed upon him to batter his body against the cavern walls, or he would have to dash thru sheets of flame. Thru all these tests those who aspired were expected remain calm."--Manly Hall.

(5) "Maktubat-i-Sadi" or "Letters from a Sufi Teacher" by Shaikh Sharfuddin, (14th Century) who was called "A Master of the Kingdom": "There are many precipices and dangers on the Path, leading to one or other of the many heretic schools formed by those who, having entered the Path without a Perfect Guide, on the strength of their own intellectual resources, fell and perished in the forest (of the 4th stage) and deserted the Law. Others, more fortunate, have safely crossed these dangers under the protection of Masters, and have seen the victims, and know where and why they fell. All pilgrims are liable to these dangers. If one secures the help of a mighty Teacher, one can be saved and progress with his help, else one may fall into some heresy and lose the fruit of his labour....."The pilgrim may pass on the way through certain spiritual conditions, and the soul may pass out of the body, catch the reflections of the Divine Light, display superhuman powers during the continuance of the experiences, taste the relish of "I am God" ~~and~~ reached the Goal."

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(6) A resolute effort to banish from his heart the desire that caused his failure, an effort prompted by the miseries of that failure, will thus be the next step, after its recognition, in converting a weakness into a power.

(7) Sometimes he will be warned in some way, and thus prepared for it, that a test is impending. At other times he will not, and then his danger of being unsuspectingly led astray from the path will be greater.

(8) Before passing into a higher phase of his development, the disciple is usually confronted by life with a situation which will test his fitness for it. His success in meeting this test will open a gate leading to the next degree.

(9) They not only tell us how strong is our will but also how strong is our thought. We do not recognize how weak they really may be nor realize the fulness of their power, until such events measure them for us.

(10) In most cases ill-health troubles are traceable to ordinary causes but in other cases their origin must be largely sought for in the tests and ordeals to which advanced students are subjected at some time or other. This does not mean that every advanced student has to experience ill-health but that he has to experience great ordeals as well as great temptations towards the end of a phase of his development or after the beginning of a new one. The former may and do come in the shape of ill-health but they may also come in quite different shapes.

(11) If he is to become a philosopher in the real sense, he must look upon the trials and tests of these years as a means of helping him to do this. There are of course other and pleasanter means too. But, as "Light on the Path" says, all steps are necessary to reach the goal.

(12) He who has given his allegiance to this quest, must be prepared for the sudden shocks of revelation which may come to him before during or after these tests. He will find that, spiritually viewed by his own true self, his inner life is not as he has thought it to be. He will find that the ego has tricked him in the most important things, whilst giving him the deceitful satisfaction of victory in the trivial ones.

PROBES

- (1) A possible effort to deny from his heart the failure that caused his failure, an effort frustrated by the miseries of that failure, will thus be the next step, after his recognition, in converting a weakness into a power.
- (2) Sometimes he will be warned in some way, and thus prepared for it, that a test is impending. At other times he will not, and then the danger of being unsuspectingly led away from the path will be greater.
- (3) Before passing into a higher phase of his development, the disciple is usually confronted by life with a situation which will test his fitness for it. His success in meeting this test will open a gate leading to the next degree.
- (4) There are not only tests, but there are also tests of strength in our world. We are not to be deceived. How weak they really may be for testing the fitness of their power, until such events measure them for us.
- (5) In most cases ill-health troubles are possible to ordinary causes, but in other cases their origin must be largely sought for in the past and usually to which advanced students are subjected at some time or other. This does not mean that every advanced student has to experience ill-health, but that he has to experience great trials as well as great functional powers. One of a class of his development on which the beginning of a new and higher power may and do come in the state of ill-health, but they may also come in quite different ways.
- (6) It is not to become a sufferer in the test cases, he must look upon the trials and tests of the world as a means of training him to a state of courage, faith and perseverance, and not as a means of "killing the soul," as all these are necessary to reach the goal.
- (7) He who has given his attention to this world, and he who has given to the higher world of revelation, will find that the same things are true in both. He will find that the same things are true in both. He will find that the same things are true in both. He will find that the same things are true in both.

(13) To come through the period of preliminary initiation, he will need patience faith obedience. He will meet human instruments of evil, of illusion, of materialism, of cunning to try or tempt, to deceive or overcome him.

(14) When he first encounters this unlooked-for phenomenon he will be shocked and withdraw into aloofness like a tortoise into its shell and perhaps take refuge in a hard-held cynicism. But although it forges an armour around a sensitive man and provides him with a protection, it offers no adequate solution.

(15) He accepts this welcome penitence but he does not trust this new found allegiance. That will need time to prove itself.

(16) These hostile manifestations invariably make their appearance after the teacher has made an appearance anywhere. Light must inevitably cast a shadow. Yet on the credit side they served a useful purpose. They help him and they help his probationers. They remind him that he must not stake a claim on any part of this earth's surface or in any human heart. They test the intuition and keenness of the probationers. When these have survived all the tests, he may accept them and we begin their real inner work together; thereafter God himself cannot prize them apart from their teacher, for then they know with whom they are dealing.

(17) ROERICH: "The demons are of many forms and each a toiler of the Light undergoes attacks."

(18) A missed chance or a failed test in one year may lead directly, if the lesson be heeded, to a used chance or a successful test in a later year.

(19) If he has made mistakes in theory, he will be able to discover them as he carries out their application in practice. These results will guide him to modify or even change his theories. Thus experience tests ideas.

(20) In the Egyptian Mysteries, his capacity to resist a sexual temptation was deliberately tested. If he failed, the initiator would dismiss him, after addressing him thus: "You have yielded to the attraction of the senses. Whoever lives in the senses remains in darkness." If he succeeded, he would be granted leave to attend the temple college and receive instruction for some years in the mysteries of man and the universe.

(21) Every test successfully met, is rewarded by some growth in intuitive knowledge, strengthening of character or initiation into a higher consciousness.

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(b) "The horrid face seemed to draw me to it, and I was fast sinking into a lethargic state when, by a mighty effort of will, I aroused myself and cried, "Away, away!" The monster faded away."

(31) Teacher of Gladys Jones: "Behind every curve on the winding mountain road of the Quest, there is a test."

(32) If we do not make good use of our chances, they come to us in vain. If our opportunities are ill-used, they will not recur for a long time, thus a life will teach us a better sense of values.

(33) C.D. Paxton in practising meditation, fell into semi-mediumship and got possessed frequently, always at night during sleep. Finally he was in a suicidal despair and decided to make a final effort to rid himself of it. He stayed awake all night for two nights. During that time he tried to keep all thoughts out, leaving his mind blank, so that a any suggestion by the spirit was also kept out. During the 3rd night a marvelous peace came over him suddenly and he was permanently freed from the possession by evil spirit thereafter.

(34) H.P. Blavatsky: (in private talk with W.Q. Judge): "You force yourself into a Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees."

(35) If we do not make good use of our chances, they come to us in vain. If our opportunities are ill-used, they will not recur for a long time; thus life will teach us a better sense of values.

(36) Whether revered or reviled, he keeps this serene equilibrium.

(37) Take all criticism graciously, even smilingly. This means you are neither upset by it nor indifferent to it, but that you take it to heart to learn humbly coolly and impersonally what is true in it. (L)

(38) Where criticism is constructive and discriminating, fair and temperate, it should not be resented.

ever/ Men lack the needful perceptions and therefore they accept the substitute whilst passing by the reality. This is why a preparation, a self-improvement is prescribed to seekers after truth.



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(39) It is the earnest aspirant's duty to accept criticism, provided it is not rendered in a spirit of personal malice, he should humbly unemotionally and impersonally seek to learn therefrom.

(40) Unless you word your replies to criticisms carefully, cautiously, restrainedly, mildly and with dignity, you will create violent and intolerant reactions, for few seek truth and most seek partisan opinions. You must demonstrate by the calm, dignified, temperate and fair character of utterance, by its freedom from bitterness, that you have attained a higher level than those whom you criticise.

(41) ..Dhammpada 1.3-4: "Those who give shelter to the thoughts, 'He abused me, beat me, defeated me, robbed me' cannot still their wrath. But those others who deny refuge to such thoughts can still their wrath."

(42) There is a certain quality missing from their psychological makeup which Paul called 'charity' and which is the outcome of broad views and generous feelings, of spiritual insight and mental serenity. It is this lack which accounts for the harsh, unfair, prejudiced and even spiteful treatment which they afforded me. Nevertheless it is ^{NOT} my duty as a student of philosophy to blame them for not possessing a quality which, after all, is not a part of their goal, but to display it towards them myself. And in the last reckoning it does not matter how people—even reputedly spiritual people—behave to me, but it does matter how I behave to them.

(43) The few friends that know him, know his true character, and render any refutation of these calumnies quite unnecessary. As for the men, who fill the world, their opinion is of no account to him, as he will have to render the final reckonings of his life to the Supreme God—not to them.

(44) Thank heavens we do not have to carry with us to the Divine Arbitrator any certificate of character drawn up by the mob that does not know our hearts; that He, and He alone can read our true worth and reckon our human faults with accuracy and with mercy.

(45) You are to hate nobody but to extend to everybody the sincere hand of good will, to bless all because in your own heart the conscious presence of the Overself has itself blessed you. Hence to purify your personal feelings from hate, resentment, anger or malice, it is always needful to lift the problem of your enemy or your critic on to that plane where divine love and forgiveness can be felt and bestowed. But to discharge the social duties of the world in which we live, it is also needful to deal with him according to reason

(IV) He has entered on the beginning of a path which despite its ups and downs, its advances and lapses will if one follows it perseveringly and faithfully bring increasing spiritual light and inner peace.



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The two attitudes are not conflicting ones. For ~~xxxx~~ whatever practical action you will then take, will be taken calmly nobly and justly.

(46) In the giant mills where steel is prepared, we may glean a great lesson. The crude material is first made to undergo the ordeal of fire, a fire so intense that the material loses its solidity and becomes a bubbling liquid. And after its temperature has been lowered sufficiently to resume a solid form again, the still red-hot material has to undergo a further ordeal. It is hammered on every side, pounded from top to bottom. Out of these processes there emerges at last a purified strengthened finely-tempered steel which will stand up to the most trying tests during wear and work. Men who wish to make something of their lives must take the terrific pounding and suffering to which they have had to submit in the past few years, as a similar process intended to turn away the dross in their character and strengthen the nobility within it.

(47) What are the different kinds of tests which the disciple may reasonably expect to undergo at different times of his spiritual career? There will be the test of his faith. This will take different forms, some of which will be easy to detect but others harder; some will be very obvious but others extremely subtle. Through the spoken voice of the printed word, esteemed authorities will tell him that the objects of his faith are mere chimeras, utter delusions or worse. During periods of distress and suffering he will tell himself, through the emotions of discouragement and misgiving, the same thing. If the criticism of these enemies cannot dislodge him from his beliefs, the ridicule of his friends may do so. His trust in the truth of philosophic teaching, in the wisdom and virtues of the spiritual guide, in the necessity of following moral ideals and in the likelihood of advancement on the spiritual Quest, will be tried in a crucible of fire.

(48) If, instead of bitterly resenting it, we receive the test in the right attitude or pass through the trial with the proper thoughts about it, we shall find when it is over that the experience has been of great value to us. We shall find that it has lifted us to a new and higher level of character, a new and truer conception of life. Our lower nature is weakened, our better nature strengthened. Our eyes are clearer. Our feet advance another step forward on the Quest.

(49) The experience will bring out both his good ~~and~~ qualities and his bad ones. It will show forth his capacities but it will also reveal his deficiencies.

(50) If this wisdom was for so long a hidden one, there were good reasons. They are trials of his strength, his character

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(51) The most important ones come mostly as soon as an important development or change in his life, his worldly fortunes or his inner quest, happens.

(52) It will depend largely upon the disciple how long his term of probation lasts. It is true that periods of one, three, five or seven years have been mentioned in this connection historically, but it would be quite arbitrary to hold a man to any such period, irrespective of his character, circumstances and karma. When he is able to pass the basic requirements of the Quest in morality and loyalty, in intuition and comprehension, his term will come to an end. The ego will not hesitate to use even a pretence of spirituality in order to keep its hold over him. It will persuade him flatteringly to believe that he is better than he really is..If he falls into this trap, he will not only become ensnared in spiritual pride, but also fall into various mistakes of judgment and conduct because he will be blissfully unaware of serious defects in himself.

(53) The hardship or opposition through which we may have to pass at times compels us to show forth our character as it really is, but it also gives us the chance to make our character better than it is as well as the chance to make it worse.

So the same situation which strengthens one person's character weakens another, which brings out the good in one man brings out the evil in another. What does this mean? It means that the mental attitude which we bring to it is really more important than the situation itself. The right mental attitude will bring results which will benefit us just as the wrong attitude will bring results which will harm us. This is true irrespective of the kind of situation itself.

(54) Henry Suso: "Hitherto thou hast been a squire; now God will thee to be a knight. And thou shalt have fighting enough." Suso cried: "Alas, my God! What art thou about to do unto me? I thought that I had had enough by this time. Show me how much suffering I have before me." The Lord said, "It is better for thee not to know. Nevertheless I will tell thee of three things. Hitherto thou hast stricken thyself. Now I will strike thee, and thou shalt suffer publicly the loss of thy good name. Secondly, where thou shalt look for love and faithfulness, there shalt thou find treachery and suffering. Thirdly, hitherto thou hast floated in Divine sweetness, like a fish in the sea; this will I now withdraw from thee, and thou shalt starve and wither. Thou shalt be forsaken both by God and the world, and whatever thou shalt take in hand to comfort thee shall come to nought." The servitor threw himself on the ground, with arms outstretched to form a cross, and prayed in agony that this great misery might not fall upon him. Then a voice said to him,

great misery might not fall upon him. Then a voice said to him, "The servant threw himself on the ground, with arms outstretched to form a cross, and prayed in agony that this wither. Thou shalt be forsaken both by God and the world, and this will I now withdraw from thee, and thou shalt starve and thou shalt floted in Divine sweetness, like a fish in the sea; shalt thou find treachery and suffering. Thirdly, hitherto only, where thou shalt look for love and faithfulness, there and thou shalt suffer publicly the loss of thy good name. Secondly, hitherto thou hast stricken thyself. Now I will strike thee, thee not to know. Nevertheless I will tell thee of three things suffering I have before me." The Lord said, "It is better for I thought that I had had enough by this time. Show me how much Suro cried: 'Alas, my God! What art thou about to do unto me? Will thee to be a knight. And thou shalt have fighting enough.'" (54) Henry Suro: "Hitherto thou hast been a squire; now God irrespective of the kind of situation itself. This is true attitude will bring results what will harm us. This is true attitude will bring results which will benefit us just as the wrong important than the situation itself. The right mental attitude the mental attitude which we bring to it is really more brings out the evil in another. What does this mean? It means character weakens another, which brings out the good in one man So the same situation which strengthens one person's character better than it is as well as the chance to make it worse. really is, but it also gives us the chance to make our character at times compels us to show forth our character as if (53) The harshness or opposition through which we may have to disally unaware of serious defects in himself. various mistakes of judgment and conduct because he will be not only become ensnared in spiritual pride, but also fall into better than he really is. If he falls into this trap, he will him. It will persuade him flatteringly to believe that he is even a presence of spirituality in order to keep its hold over his term will come to an end. The ego will not hesitate to use quest in morality and loyalty, in intuition and comprehension, Karma. When he is able to pass the basic requirements of the such period, irrespective of his character, circumstances and historically, but it would be quite arbitrary to hold a man to any or seven years have been mentioned in this connection his- of probation lasts. It is true that periods of one, three, five (52) It will depend largely upon the disciple how long his term and development or change in his life, his worldly fortunes (51) The most important ones come mostly as soon as an import- and his motives.

"Be of good cheer, I will be with thee and aid thee to overcome."

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IV

(55) The philosophic aspirant must test the truth or falsity of the phenomena which present themselves as the advances, of the teachings he hears and the intuitions he receives and, especially, of the moral ideals involved in every situation. He should not take for granted his ability to distinguish true from false, right from wrong, whether in the inner or outer life. The safeguard of such a test is needed because he is, mentally and emotionally, so tangled up with his personal self that his experiences themselves are so interfered with, his interpretations of them so altered by the ego, that their correctness needs to be examined.

(56) This is perhaps the greatest test of all, this phase of the aspirant's career which has been called "The dark night of the soul." Any one or all of several different causes may bring it on, the anyone or all of several different ~~xxxxxx~~ results may ensue. In that terrible darkness he will find himself absolutely alone, able to depend on nothing else than what he finds within his own innermost being, without anyone to guide him and with none to companion him, he will have to learn an utter self-reliance if he is successfully to gain one of these results. It is useless to complain of the terror of this experience for, from the first moment that he gave his allegiance to this quest, he unconsciously invited its onset. It had to come even though the day of its coming was yet far off.

(57) When a woman comes to a man for spiritual help or even spiritual companionship, he should not ask her for more than the chance to serve. This remains true even if she is not conscious of having been sent to him for this purpose, or even if she mistakes the spiritual attraction for a merely human one. It would be a spiritual failure on his part to ask for more than the opportunity to serve her. The service he gives must be given with a pure motive. Therefore her appearance in his life is a test for him.

Should he fall in love with her the test still holds good but its character may change. He is to keep the relationship at a high level. He is not to attempt to possess her but to be content with knowing and loving her. He must accept the situation with calm resignation and complete non-attachment.

(58) This is not difficult because his most devout followers are composed of the most impressionable, the most suggestible and easily deceived elements of society. They are the younger generation on one side and hysterically emotional women on the other, who readily come to believe what is constantly said, not what is rightly or rationally said.

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IV

Their minds are too untrained to detect in his language that over-emphasis which conceals doubt. He resorts to the methods of a mountebank in order to impress such people. When persons become so mesmerized that the actual state of affairs no longer matters to them whilst the supposed state of affairs alone matters to them, when crazy rationalizations of wrong-doing enable them to justify it as right-doing and when the will to believe wrongly has eliminated the need to reason logically, their doom is certain. The harm their teacher does to their possessions maybe terrible but the harm which he does to their minds and hearts is worse. He turns morality upside down and they eventually accepted the

~~boulverement.~~ **UPSET.**

(59) The test represents the vanities, the passions, the greeds, the delusions and the hatreds of those to whom it comes. It can be looked upon as a test only by people in whom these things are themselves lying latent or half-present. Hence it would be wrong to consider it as an utterly isolated phenomenon in connection with their personal history. It is the logical culmination of his demand to enter the quest. If it be argued that they are an innocent people led astray, then it should be answered that there must have been some weakness in their character which itself tended to take the direction of the path down which they went astray. If not then, it would have shown itself at some later time.

(60) Those who take to this spiritual road have to endure its tests. It is not enough to have faith or feel spiritual when life's course is smooth and fortunate. They must learn to hold their faith and feeling when its course runs through difficulties and sickness also. If the test reveals that they lose their hold at such times, then it shows their need of doing further work on themselves. For this failure shows that they want good fortune and good health even more than they want to fulfil the higher spiritual purpose of their incarnation.

(61) It is a curious fact and at first an incredible one that whenever an aspirant makes some effort and gets a little gain in consequence, and certainly whenever he makes a great effort and seems near a great gain, something happens in his outer life to defeat his purpose and deprive him of his gains - unless he displays much discriminative prudence and more impersonal strength. In this way the evil forces and adverse destinies are permitted to test him. If they succeed in hindering him he fails. If they fail to turn him aside from the immediate objective of his quest, he succeeds in it.

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Eight
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(22) "Thou hast just now slain the last shadow of thy demon nature formed in lives gone by; and now thou art absolutely pure. All men must meet and slay their demon before they can pass on, for this demon shadow ever awaits them at the threshold, and unless they conquer they cannot pass through. When you called for me you called upon your God, for I am but a symbol of the God within your soul.".. "Brother of the Third Degree", by W.L. Garver.

(23) These issues must be faced and mastered. If he evades their recognition he merely confesses his complete failure and if he delays dealing with them, he only aggravates the consequent danger. The karmic forces which are at work in such a test are like an irresistible tide. He must make up his mind to adjust himself prudently to them or else submit to the certain fate of being injured by them.

(24) Every test is a teacher to guide us to a higher level, a providential friend to give us the quality we most need.

(25) They have brought out unsuspected virtues or fully developed, immature ones.

(26) If, under this terrible test, he sways and vacillates, it is not surprising. It shows him what is at once the strength and weakness of his character.

(27) A test need not necessarily come on the physical plane of event only. It may also come on the mental thru imagination or memory even in dreams.

(28) His attainments will need to be tested under adverse circumstances, his theories tried out under actual conditions.

(29) Not knowing where to find the right path, he may easily enter by mistake on the wrong path. Indeed, he may take several false steps before he reaches surety or, more often, some right ones mixed up with some wrong steps. And not having the strength for the true ideals, he may slip many a time. Thus his quest may need harder efforts and take longer course than the quest of a competently guided disciple.

(30) ~~By~~ W. Garver: "Brother of the Third Degree.": (a) "You have fallen into the hands of the Black Brotherhood. The White Brothers said they had warned you, and would do no more that you must fail or triumph. I fear you will fail, because these monsters stupefy the mind with noxious drugs and you would not be yourself."

(31) The Quest is not anything apart from Life itself. We cannot dispense with common sense and balance in relation to it. No single element in life can be taken too solemnly, as if it constituted the whole of life itself, without upsetting balance.

(32) To make progress inwardly is ultimately all that matters, everything else passes except the fruit of our spiritual efforts.



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Eight VIII

(1) Through the solar plexus, the cerebro-spinal and the sympathetic nerve systems we pick up from others the influences surrounding them and radiate to others the influences surrounding us. The thought atmosphere of other persons affects us and the result of this impingement should tell us something about them. If we feel out of harmony with them, if we are uneasy in their presence, if we get depressed, distressed or disturbed through being with them then we had better protect ourselves by avoiding such persons and not exposing ourselves to their contact. But if we are to protect ourselves against the destructive and dark mental atmospheres of the persons we are forced to meet through the exigencies of our circumstances it is needful to build up a strong and superior mental fort within oneself by daily and repeatedly concentrating on self improvement through right thinking.

(2) If you find progress to be slow and the promised rewards still out of sight, do not despair. Be patient as Nature herself is patient. Find, if you can, the friendship of those more advanced than yourself and receive from their presence the stimulus to become unhurried by time and unhurt by moods of impatience. The path may be a long one, but when success comes it comes unexpectedly and the final stages are short and rapid. It is the earlier and more elementary stages which are long drawn out. You are not in a position to judge exactly what progress you have made. This is why you must have great patience.

(3) (DARK NIGHT:) When he realizes that even despair is egotistical he will realize that it is not only the so-called evil passions that have to be curbed but also the depressive and melancholy emotions. He needs to remember that whenever he will again penetrate into the higher region of his being, any sadness, depression or melancholy he may suffer from will diminish gradually and then, when he is stabilized in it, vanish entirely.

(4) But progress along this path is not merely a matter of chronology; nobody may measure it with accuracy for nobody knows what forces may suddenly arise out of an individual's past to hinder him or what forces may suddenly arise out of the Over-self to help him.

(VI)

(1) Through the solar plexus, the cerebro-spinal and the sympathetic nerve systems we pick up from others the influences surrounding them and radiate to others the influences surrounding us. The thought atmosphere of other persons affects us and the result of this impingement should tell us something about them. If we feel out of harmony with them, if we are uneasy in their presence, if we get depressed, distressed or disturbed through being with them then we had better protect ourselves by avoiding such persons and not exposing ourselves to their contact. But if we are to protect ourselves against the destructive and dark mental atmospheres of the persons we are forced to meet through the exigencies of our circumstances it is needful to build up a strong and superior mental fort within oneself physically and repeatedly concentrating on self-improvement through right thinking.

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(4) But progress along this path is not merely a matter of chronology; nobody may measure it with accuracy for nobody knows what forces may suddenly arise out of an individual's past to hinder him or what forces may suddenly arise out of the Over-self to help him.

(5) Alas! growth is not necessarily an even and slow affair, nor one taking a single straight line. Sometimes it happens so abruptly that we do not recognise it for what it is and hence resent it. This may be because such a quickening often disturbs our inertia and involves uncharted and unfamiliar experiences, not seldom unpleasant experiences. We are afraid of the unknown and the painful. Yet the resistance to such personal feelings as apart of what Jesus meant in his advice to give up the self in order to get into the kingdom of heaven. (dislike)

(6) The peril which, history attests, plagues all organised movements is that the maintenance and power and wealth of the organization become the chief motive of those who control it while the free spiritual growth of the individuals who compose it tends to be hindered and sometimes even smothered.

(7) If he has a fixed determination to hold to his principles, an unbroken resolve to abide by the teachings, a passionate devotion to the Ideal they set before him - what obstacle can stop his onward movement?

(8) When he is no longer content to be wise and happy and good only for moments, but foolish and miserable and weak for periods, he will firmly resolve to begin the process of self-changing and self-deepening that is the Quest.

(9) Time is like a great treasury. Put nothing of value into it and you will get nothing out. Put philosophic study and self training into it and at the very least you will draw out a measure of peace and understanding, at the most you may enter into realization of the Truth.

(10) His stumblings and his fallings may depress his heart and reduce his aspiration. They may deter his will from further endeavor.

(11) Friction and opposition, problems and difficulties afford necessary experience in the widening of consciousness, the arousing of strength and the growth of intelligence. He who is consciously engaged on the quest of the Overself will use every experience to advance himself.

(12) He may weaken in faith when fatigue crushes him or when hurry overwhelms him, but such times pass and with their passing the truth returns.

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(12) He may weaken in faith when failure crushes him or when worry overwhelms him, but such times pass and with their passing the truth returns.

(13) It is his duty to watch that no negative thought slips past his guard and enters his consciousness, no false belief infiltrates into his outlook. Such thought control pays the highest profits for its effects on his outer life will unfailingly appear.

(14) In the beginning stages it may be useful to him to join an organization. But in the later stages this usefulness often vanishes. The organization debilitates the seeker and prevents him from becoming a self-starter.

(15) There is a perfect relation between the impression we make upon others and the mastery we have achieved over ourselves. The strength of the impression depends on the degree of the mastery. Furthermore, our power over the world outside us will be proportionate to our power over the nature within us.

(16) According to the Hindu teaching man passes through three stages of development from the Inert through the Passional to the Harmonious.

(17) When we contemplate our remote actions we may regret them or when we remember old views we may disown them. For it is in the nature of man to change as he gets older.

(18) As the axis of the earth heaves itself over, we reach the end of one season and the beginning of another. The calendar points which mark this change, mark also the movement of an inner cycle. Each equinox is a time when man may profitably try not only to change and cleanse himself but also to put himself in harmony with Nature, God. It is a time for extra effort in prayer, meditation and purification. Physically, it is a time for a twenty-four hour fast or semi-fast.

(19) In this matter he may believe that he is free to do what he likes, decide as he wished. But not so. Duty leaves him only a single choice God has put him here for such a purpose and even if all other men forget or ignore it, he may not.

(20) It requires some courage to be different in thought and belief from the common norms, some strength of mind to reject what is popular, some capacity to think critically for oneself to refuse what is highly publicized.

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(80) It requires some courage to be different in thought and belief from the common norms, some strength of mind to reject what is popular, some capacity to think critically for oneself to if all other men forget or ignore it, he may not God has put him here for such a purpose and even but not so. Duty leaves him only a single choice free to do what he likes, decide as he wishes. (19) In this matter he may believe that he is for a twenty-four hour fast or semi-fast. It is a time for purification. Physically, it is a time also to put himself in harmony with Nature, God. It is a time for extra effort in prayer, meditation and purification. Physically, it is a time to try not only to change and cleanse himself but each epoch is a time when man may profitably change, mark also the movement of an inner cycle of another. The calendar points which mark this we reach the end of one season and the beginning (18) As the axis of the earth heaves itself over, man to change as he gets older. For it is in the nature of we may disown them. For it is in the nature of may regret them or when we remember old views (17) When we contemplate our remote actions we inert through the Passion to the Harmonious. Inert through three stages of development from the (16) According to the Hindu teaching man passes over the nature within us. outside us will be proportionate to our power mastery. Furthermore, our power over the world of the impression depends on the degree of the mastery we have achieved over ourselves. The strength impression we make upon others and the mastery (15) There is a perfect relation between the prevents him from becoming a self-starter. The organization debilitates the seeker and later stages this usefulness often vanishes. But in the to him to join an organization. But in the (14) In the beginning stages it may be useful life will unavailingly appear. highest profits for its effects on his outer his outlook. Such thought control pays the consciousness, no false belief infiltrates into thought slips past his guard and enters his (13) It is his duty to watch that no negative

(21) These critics of philosophy should closely question themselves whether the real reason for their dislike of it is that it humiliates them into secretly acknowledging their lack of the courage to follow the philosophic Quest.

(22) It is when the second stage of meditation is fully developed that occult powers may arise. The mind is able so to identify itself with anyone as to reproduce his characteristics within itself quite faithfully. It may even overcome distance and do so even when the other person is not physically present but fifty miles away. Indeed, he who acquires this power of clairvoyance may have to protect himself against (up) mixing ~~with~~ the other man's thoughts with his own, or against mistaking them as his own.

(23) The aspirant who comes to the Quest out of pure disinterested love for it rather than out of a hunger for occult powers, or a thirst for occult experiences, who is seeking to know and do the right thing, will go ahead much more quickly and encounter much fewer dangers than the others who are not.

(24) The way of group organization is only a poor substitute for the way of individual inspiration.

(25) The earnest seeker will get more from a single meeting with a truly inspired man than from attendance at a hundred sessions in an organized spiritual school or ashram. For the first will awaken his intuition whereas the second will merely add to his information. The first will really advance his progress whereas the second will only give the illusion of doing so. But such is the widespread ignorance and inexperience of these things as well as the suggestive power of pomp and prestige that the organized institution will always attract fifty followers where the lone illuminate will attract five.

(26) At last these aspirations see their fulfilment, at last these ideals cherished so long see their realization. At last the peace that passeth understanding is secured, a peace to be envied by the restless or unhappy world.

(27) Those who cannot or will not learn to bow their heads in reverence at certain times like sunsets, in certain places like massive mountains or before certain men like sages, will not be able to learn the highest wisdom.

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(IV)

- (28) To get despondent and unhappy about one's inner progress is to exhibit a lack of patience. It is as if the builder of a house got despondent because after he had laid the foundations and put up half the frame, the house was still useless for living in.
- (29) The importance of right direction is such that if the angle of deflection covers a long period, the area of error stretches a wide distance.
- (30) Some spend a whole lifetime trying to get enlightenment, others get it in a few years. The difference is accounted for by the difference in readiness, in growth and in balance.
- (31) It is a result which can come only after years of self-training. Without enough patience to await the passage of these years, no result can be expected at all.
- (32) He enters the inner stillness as a learner, as one who is sensitive to the Interior Word, and capable of responding to it. Such response is as far beyond the guidance of the good religious man by moral conscience as that in turn is beyond the primitive man's instincts, appetites and desires.
- (33) Autumn is the time for spiritual planting, winter for spiritual growth, summer for spiritual rest, spring for spiritual harvest. In short, the seasons of nature have a reverse effect on man spiritually to that which they have on him physically. The Spring Equinox falls annually on March 20/21, the Autumn Equinox on September 23, the Winter Solstice on December 22nd and the Summer Solstice on June 21.
- (34) When obstacles or oppositions arise in this quest for Truth, they are to be regarded as necessary ordeals for they provoke our latent resources in the effort to overcome them or they test our weakness in the failure to do so. It is needful to analyse and understand them before we can deal with them correctly. They come in different ways but each time it is just what will try or tempt us into developing a quality needed at the time.
- (35) Only if one has sufficiently purified his character and strengthened his thinking may he go ahead with experiments in occultism and attempt to cross its threshold.
- (36) The desire to serve the cause of Truth is praiseworthy but an inner change of character is at once the basis and the beginning of such work.
- (37) Take hold of truth wherever you come across it, do not regard it as being solely in any one man's possession.

(17) This hold of small spheres for one second
it is not found in all human beings in any one
man's possession.

(38) It is true that the inner life of most aspirants usually precedes after the first stirring awakening on a somewhat monotonous flat ground. The advance is slow if any. But it is also true that certain times come at the end of these long intervals when it is possible to make a definite spurt forward, rapidly and decisively. The aspirant has to watch vigilantly for such opportunity and make the most of it when it does come. The most note worthy sign of its presence is a sudden, unexpected surge of determination and resolution to bring about certain changes in the inner life. With this emotional arousing there comes some or all of the strength to effect the changes. The utmost advantage should be taken of these feelings while they temporarily manifest themselves. For the extent of the advance will depend upon the jolting force, the spiritual violence and affirmative character of the thoughts held at the time. (the positive) (used to implement the new resolve.) Quite often it may involve making a revolutionary decision requiring some courage or at least enough to desert an old standpoint for a new one. Naturally the emotions which enter into such a change will be the higher ones. These energetic spurts arise from a brief arousal of the force called Spirit-Fire by the Orientals induced by the accumulation and release of favorable karma or by the gracious contact with an adept. They stimulate effort and energize the will beyond the ordinary. Every advantage should be taken of these stimulations while they last for they usually pass away after a time.

(39) Study, prayer, meditation and discipline of motive, mind and body will yield their results according to the intensity with which they are undertaken and the wisdom with which they are combined. The best results naturally come from the greatest intensity and the fittest balance.

(40) The Quest begins with, and ends in, himself.

(41) Once ^{he} starts on this quest, he must follow it up with fanatical persistence.

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(42) It is logical to assert that if every individual in a group is made better, the group of which he is a part will be made better. And what is human society but such a group? The best way to help it is to start with the individual who is under one's actual control - oneself - and better him. Do that, and it will then be possible to apply oneself to the task of bettering the other members of society not only more easily but with less failure.

(43) The stages in philosophic training usually begin with gaining a theoretical knowledge of the teachings. When this is well-established, it grows in time into an aspiration for self-improvement and into an effort to mould character and conduct in conformity with the philosophic ideal. Such a maturation period is often a long and difficult one. In the third stage the "glimpse" of enlightenment begins to be experienced. The first glimpse has a far-reaching effect and is likely to be associated with the first contact with an inspired spiritual guide, or with the writings of such a man. In the case of some persons there is a different series of steps. The glimpse comes first, the theoretical study next, striving to express through living comes last.

(44) Even if full success is not attained, even if the Quest's end is not reached, one fact remains indisputable. This is that the Quest itself will have been worth while. And even if none of the various advantages and benefits which are associated with its practical methods were to follow, it would still have been well worth while.

(45) The toil of the quest is hard and long. If it deters anyone from starting on it, let him remember that the rewards along the way, even apart from the grand one at the end, are sufficiently worth while to repay him for all he is likely to do.

(46) The seeker is warned not to talk about his inner experiences. They have to be well-guarded by silence if they are to be kept or repeated.

(47) Truth hides herself on the topmost heights. Since she cannot be brought down to man's baser level, he must climb up to hers.

(42) It is logical to expect that if every individual in a group is made better, the group of which he is a part will be made better. But what is human society but such a group? The best way to help it is to start with the individual who is under man's control - ourselves - and better him. So that, and it will then be possible to apply ourselves to the task of bettering the other members of society not only more easily but with less failure.

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(47) This inner search on the common beliefs, and cannot be brought down to man's human level, as most things do here.

(48) In whatever place you find truth, with whatever name, it may be labelled, take it.

(49) The time comes when the aspiring philosopher feels that he will get no actual benefit from his studies and make no personal progress unless he enters the second stage and begins to work on himself. It is then that he will perceive, if he is not too foolish, that most of these groups and cults are of no further use to him.

(50) He will express his faith positively but not aggressively.

(51) If the fullest degree of perfection seems so far off as to depress him, the first degree is often so near that it should cheer him.

(52) While they are trying to get rid of old faults, the very procedure they are using leads to the birth of new ones. The more they use this procedure, the more they unwittingly nurture these fresh evils. What good is it in the final balancing of accounts of curing one disease at the cost of creating another? The harmful effects of procedure are inherent in it and can be avoided only by using it with critical judgment, and not with blind partisanship.

(53) Before he can succeed in attaining its objectives, he must give the Quest all that he has.

(54) The qualifications required from him are love of the highest, desire for truth, conformity of living to the divine laws and balance in his own person.

(55) Man unconsciously seeks his freedom and enlightenment, as he consciously seeks his welfare and happiness.

(56) When our eyes are focussed ~~to~~ too closely on our experiences, we are apt to distort or exaggerate them. But when we can see them from the distance afforded by later years, we can take advantage of better perspective and thus gain a truer sight. This is one value of aging years.

(57) He will obey such disciplines not as duties imposed from without but as expressions of the need to reeducate himself within.

(58) His understanding is still vague, and his application of it still weak.

(48) In whatever place you find truth, with whatever name, it may be labeled, take it.

(49) The time comes when the aspiring philosopher feels that he will get no actual benefit from his studies and makes no personal progress unless he enters the second stage and begins to work on himself. It is then that he will perceive, if he is not too foolish, that most of these groups and cults are of no further use to him.

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(57) He will obey such disciplines not as duties imposed from without but as expressions of the need to reeducate himself within.

(58) His understanding is still vague, and his application of it still weak.

(59) Philosophy can have no missionary arrogance since, unlike religion, it does not seek to displace one set of beliefs by another. Nor can it have any propagandist aggressiveness, since it tolerantly holds that all men find the degree of truth for which they are ready, and a higher degree would be useless, because beyond their capacity to absorb.

(60) The higher the peak one climbs, the lonelier the trail becomes. There is a paradox here for the loneliness exists outside the body, not inside the heart, and the more it grows outside the less it is felt inside.

(61) So long as people are carried away by the accumulated prestige or traditional glamour of an institution, so long as the sheer bulk of its age is allowed cunningly to suggest the truth of dogma, so long will they need to undergo the philosophic discipline.

(62) If his virtues and attainments cause him to draw an exaggerated sense of his own worth, nay if they cause him to draw any pride at all, then the time has come to practise self-abasement and to woo humility.

(63) With every year of growing experience and continued application, he will find more and more ~~that~~ the truth of these teachings. He will in consequence be unable ~~to love them~~ not to love them more and more.

(64) In many cases the pilgrimage is a lonely one. He would like to be heartened by understanding companions and encouraged by sympathetic friends.

(65) His patience may wear out, for the striking effects he seeks usually come too slowly.

(66) The fact that so few have ventured on this quest offers no indication of what will happen in the future. If mankind could take any other way to its own self-fulfilment, this situation might remain. But there is no other way.

(67) Even where he is unable to get the personal direction of a master who can demonstrate the exercises, he can still learn how to practise them from the book.

(68) Is the endeavor inhuman, the ideal unattainable - the quest of truth a search for what is not, to be found?

(56) Philosophy can have no missionary exchange since, unlike religion, it does not seek to displace one set of beliefs by another. Nor can it have any propagandist aggressiveness, since it tolerantly holds that all men find the degree of truth for which they are ready, and a higher degree would be useless, because beyond their capacity to absorb.

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(64) Even where he is unable to get the personal direction of a master who can demonstrate the exercises, he can still learn how to practice them from the book.

(65) Is the endeavor inherent, the ideal unattainable - the quest of truth a search for what is not to be found?

(377) The tremendous tension of effort which makes the quest, with all the evanescent elations and despairs which it involves, comes at last to a welcome end.

(378) He need not share the timid concern for consistency. He need not be imprisoned for ever in views which he held long ago. He need not be intimidated by his own past record, if at different periods of his life, he has slowly changed or abruptly altered his world-view. Had he not been a seeker, quite probably this would not have happened, and he would have remained sunk in the ignoble complacency of thoughtless orthodoxy.

(379) The philosophic view is not only attractive to reason and appealing to emotion; it is also fortifying to conscience. It provides indeed the best dynamic for a nobler life.

(380) The gulf between the impersonal calm of his present state and the egotistical emotion of his earlier one, is immense.

(381) It is only when this emotional calm has been attained, that correct thinking can ever begin.

(382) He has to oppose his own preferences, when they stand in the way of progress. He has to drive himself to do what he fears to do.

The ancient Chinese mystical work, the Chieto Tao Lun, says that the teacher should observe the behaviour and speech of the new candidate for studentship for several days and only then prescribe a course suitable to his disposition.

(383) If he can accept such well-meant, kindly criticism with humility, he ^{will} demonstrate real progress. (BRING HIMSELF TO

(384) There are good questers, bad questers, and lapsed ones.

(385) Elapsed time and toilsome search may suggest that the entire quest is nothing more than an empty mirage.

(386) He may measure progress partly by the signs of strengthened intuition and partly by the signs of strengthened will.

(377) The tremendous burden of effort which has been
the quest, with all the evanescent stations and
departures which it involves, comes at last to a
welcome end.

(378) He need not share the kind concern for
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(379) His philosophical view is not only not
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of his present state and the egotistical emotion
of his earlier one, is immense.
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been attained, that correct thinking can ever
begin.

(382) He has to oppose his own preferences, when
they stand in the way of progress. He has to drive
himself to do what he feels to do.

The ancient Chinese mystical work, the Ching Tao
Ching, says that the teacher should observe the
behaviour and speech of the new candidate for
several days and only then give
advice a course suitable to his disposition.

(383) It is in connection with this point, that
the Ching Tao Ching says: "The teacher should observe the
behaviour and speech of the new candidate for
several days and only then give
advice a course suitable to his disposition."

(384) There are good questions, bad questions, and
lapsed ones.
(385) It is a good time and a good way suggest
that the entire quest is nothing more than an
empty mirage.

(386) He may receive progress partly by the aims
of conventional instruction and partly by the aims
of strengthened will.

(11)

(75-a) The Americans, with their perfectly machine-tooled minds, tend to ^agregarious conformity.

(IV)

(76) This dream of eventual illumination will haunt the background of his mind as a hope to be fulfilled in some far-off future life. He is too aware of his own weakness to bring it into the foreground.

(77) If a beginner is conscious of his weakness, then it would be prudent for him to avoid those things and those people who emphasize it.

(78) The unwearied pursuit of Truth will eventually put into his hands a key which will unlock the significance of the universe.

(79) Jesus has made it very plain that there is always forgiveness for the sinner. But the prior requisite must still be met. And that is repentance.

(80) The soul must pass through the wilderness of agonized self-conflict before it can reach the promised land of truth.

(81) What is the lesson indicated by such an experience? This is what he should ask himself whenever he faces an adverse or favorable event or crisis.

(82) He may count himself fortunate if he comes under the tutelage of the Interior Word. But his good fortune will last only as long as he faithfully obeys it. The failure to do so will bring painful but educative retribution.

(83) These ideas will have to become not merely his beliefs but his very life, will have to govern not merely his head but his deepest heart. He must live in them as naturally and continuously as he breathes in the air.

(84) If these powers are evilly misused, the time may come when they will either vanish out of existence or become misleading and hence ultimately self-destructive.

(85) The disciple's quest must begin with his own simple specific needs, not with complicated generalities.

(86) He seeks truth out of an inner compulsion.

(86-a) He adheres to no sect or group but learns to stand alone.

(86-b) Philosophy is for the free mind, willing to live without organisational bondage, and understanding that what it seeks must be found and grasped for itself.

(86-c) He is unwilling to join any group and determined to make no commitment to any leader. This attitude is sound but its application may be unsound.

(VI)

(75-a) The Americans, with their gadgetly machine-cooled minds, tend to organize conformity.

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() As he works on his studies and on himself, as he reflects and meditates, a time must come when his vision becomes clearer and his ideas more accurate.

() Can his devotion to the quest respond to such severe trials?

death in a flash all the divine consciousness he was searching for as a permanent possession; he may even be liberated from the wheel of life. Sincerity is the essential, and its test is practice, not talk.

(61) Ideas are born and die within our brains. Lofty thoughts and magnificent schemes for self-regeneration swim before our eyes like some new tortures of Tantalus. Yet we are unable to back them up in action. Our desperate need is the vital will necessary to give our ideas concrete expression in external life.

(62) The test of all talk is action.

(63) The attitude of Mind is all-important.

(64) Perhaps one of the hardest lessons we have to learn on this path is patience. Yet it is one we have to face. We have declared war and our feet are on the path. But wars usually endure for a time before victory hoves in sight. Many defeats may have to be endured, but the end is certain if we do not lose FAITH.

(65) What is in your heart ?

(66) Ramakrishna's was full of the Divine Mother, as he called God. Before long he found her. St. Francis of Assisi gave humility highest place in his own. He became the humblest man of his time. Fix an ideal in your heart. That is the first step to finding it.

(67) They prefer to wallow in the comfortable and warm bog of materialistic inertia rather than to take to the rough and stony road of Creative spiritual Achievement which winds painfully uphill. They have failed partly because they fear to attempt.

"In idle wishes fools supinely stay,

Be there a WILL, and wisdom finds a way."

(68) "The question of attainment depends only, in the last resort, on the thirst of the soul," Swami (IV) Vivekananda once told an aspirant.

(IV) He will best meet those who come to him for help, of whatever kind but especially of the spiritual kind, and whether they approach him in person or by letter, if he turns them over repeatedly to the Overself. He need not do so vocally or publicly. It is enough if he does it mentally and silently. For they come because they sense the current, however feeble, of Life flowing through him. He must get himself out of its way, otherwise he will be like a rock in its path. By instantly following this method of inwardly referring the supplicants to the higher power, he will safeguard himself and serve them more effectively.

CHAPTER 1V

(250) These rare moments lift him out of his animal self and detach him from his lower human self.

(251) To accomplish this graduated work of self-improvement and self-enlightenment, he does not need to connect himself with any particular organization.

(252) Out of the shadows of the past, there will come memories that will torment as they teach him, pictures that will hurt as they illustrate error sin and weakness. He must accept the experience unresistingly and transmute it into moral resolve and ethical guidance for the future.

(253) The old self which he has left behind and which once so occupied his interest, now seems ugly bad and dull. So great is the change in him that it also seems like a stranger, not entitled to bear his name.

(254) Once properly started on the quest he may stop his movement, may even go back for awhile, but in the end he will not be able to avoid a renewal of his effort, a return to the journey.

(255) Again and again he will have the extraordinary sensation of looking down at the game of human life as from a peak-like mental elevation. He will see the players - millions of them - vehemently struggling for trivial aims and painfully striving for futile ones. He sees how paltry is the sum-total of each individual life-activity, how bereft of mental greatness and moral grandeur it is. And seeing, aspiration will rededicate itself to unfaltering devotion to the Quest within his own mind.

(256) In painful or trying hours he should make it a serious point to remember that glorious moment when the skies parted, the veil was rent and the Soul showed its lovely face to him. He should recall it in worldly distress or emotional darkness and it will sustain, comfort and guide him. From this secret source he will derive a strength to bear whatever may happen to him, an understanding to lead him aright throughout life.

de (257) The beauty of these glimpses is heightened by delight of their unexpectedness.

(258) But alas! the light is not present all the time. The Soul retreats all-too-soon and leaves him with a wonderful memory.

e (259) Once the inner urge has awakened him, he will not Bind the recurring sacrifices of the ego and denials of the lower nature to be such a burden or so hard as they would otherwise be.

(259-a) It is the life-giving, body-healing or occult power bestowing force in man. It is not a theoretical conception but a quickening, transforming power.

(180) These were moments that his soul of his animal
felt and before him from his lower human self.

(181) In a moment this grand world of self-

improvement and self-fulfillment, he had not read

a common-sense with any scientific organization

(182) One of the wonders of the world, there will come

sciences that will come as they teach the picture

that will have as they illustrate in our life and wisdom

to have about the experience of our life and wisdom

and it is this world, science and spiritual wisdom for the

future.

(183) The self which he has left behind and which

does not forget his wisdom, now seems only and not

will, so that in the course of his life it also seems

like a dream, not so much to be his own.

(184) The knowledge that he has gained by his own

life, now seems to be a part of his own life, but in the

end he will see in his own mind a renewal of his effort

and a return to the future.

(185) Again and again he will have the extraordinary

experience of finding that at the end of his life as

one of the great wonders of the world, he will see the picture

of his own life, now seems to be a part of his own life, but in the

end he will see in his own mind a renewal of his effort

and a return to the future.

(186) In a moment of his own life, he will see the picture

of his own life, now seems to be a part of his own life, but in the

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(191) The picture of his own life, now seems to be a part of his own life, but in the

end he will see in his own mind a renewal of his effort

and a return to the future.

CHAPTER 1V

- (259) The rapture will not last long. It will pass from his heart but not from his memory.
- (260) From his first timid and hesitating steps in mystical meditation on the quest, through all the emotional conflicts and intellectual stresses it engenders, to the last acts of moral reeducation and utter self-surrender, the disciple
- ? (261) It is a challenge to show his real self, a test to prepare for a new phase of his spiritual career.
- (262) Such is the strange paradox of the quest that, on the one hand he must foster determined self-reliance but on the other, yield to a feeling of utter dependence on the higher powers.
- (263) But the purifying work of philosophy on his character, does not end there.
- (264) On the first phase of the path, he learns to practise self-surrender and self-discipline. Egoistic and animalistic attitudes are gradually dissolved. Hence it is a phase of purification.
- (265) Only by a long process of trial and failure, striving and success can he make the higher will his own.
- (266) First he turns away in repentance from wrong deeds; then he turns away from the wrong thinking which led to those deeds.
- (267) Just as the religious devotee will be moved sooner or later to seek personal experience if he lacks it, so the mystical votary will be moved to seek intellectual enlightenment if he too lacks it. But such an inner movement will only develop where aspiration is strong and continuous, sincere and self-critical.
- (268) We learn in the heart's blood what sacrifice of the ego really means when we are forced to descend from abstract theories to practical applications, from the general to the personal.
- (269) Desires whose voice was once so clamant and whose satisfaction once seemed so urgent, will not seem trivial and unimportant.
- (270) He has gone far on this path when his last thought on falling asleep at night is the Overself and his first thought on waking up in the morning is again the Overself.
- (271) It will not be enough to profess repentance. He must also give proof of it.
- (271-a) In the second period of his efforts, when the original zeal has gone and a long stretch of dull unprofitable monotony seems ahead, patience and resignation are called for.

CHAPTER IV

(288) The lectures will not last long. It will pass

from his heart but not from his memory.

(289) How the light and darkness were in

question of the quest, through all the

material conditions and intellectual sciences in every

case, on the last note of total renunciation and total

self-surrender, the discipline.

(290) It is a challenge to your life and will a test

to prepare for a new phase of your spiritual career.

(291) Look in the mirror of the quest and

on the one hand be sure to have total self-reliance

but on the other, yield to a feeling of utter dependence

on the higher powers.

(292) But the realizing work of philosophy on his

material life and that there.

(293) In the first phase of the quest, we learn to

place self-interest and self-discipline. Ignorance

and self-interest are gradually discarded.

It is a phase of self-discipline.

(294) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(295) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(296) The way to a higher phase of trial and failure.

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(297) The way to a higher phase of trial and failure.

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(299) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(300) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(301) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(302) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(303) The way to a higher phase of trial and failure.

It is a phase of self-discipline.

(209) Where he depends on things events or persons too excessively, they may take an unfavourable turn and he will be thrown back on himself again and again. This kind of experience, taken to heart rightly, may quicken his spiritual progress, but taken wrongly may only arouse personal bitterness. If he intelligently accepts the suffering that the Overself, under the law of recompense, brings him, the evil will be transmuted into good. If he blindly clings to a completely egoistic attitude, he fails to show his discipleship.

(210) The same mixture of egoism and idealism will show in his character through most of the Quest. Only in the more advanced stages will the egoism thin down and down until its final elimination.

(242) Such aims are not going to be achieved in a single day. They will take years, nay an entire life-time, even to approach. The defects inside himself and the hindrances outside himself may in the end prove too much for a man. What then is he to do? Shall he show his humility and realism by renouncing these lofty aspirations altogether and give up trying to improve himself? Or shall he carry on with a hopeless fight, one foredoomed to unbroken defeat? He should do neither. He should inwardly hold to his aspirations as firmly as ever but he should outwardly defer his attempts to promote them until the next birth. He must fix them up before his eyes as something to work for one day or he will not get nearer them at all. A sound aim, a right intention is of the first importance. Let personal limitations and external circumstances create what delays they will, he will know at least that his feet are planted on the on the right path, his movement headed in the right direction.

(IV) The passage from theorised idea of the Overself to realised fact has been made by a few without personal training or guided steps but ^{most} the ~~many~~ have not been so fortunate.

() Efforts to form some kind of an organisation around these mentalistic ideas have been discouraged; attempts to get P.B. to play the rôle of personal teacher have failed. I have written for those who seek a less binding relationship.

(IV) Being old without being in full command of one's senses and faculties is not an enjoyable condition.

(20) Where he depends on things events or persons too excessively, they may take an unfavorable turn and he will be thrown back on himself again and again. Thinking of experience, taken to heart rightly, may quicken his spiritual progress, but taken wrongly may only arouse personal bitterness. If he intelligently accepts the suffering that the Overself, under the law of recompense, brings him, the evil will be transmuted into good. If he blindly clings to a completely egoistic attitude, he fails to show his discipleship.

(21) The same mixture of egoism and idealism will show in his character through most of the quest. Only in the more advanced stages will the egoism thin down and down until its final elimination.

VI
In the meantime and the hindrances outside him, self may in fact prove too much for a man. Just then is he to get still he now his humility and realize by recognizing those lefty egotisms long forgotten and give up trying to improve himself or shall he carry on with a hopeless fight, one foredoomed to unbroken defeat? He should do neither. He should inwardly hold to his aspirations as firmly as ever but he should outwardly defer his attempts to promote them until the next dawn. He must fix them up before his eyes as something to work for one day or he will not get nearer them at all. A sound and a right intention is of the first importance. Let personal limitations and external circumstances create what delays they will, he will know at least that his feet are planted on the right path, the movement needed in the right direction.

CHAPTER 1V

(247) Deep down in the lowest layers of the subconscious nature there lurk evil tendencies and evil memories belonging to the far past and not yet wholly wiped out by the spiritual rebirth. It is these tendencies which rise to the surface layers and challenge us at crucial moments when we seek initiation into the Higher Self or when we seek acceptance from a Master. In their totality they have been named by the western Rosicrucians as the "dweller on the threshold", and by the Indian occultists as the "Kama". No man can be taken possession of by his Higher Self or enter into a permanent relation with a Master unless and until he develops within himself sufficient calm and sufficient strength to meet and overcome these arisen tendencies, whose character is marked by extreme sensuality or extreme cunning or extreme brutality or even by a combination of two or three of these.

(248) Insofar as the whole of his future must be surrendered to his Higher Self, the planning of it through his ego mind cannot be allowed. He resigns himself to God's will in this matter because he realizes that it will bring him only what is best for him or only what is needed by him or only what has been earned by him. He believes that God's will is a just will. Yet within the frame of reference of the intuition which may come to him as a result of this self-surrender, he may allow the intellect to plan his course and to chalk out his path. The intellect may function in the arrangement of his personal life, but it must function in full obedience to the intuition, not to the ego. Hence if he makes any plans for the future, he does so only at the Higher Self's bidding.

(129) Until he has become conscious of his shortcomings, his ignorance, and his sinfulness, a man will rest in smug complacency and receive no spur to self-improvement, no impetus to enter the quest. Humility is another name for such consciousness. Hence, its importance is such as to be rated the first of a disciple's qualifications.

CHAPTER IV

(347) Deep down in the lowest layers of the subconscious nature there lurk evil tendencies and evil desires belonging to the past and not yet wholly wiped out by the spiritual efforts. It is these tendencies which rise to the surface in the form of doubts and misgivings when we seek initiation into the Higher Self or when we seek redemption from a karmic debt. In their entirety they have been named by the western psychologists as the "shadow on the threshold," and by the Indian sages as the "lower mind." It can be taken possession of by the Higher Self or other force of good in relation with a karmic debt and will be developed with in itself sufficient cause and sufficient grounds to bear and overcome those evil tendencies, whose character is marked by extreme sensitivity or extreme cunning or extreme brutality or even by a combination of two or three of these.

(348) Instead of the whole of his future work being concentrated on the Higher Self, the clearing of it through his ego must not be allowed. He must turn himself to the ego in this matter because he realizes that it will give him the only way to lead his ego only what is needed within or only what has been caused by him. He believes that the ego will be a great ally. In the clearing of the ego, the ego is a great ally which may come to him as a result of his self-cultivation. He may also use intellect to give his ego and to clear out his ego. The intellect may be used in the clearing of his personal ego, but it must be used in such a way as to lead to the clearing of the ego. It must be used in such a way as to lead to the clearing of the ego.

(IV)

(349) Until he has become conscious of his shadow-comings, his temptations, and his sinfulness, a man will rest in a false complacency and receive no spur to self-improvement, no impulse to enter the great humility is another name for such consciousness. Hence, its importance is such as to be rated the first of a disciple's qualifications.

() Only such independence can reach out to the new without losing what is worth while in the old; all others are committed, fettered, CHAPTER IV captive.

(363) He should beware of self-imposed missions and self-important mandates. His best mission is to purify and improve himself before starting on other people. His unimpeachable mandate is to get the stones and weeds out of his own field first.

(364) In those high ingathered moments when truth and beauty become loving allies to possess us, we ourselves become inwardly aloof from tormenting desires.

(365) The stray gleam of light which comes through to the hither side of consciousness, are welcome.

(366) But finding the higher presence within the heart is only the first step. The next is to surrender oneself to it, to be passive in its hands, to let it direct the course of thought, feeling and conduct.

This is a task which is not less hard, and will take not less time, than the first one. It is indeed an art to be learnt by unremitting practice.

(367) The ego, with its weaknesses and indisciplines, its ignorance and blindness, sets up obstacles on the path, causes failures in the quest. The struggle against it ceases on apparent victory only to start again soon.

(368) One part of his being may yield obediently to the philosophic discipline but other parts may not. His thoughts may surrender but his feeling or his will may not. So struggle there must be until the ego's surrender is total and complete.

(369) The more he is humbled by his failures, the more is he likely to find a way out of them.

(370) **The sectarian gives himself a holiness from which others are excluded, a special status, that only members possess. Is it any wonder that others are antagonized?**

(371) Repentance cleanses the heart and remits sins.

(372) It is hard for the average mentality to take hold of the imageless spirit as an object of thought. So an imagined symbol is helpful.

This narrowness of sympathies and closes his mind to fresh ideas.

(374) There is a right and a wrong way of surrendering the outer life. To surrender it to one's own sorry foolishnesses or hallucinations, and call them God, leads to disaster. Yet this is precisely what many beginners in mysticism do.

IV () Nothing is more fortifying to the will than to do something every day along the lines of a declared intention to which all habit and environment are opposed.

(IV) Such an one is satisfied to let his thoughts go out into the world, loosed to the wind and not tied to any sect or organisation.

The Quest calls for men of the world who are not wordly, aspirants with clear minds, endowed with common sense, students who will strive to lift themselves from inner mediocrity to inner superiority, followers who will strive to make worth while contributions to their environment. (IV)

What is man here for? Is he doomed to eternal death or does he inherit eternal life? These are important questions, and only the successful mystic, through the awareness which he develops, knows the correct

(IV) Of all things Truth is the freest. So, if a man is to find it in all its genuineness, and not in its distortions, caricatures, fragmentation, not any substitute for it, then he must preserve his own freedom to search for it. But this is just what he cannot do if he joins a sect. (OR) so easily

(IV.) Since life itself is not fixed but moves incessantly, he cannot congeal this thought into fixed dogmas or his ~~axiomatic~~ character into fixed attitudes. He will put forth whatever wisdom indicates in any situation and to any question, not solely what the past indicates -- which is what accumulated knowledge or a lined-up character really does. His mind is free, his policies always fresh. He is neither orthodox nor unorthodox. Naturally such a fluid standpoint will not find approval from the many who have to wear a partisan or fanatic label.

(IV) Such secrecy as he is expected to maintain about his quest is also due to the utter seriousness with which he must take it. It is something too sacred to be talked about, or argued about. well as too intimate

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IV.) One the one hand the mind must be purified, on the other it must be elevated. The first object is accomplished by disciplinary regimes, the second by meditational exercises and metaphysical studies and devotional habits.

~~EXAMINATION~~ (IV) ~~to~~ rebel against the accepted ^{ways} and traditional ideas, to practise a defiant individualism which ~~which~~ so many honour in follows the law ^{naive reverence,} of its own being, may be a necessary phase.

(IV) Breaking away from the circle of established habit is not, for most of us, an enjoyable experience, but sometimes a most needed one.

If these negative traits are too ^{IV} strong, they may not only hinder the appearance of "the flash" but also the progress in meditation. This is one of the reasons why the medieval mystical authorities laid down a ruling that cleansing of the heart, purification of the mind, must precede or at least accompany the practice of meditation. That they often carried this process too far and enjoyed a rigid extreme asceticism does not invalidate the excellence of their ruling.

~~EXAMINATION~~ Adolescents have more of the joy of living and particularly express it thru song and dance. Old age has the burden and misery of living ^{more of!}

(IV) The emotional beginner ~~WNT~~ wants to lend books, prescribe diets, display exercises and achieve conversion in his dealings with others. If he were able to do this with enough discrimination, it might have a favorable result, but he is seldom so endowed. The disappointment which ensues must be regarded as a teacher. He will do better by learning how to keep silent.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS

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basis is not, for most of us, an ordinary experience,
but sometimes a most needed one.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS

(IV) Following the quest is not easy;
living up to its requirements is too
hard for most people. This is merely
one of the reasons why only a handful
of people take to it.

CHANGE OF ADDRESS.

Please note that from

25th February 1976 the residential

address of Paul Brunton will be

changed from Montreux to the

following:

Paul Brunton

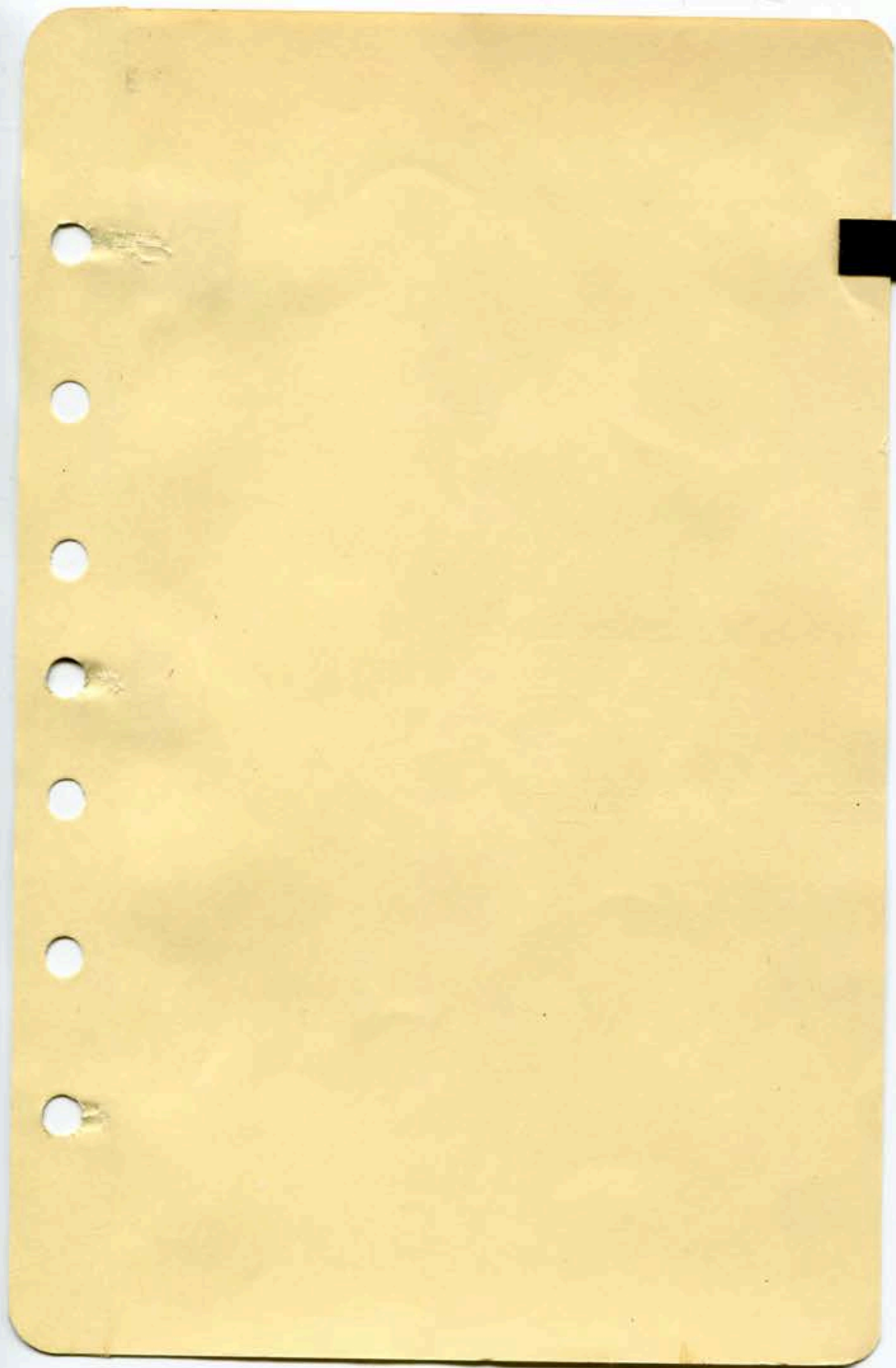
An Jorill - A

CH 1807 Blonay (Vaud)

Switzerland

It will help me if this

address is not given to others.





() In ignorance^{or} defiance of the higher laws for the higher animal — man — they eat flesh.

() The reproduction of the human species is constantly going on at such an accelerated rate today that the phrase 'population explosion' has become stereotyped. Little regard is had to the quality of these reproductions. It is too often a matter of quantity.

() Human nature being what it is, the cold monkish ideal remains one that only a few care to embrace.

() The fleshly body is looked on as an obstacle to spiritual development by some metaphysical teachings and religions but as medium of self-expression by others. It is also called a tomb by Plato, a curse by the sickman, and a temptation by the very pious man.

() Being too short in height is unpleasant, undignified and unfortunate for a sensitive man. But it is well countered by invisible compensations.

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() It is much easier to set himself a discipline than to keep it.


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discipline than to keep it.

() It remains merely an animal act, an expression of the body's lust, and nothing more. The reasons are obvious and have prompted many spiritual aspirants, both Asiatic and Christian, to become celibates and monks. These reasons may not be so obvious to those who are obsessed by sex, as so many modern writers have been who have influenced the younger generations, who are stupefied by the sense-pleasure of it, who are slaves to its recurring habit-forming urges and understand nothing of the need for its discipline. The philosophers have long known that there is a higher view of sex, and some among them that there is even a higher practice of it which eliminates the spiritual obstacle and raises it to the level of spiritual cooperation. This is brought about by substituting stillness for passion. Such a change cannot be achieved without the practice of physical, nervous, emotional and mental self-control. Just as the high point of meditation provides its glorious result under the condition of a thought-free stillness, in the same way raising sex to this immeasurably higher octave requires the con-

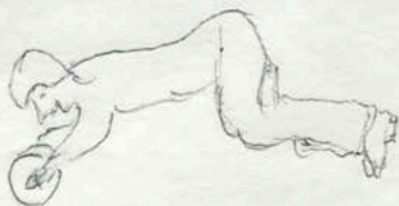
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() ... requires the condition of an inward and outward immobilization. That this can be reached, that the coupling of the two sexes could possibly have any relationship with the higher development of man, may seem incredible to those who know only its passional side.

() A Japanese posture for meditation: Extend the legs while resting them on a stool, so as to feel free, not tied to orthodox formulae like lotus posture or any other.

() 

same movements as above but with wheel



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() Artificial and synthetic materials are preferably not to be worn next to the skin. Their use should be limited to outer and overgarments. They should be made, in that case, of mixed materials, so that nature's cotton or wool introduces its energies and less fatigue is induced.

() It serves the majority of people who feel the universal urge toward mating, but not the small minority who do not respond and who prefer the saintly way of total chastity.

() The reckless entry into marriage under the influence of physical passion, is a sign of juvenility, of surrender to adolescent urges, whether the person is 18 years old or 50. He has not the patience to wait for a fuller mating nor the prudence to investigate to what he is really committing himself.

() 'Holy matrimony' is quite a different thing from what is commonly referred to by that phrase. It exists only where there is knowledge and practice, sacred rite or an animal act.

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() It is not only a moral change that is called (V) for but also a mental one, not only a physical but also a metaphysical one.

() Work completely done; the body effectively used, the mind capably directed -- such a roundly developed personality is the ideal. (V.)

(1) In the true philosopher the distance between the thought of a right deed and the deed itself is nil.

There is no inner conflict in such a man, no wavering between the lower nature and the higher ordinance. What he knows, he is. His wisdom has become welded into his moral outlook and practical activity. There are no schizosphrenic dissociations or unconscious complexes. Righteousness is a profound instinct with him.

(2) The common belief that when a mystic takes to the management of practical affairs he will be so slovenly, inefficient and absent-minded that they will fall into disorder and confusion, is inapplicable to the philosophical mystic.

(3) Worldly life, which is either a trap or a hindrance to the unphilosophical ~~mystic~~, is a school of instruction and an avenue of service to the philosophical ~~one~~.

(4) The effectiveness of action is raised immensely when it is inspired by mystical means. The fruitlessness of meditation is widened immensely when it is kept aloof from action.

(5) This teaching can be understood only by those who try to live it: all others merely think they understand it. Only those who have incorporated it in their lives for a number of years can know how intensely practical philosophy is.

(6) Only he who lives from moment to moment by the clear light of its teaching, by the deepest faith in its tenets and by the ardent feeling of its worth, is a true disciple of philosophy.

(7) The life of such a man compares with the dead movement of a fixed spindle. Whilst he sits calm within himself, his hands and feet and brains work actively amidst the world.

(8) The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality. He knows only one existence - the philosophic life. The divine quality permeates his whole activity as much as it permeates his meditative cessation from activity. Work too is worship for him.

(8a) So long as they do nothing but dream about the Quest so long as the force of self discipline and the power of active will fail to make themselves felt, so long will they gain only a few of the benefits which philosophy offers.

(15-a) It is a method, a teaching and an ideal (V)
combined for those who seek a genuine inner

-r life of the spirit.

(15-b) The Chinese tenet: "Equilibrium is the great principle
was applied equally by their philosophers as by their

(16) An ascetic mysticism which looks upon estheticians,
absolute apathy as the best moral and practical state
for mankind, will neither attract nor help us today.

A philosophical mysticism which teaches men to endure
nobly what must be endured but to strive vigorously
whenever possible to turn the worse into the better,
is more timely.

(17) We find in these ashrams that what should be
retreat is actually mere non-cooperative idleness,
just as in the world outside them we find that what
should be work is actually sheer neurotic overstrain.

(18) A life which finds in self-centered contem-
plation its total goal, is an unbalanced one. For
that which is attained inwardly must unfold itself
outwardly. Without such active expression the self
is only partially realized.

(19) Although he should give his best to external
life, he should not give the whole of himself to it.
Somewhere within his heart he must keep a certain
reserve, a spiritual independence. It is here, in
this secret place that the supreme value of the
Overself is to be cherished, loved and surrendered to.

(20) Because its concepts are not merely the
productions of a mechanical logic but the inspirations
of a living soul they are powerfully creative, dynam-
ically stimulative. In philosophy, art consummates
itself.

(21) The orientation of modern spirituality, under
the changed conditions of today, is not towards retreat
from the world but towards a spiritualising effort in
the world.

(22) Whoever truly catches the spirit of philosophy
in his heart will find his creative intelligence stirred
up to new expressions, his aesthetic feelings refined
to new appreciations and his moral purposes to new
resolutions.

(23) It is easy to make the objection that these
ideas are too intangible, too metaphysical, to be of
practical value.

(24) The tragic antithesis between the divine and
the material afflicts us at every turn.

(24-a) Those who think this to be a knowledge which is of
no avail, no use, are mistaken.

(24-b)

(24-a) An idealism which is sincere but naïve and (v)
a detachment which is earnest but frigid, are not enough.

(24-b) The exquisite sense of balance and ~~proportion~~ proportion which was the ideal of the best Greeks, must be ours too.

(25) That philosophy is not a pastime for idle visionaries, that it leads both directly and indirectly to tangible results and that it helps men to avoid misery and attain happiness, is a perspective I have often tried to make uninformed or sceptical people see.

(26) What he has felt in his inner life must now be wrought and elaborated in his outer life. His actions must give an account of his perceptions. This will involve a strenuous effort at self-subjugation, a hard discipline of the whole personality.

(27) Philosophy repudiates the sad notion, born out of a limited view-point, that to lead a spiritual life is to lead a retired pensioner's life, or a semi-invalid's, or an intellectually infantile one.

(28) He will gradually build a habit of applying this balanced and poised attitude to all his problems, be they worldly or intellectual. It will be a habit that will bring them to a quicker and better solution.

(29) The peace to which he has become heir is not self-absorbed rest from old activities that he deserts but a divine awareness that subsists beneath new ones that he accepts.

(30) Those who imagine that philosophy is useless except to tropical dreamers, would be astonished at the forceful practical yet calm character of its best votaries.

(31) To bring the divine presence into the midst of one's work and one's work continually into the divine presence - - this is an inspired and worthwhile active life.

(32) He is one of those strange beings who prefers the fate of being a Crusoe among the crowd, a mystic who seeks the society of materialists, and a hermit who haunts the homely hearths of the metropolis.

(33) Do your duty to the best of your ability, but preserve mental equilibrium at the results, whether the latter be success or failure. This is Karma Yoga.

(34) Only when these convictions burn strongly within him, can they lead to action.

(35) This is an art indeed, to live alone in the midst of the multitude.

(35-a) By itself however, this is not enough.

(35-b) The balance does not have to be exact.

() A balance may be established between (v) opposites or between complements. minds and unrefined hearts

() The incomprehension of the undeveloped puts up a barrier between them and philosophy. To ignore it is first to bewilder and then to frustrate them

(36) The kind of action which the fourfold path calls for is self-purifying and self-disciplining.

(37) Each situation thorny though it be, will be handled with full competence and splendid foresight.

(38) Can mysticism be set free from its monastic jailers and allowed to mix with the householder, the workers, the business-men, the artists, the thinkers and the professionals ? Yes, it can.

(39) If we compare the urge to dynamic service instilled by higher philosophy with the doctrine of do-nothing preached by Oriental mysticism, we need not be surprised at the results.

(40) The sense of being inwardly detached from all his daily activities, the consciousness of deep power kept in reserve, will be present.

(41) All experience may be made in one way or another to serve and benefit his inner work, may be converted into steps in the advance of his soul.

(42) There is no such thing as a merely theoretical philosopher. If anyone is not a practising philosopher he has not understood correctly nor theorised properly.

(43) Philosophy takes its votaries on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-freed spirit to a divinised life back in the same senses.

(44) The philosopher should show his attainment by his practical life, by his creative originality and by his inspired power.

(45) I write for those who have to keep on working in cities, not for those who like to keep on idling in ashrams.

(46) The fact that the practical results of mysticism are socially insignificant cannot be denied ? But why is this ?

(47) But it is not enough to take up such an attitude. We must also rise to its logical demands. Spirituality needs something more than its verbal declaration to become a genuine actuality.

(48) Try to relate this principle to hard concrete situations, to work it out on actual occasions.

(48a) If it is too far above people's heads, or too idealistic in its demands, it may not be suitable for general publication. To present truth to those not yet ready for it, is largely to waste it

(36) The kind of action which the world calls
 for is self-sufficiency and self-sufficiency.
 (37) Each situation brings about its own
 solution with full competence and spiritual freedom.
 (38) The world is not free from the material
 factors and allowed to mix with the spiritual.
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() Why restrict the approach to any single particular way; why cannot a few (v) approaches exist side by side, since the ultimate goal is the same for all? () The other sides are needed not only to balance the prevailing one, but also to complete it.

(49) The mystical and social sides of man will then become compatibles. They will meet in such a way that the first will inspire the second, the second will reflect the first.

(50) He will work from the Overself; he will move and serve the world from within his central being.

(51) When knowledge is worked out in action, reflected in attitude and formed in the entire life, then only does it become real.

(52) It recognizes and sympathetically understands the difficulties and problems of men living in the world yet seeking an unworldly life.

(53) We must endeavour to find this divinity within not merely at set times of meditation, but also amid the press of the market places.

(54) The foolish man acts at random, the intellectual man plays off his reasons against each other and so may find his power to decide paralysed, the emotional man rejects every guide except personal feeling, the philosophic man uses reason feeling and intuition alike.

(55) The situations which develop from day to day afford a field for enquiry analysis reflection intuition and ultimate understanding in themselves, quite apart from the application of principles already learnt.

(56) The idea that being practical means being dead to all sacred feelings and holy intuitions, is another error to be exposed. Everywhere men of affairs and achievement, both celebrated and obscure have kept their inward being sensitive and alive amidst their earthly labours and worldly successes.

(57) In the foreground of his thought he deals with practical affairs in a practical way, in the background he remembers always that they are only transitory manifestations of an Element beyond all transitoriness, an Element to which he gives his deepest self. But only when his power of yogic concentration is complete and his knowledge of philosophic truth mature, the possibility of achieving such harmony arrives -- not before.

(58) The tale of your secret meditations is written on the paper of your open actions. (58a) Of what use is

it to give them a teaching which is so far above their head and outlook that it will rouse no response in them?

(8-a) As I once told the interviewer of a news-^(v) paper, who approached me at Beirut, after having traveled all over the world, and having ~~noted~~ noted the sad results of mistaken, destructive or materialistic political activity, I consider it to be of highest ^(o)

(9) It is one of the contributions of philosophy that it elevates useful work to the status of a component of spiritual activity, instead of degrading it, as mysticism does, as being detrimental to such activity. Hence in so far as the philosophic student is striving to carry out his daily task honestly, efficiently, perfectly and in the spirit of service, he is improving his own character for philosophic purposes too.

(10) Life can never again be just as ordinary, just as commonplace as before nor just as if he had never passed through those vital moments of divine uplift. The white-hot point of their inspiration has faded but it can never be forgotten. It will, nay it must show itself powerfully in his directive purposes and obtrusively in the quality of his living.

(11) It is proper for the mystical novice to feel apathetic and lethargic about his duties towards and intercourse with society. He is trying to turn inwards and they would only disturb him. It is equally proper however for the mystical adept, if he has developed on philosophic lines, to feel led towards abundant activity and social service.

(12) It is easy to fall into the error that spirituality means stagnation, that transcending the worldly life means abandoning it. This error arises because it is not clearly comprehended that the operative principle is what one does with his thoughts, not with his things. For the second activity is always a result of the first.

(13) Those who regard it as a disincarnate entity hovering in the air have not understood philosophy. It does not separate action from thought, conduct from consciousness nor society from self. But neither does it commit the materialist error of making action conduct and society end in themselves, any more than it commits the mystical error of making ecstasy feeling and visions end in themselves.

(14) People mistakenly regard this study as unpractical, as too distant from the experiences of ordinary life.

(15) We must reflect in mind and act the true being of man.

(cont.) importance to bring together and balance the spiritual and material needs of human living with determination.

(V) () It is out of such a splendid balance of utter humility and noble self-reliance that the philosopher gets his wisdom and strength. He is always kneeling metaphorically before the Divine in self-surrendering renunciation and often actually in self-abasing prayer. Yet side by side with this, he is always seeking to develop and apply his own intellect and intuition, his own will and experience in life. And because they are derived from such a balanced combination, this wisdom and strength that religion alone, or metaphysics alone, could give, are beyond any

Even as the ^{NARROW} ascetic seeks to deny life, so the philosopher seeks to affirm it. It is true that the materialist does the same, but he does it in ignorance of what life really is, and he does it for the benefit of the little fragment of his own personality alone. The philosopher on the contrary works in the light of ^{HIGHER} knowledge, and works for the benefit of the All. (A)

more tolerant

- (7) (V)Philosophy involves the whole of his being, not just a part of it.
- (8) It is rare to find a man whose mind is evenly balanced, rarer still to find one whose mind and life are so.
- (9) If his whole approach to truth is lopsided, his discovery of truth will be disfigured.
- (10) If he does not touch truth through every part of his being but only through his emotions or his intellect, his will or his intuition, his grasp of it will be limited to that extent.
- (11) Rome was still an infant civilisation when Greece already had its seven sages of the sixth century.
- (12) Those activities which belong to a human existence in the world may still go on, and need not be renounced, although they may be modified or altered in certain ways as intuition directs. His business, professional, family and social interests need not be given up. His appreciations or creations of art need not be abandoned. His intellectual and cultural life can remain. It is only demanded of him that none of these activities should be a self-sufficient thing, existing in total disregard of the Whole, of the ultimate and higher purpose which is behind reincarnation.
- (13) The single-idea enthusiast, the fanatic persecutor and the disproportioned extremist -- these are all out of focus, out of harmony and out of balance.

(1) Philosophy involves the whole of his being, not just a part of it.

(2) It is rare to find a man whose mind is evenly balanced, rarer still to find one whose mind and life are so.

(3) If his whole approach to truth is top-sided, his discovery of truth will be distorted.

(4) If he does not reach truth through every part of his being but only through his emotions or his intellect, his will or his intuition, his grasp of it will be limited to that extent.

(5) Rome was still an infant civilization when Greece already had the seven sages of the sixth century.

(6) Those activities which belong to a human existence in the world may still go on, and need not be renounced, although they may be modified or altered in certain ways as intuition directs. His business, professional, family and social interests need not be given up. His appreciations or creations of art need not be abandoned. His intellectual and cultural life can remain. It is only demanded of him that none of these activities should be a self-sufficient thing, existing in total disregard of the whole of the universe and higher purpose which is behind reintegration.

(7) The single-idea emphasis, the fanatic pursuit and the disproportionate emphasis — these are all errors, out of harmony and out of balance.



(59) The time has gone when the philosophic and the practical, the religious and the realistic, the spiritual and the material, are to be regarded as being mutually antagonistic; today we must regard them as working to a common end and purpose, as reconcilable in ultimate unity. Thus our actions should come to be visible emblems of the invisible inner life in which we must take our roots.

(60) It is not enough to obey and follow the prompting which draws him inward through formal meditation. It is equally needful to sustain spiritual activity through all the many hours of external business, to learn the art of not being of the world although in it, to achieve the wonderful state of inspired action.

(61) Ashtavakra Samhita: "The sage of vacant mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides, as it were in the state of Absoluteness. Devoid of the feeling of 'mine-ness' and 'I-ness', knowing for certain that nothing is, and with all his desires set at rest within, the man of knowledge does not act though he may be acting."

(62) Only when we act in and from the Overself can we really be said to act aright for only then shall our deeds be wise and virtuous, most beneficial in the ultimate sense both to our own self and to others.

(63) It is the duty of philosophic man to play a creative part in the life of his corner of the world, but it is not at all the duty of mystical man to do so.

(64) Philosophy overcomes the mystic's fear of worldly life and the worldling's fear of mystical life by bringing them together and reconciling their demands under the transforming light of a new synthesis.

(65) Philosophic life in our sense is not a matter of reading practical maxims. It is giving assent in action and offering whole-hearted belief in feeling to the best values goals and purposes.

(66) When the better souls non-cooperatively stay out of worldly business because they dislike it, or regard it as soiled or are too weak for it, they leave the field open to the worse ones.

(1) We may deal with the harder problems of
living either by mastering them or by turning away
from them. The first calls for definite decisions to
be made and effective deeds to be performed but the
second calls at most for tolerance and casual thought
about them. The philosopher takes the first course,
the scientist takes the second one.

(2) In the end, the end of it all can only be found
in living. However and whatever, thinking and study,
practical purposes and inner values are only means to
this end, not to the end in itself.

(3) There is a man who has devoted an unwavering will
and a concentrated mind, a certain conscientiousness and
a magnificent persistence, sets out to reach the external
end of the matter, surely he will accomplish not less
but more than the man who has failed to develop these
things?

(4) There is a philosopher who studies abstract processes
and looks to himself, because he cannot work
with the world as his necessary part of earthly detail.
The other philosopher works with the actual processes
and things of the world. This is because it regards first
inner values rather than outer appearance; and second,
philosophic life as well as personal satisfaction.

(5) We must things into the life of the world but
we need not be moved in it.

(6) It is practical. It does something for and for
the student.

(7) It supplies principles of activity and wisdom
to guide our actions.

(8) It is not enough to express this faith in words,
he must now implement it in action.

(9) Action, deeds, are the final part of spiritual
man or woman. The life he leads must be a pattern.

(10) The active life tests our theoretic values.
(11) Philosophy is something more than just sitting at
one's desk; it is a way of life.

(12) In the day-to-day life of a man, philosophy
can make, inspire, teach, help and console him.

(13) From the philosophic position we pass to consider
the practical life.

(80) To understand the mysterious language of the Silence, and to bring this understanding back into the world of forms through work that shall express the creative vitality of the Spirit, is one way in which you may serve mankind.

(81) The philosophically minded student thinks clearly in advance of the probable consequences - both good and bad - of a contemplated line of action. For he does not want to walk blindly or negligently or rashly.

(82) Such a teaching could not turn a man into a fanciful visionary - as the world, confusing philosophical mysticism with the wild aberrations, that it mostly knows may think - but only into a valuable citizen.

(83) Philosophy is intensely practical; yet, because it is also well balanced, it judges neither by results alone nor by intention alone, but by both.

(84) The ideal is the fullness and harmony of balanced qualities, wasting none, denying none. The active will companioned by the mystical intuition, the pleasure-loving senses steadied by the truth-loving reason.

(85) The first reality of universal existence must become the first thought of human consciousness. Only then is our life rightly orientated and properly sustained. All action will then become sublime inspired and wise, leading to the true success at all times and despite adverse outward appearances.

(86) The worth of the philosophic outlook will prove itself in the end in the innumerable situations, both favourable and adverse, which make up the chequered fabric of life. Here we shall find the reward of our arduous efforts, our difficult studies and our lonely meditations.

(87) The daily business of everyday living will not be able to take him away from his true self, will not dislodge him from its calm.

(88) The art of reconciling inward serenity with outward activity must be learnt.

(89) This teaching recognises that Mind is the primary element in life, but it recognises also the contributions of the physical and the **INTELLECTUAL**. Its aim is to enable the student to maintain all **EFFORT** in correct balance. **Proportionate**

(10) To understand the various features of the
science, and to bring this understanding back into
the world of forms through work that shall express
the creative vitality of the spirit, is one way in
which you may serve mankind.

(11) The philosophically minded student thinks
chiefly in terms of the practical consequences -
both good and bad - of a contemplated line of action.
You do not want to talk blindly or negligently
or carelessly.

(12) Such a teaching could not turn a man into a
practical visionary - as the world contains billions
of practical visionaries with wild speculations, that it
possibilities may think - but only into a valuable
citizen.

(13) Philosophy is generally understood, yet, because
it is also well defined, it differs rather by results
than by its methods alone, but by both.

(14) The ideal is the highest and best of
humanly attainable, within man's grasp, and the
active will is the highest and best of
humanly attainable, within man's grasp, and the
passive will is the highest and best of
humanly attainable, within man's grasp.

(15) The first quality of universal existence may
be said to be the first quality of human consciousness, truly
human is our life, regulated and properly un-
regulated. All action will then become either regulated
and wise, leading to the good, or of ill effect and
leading toward evil consequences.

(16) The world of the philosopher's outlook will prove
ideal in the end in the humanistic tradition, both
practically and otherwise, which came up the centuries
of life. There we shall find the reward of our
valiant efforts, our difficult studies and our lonely
meditations.

(17) The daily business of everyday living will not
be able to take him away from his true self, will not
disturb him from his calm.

(18) The art of recognizing inward serenity with
but not actively what be feared.

(89) The recluse who would retire like a hermit-crab into his shell and avert his face from the facts of life, either because they are too alluring or too ugly, will be as successful in his isolationism in the end as were so many neutral countries who tried to avert their faces in the World War.

(90) Philosophy would be useless indeed if its principal attitudes could not be demonstrated, if its ethical values could not be applied in every situation and circumstances.

(91) Such ideas are not hollow dreams for fireside dozing. They are working tools to be utilised in building the structure of individual life. They come to full life only in accomplishment.

(92) The worth of what he has learnt and practised will show itself in his adjustments to adverse situations equally as in his reactions to joyous ones.

(93) He has to become expert in keeping both feet firmly on hard ground whilst keeping his head in this lofty pure atmosphere. This is what sound balance means.

(94) Mystical practice, religious devotion and metaphysical reflection are not with him an escape from unpleasant and inconvenient facts or awkward and difficult situations, but contributions toward the proper and effectual way of dealing with them.

(95) Can the slow leisurely exercises of mysticism be harmonised with the quick bustling activities of today ?

(96) With its help, the vital decisions of life will be made more correctly.

(97) Can we apply the philosophic concepts to the problems of everyday living ? We can.

(98) Philosophy seeks to combine spiritual self-improvement with worldly activity. It rejects the notion that they are to be opposed as incompatibles.

(99) He may be most intensely occupied with his worldly affairs but he will remain fixed in the holy presence.

(100) Our Wisdom has been evolved out out of experience and to that extent is a practical wisdom.

(~~225~~) His special need is to unite intellectual breadth and emotional balance ~~to~~ ^{with} his inner attainment. ✓

(~~226~~) If he is more fastidious, he will pass on in search of a completer realization and a wider ✓ attitude.

(10) The person who would receive this a natural
cross into his shell and every his face from the look
of life, either because they are too young or too
old, will be as successful in his profession as
the one who was an early natural conqueror who tried
to wear their faces as the world's best.

(11) Philosophy will be useless unless it is
applied to the things of the world, and if
its ethical values could not be applied in every
situation and circumstance.

(12) Good ideas are not hollow dreams for friends
to be. They are working tools to be utilized in
building the structure of individual life. They come
to us in our own way in our own time.

(13) The world of what we see is not the world we
will show itself in the judgments of others. It is
exactly as in his reactions to things seen.

(14) He has to become expert in feeling both feet
firmly on the ground while keeping his head in the
air. This is the only sound balance method.

(15) Personal success, religious devotion and
occupational effectiveness are not in any sense from
unpleasant and unproductive looks or outward and ill-
will.

(16) Only a few, but a few, are the proper
and effective way of dealing with them.
Can the few remain experts of conviction
as indicated with the other besting activities of
today?

(17) With the help of the vital decisions of life
will be made correctly.

(18) Can we give the religious concepts to the
problems of everyday living?
Philosophy seems to contain spiritual self-
improvement with nothing else. It rejects the
notion that they are to be pursued as immaterialities.

(19) It may be that religious concepts with the
worldly attitude will be well served in the holy
process.

(20) If the world has been evolved out of experience
and to that extent is a religious matter.

(101) After all, we think our thoughts only that we might live them in our deeds. We are here for creative action rather than arithmetical thinking.

(102) In him perception and volition are fused and not as in ordinary men separated and discordant. That which he sees ought to be done, is accepted and executed by the will.

(103) In him the two attitudes are no longer mutually exclusive but combine and work together for an all-comprehensive purpose.

(104) This is the final test. Philosophy works. Whatever you do, wherever you go, it can be put to practical use. It cannot be isolated from life for it is always intimate with life.

(105) Its strength will carry him through every crisis, whether it be a personal or a national one. Its wisdom will guide him in every situation and vindicate itself later in the result.

(106) The world is neither a trap nor an illusion, neither a degradation of the divine essence nor an indication of the divine absence.

(107) Mysticism ought no longer to remain isolated from the chief currents of everyday life that swirls around it.

(108) A higher viewpoint will insert itself into thoughts and decisions; it will show up faulty ideas and defective decisions for the things that they are because it will show up the lower source whence they have arisen.

(109) The theoretical appreciation of these truths is good but not enough. They have also to be made operative in common everyday living.

(110) Another fallacy is that the mystic ought to remain a man of quiescence and not become a man of affairs, if he is really sincere.

(111) He must not only apply his philosophic knowledge to his intellectual life but also apply and use it to the full in actual life.

(112) It is a difficult art this, to live in one's Spirit-centre simultaneously with existence in the Body-circumference.

That he will carry all the doctrines into practice unflinchingly is hardly to be expected but that he will do what he can within his strength is to his own interest and benefit.

Introduction

(101) After all, we think our thoughts only that we
 might live them in our heads. We are here for creative
 action rather than intellectual thinking.

(102) In his perception and action we find not
 an incoherence but a unity and consistency. That which
 is seen ought to be done, is accepted and executed by
 the will.

(103) In fact the two attitudes are no longer mutually
 exclusive but rather are work together for an all-
 encompassing purpose.

(104) This is the final test. Philosophically words
 however good do, however true, if they do not lead to
 practical use, if they do not lead to action.

(105) It is always necessary to act.

(106) The thought will carry its message every minute
 whether it is a personal or a national one. The wisdom
 will guide it in every situation and execute itself
 later in the result.

(107) The words are not a mere sign or indication
 but a declaration of the living essence and an
 indication of the living action.

(108) Words are not to be used to remain isolated
 from the great currents of everyday life but to
 grow in it.

(109) Action is not a mere sign or indication
 but a declaration. It will grow up (Growth) and develop
 the solution for the living and because it
 will show up the living essence (the living action).

(110) The theoretical operation is not a mere
 sign or indication. It will grow up (Growth) and develop
 the solution for the living and because it
 will show up the living essence (the living action).

(111) It is not only that the words ought to remain
 a part of ourselves and not become a set of words, if
 we are really sincere.

(112) It is not only that the words ought to remain
 a part of ourselves and not become a set of words, if
 we are really sincere.

(113) It is a difficult and this is the way in which
 the will is to be used.

(114) It is a difficult and this is the way in which
 the will is to be used.

~~113~~
(113) Whoever thinks philosophy to be nothing more than abstract day-dreams, has never found out its meaning.

(114) The practical will no less than the mystical intuition must be activated by his search for the higher life.

(115) It lies in your mind whether or not you shall make something worth while of your life. What you have learnt from the past, what you think of the present and what you seek from the future - all these ideas combine and influence the achieved result.

(116) His mind having captured these ideas and his heart being captured by them, the next step is to apply them in daily living.

(117) The monastic belief that the worldly life is incompatible with the mystical one is a delusion.

(118) Whereas the ordinary mystic finds that his duty to himself conflicts with his duty to society, the philosophical mystic finds no such discord but rather a harmony. He disciplines himself in the hope that others as well as himself may gain the benefit. He practises compassion towards all in true recognition that their welfare runs alongside his own. He spreads enlightenment by advice and teaching, example and encouragement. He inserts and balances his exercises of meditation with ordinary life in the world so that he remains to work usefully in that life.

(119) The notion that illumination must turn a man into a mere dreamer, unfit for practical life and incapable of coping with practical situations, is true only when it is of an imperfect kind or when the man is not properly prepared to receive it or when it is too short to be full yet deep enough to unsettle him. Illumination in the philosophic sense, however, need not deprive a man of the capacity for energetic action, although it will deprive him of the feeling of hurried action. He will do his necessary work in the world, not with slovenly weakness but with quiet calm.

(120) External activity may be likened to life at the circumference of a wheel; internal meditation may be likened to life at the centre of the wheel.

Practical

(117) Whose idea philosophy to be nothing more than abstract dogmas, has never found out its meaning.

(118) The practical will go far beyond the mystical intuition and be activated by his search for the higher life.

(119) It is in your mind whether or not you shall have something to do with your life. That you have found your path, that you think of the present and want you out from the future - all these things come and influence the spiritual world.

(120) The mind having opened these doors and his heart being captured by them, the next step is to give them a holy living.

(121) The concrete belief that the worldly life is incompatible with the spiritual one is a delusion.

(122) There are ordinary people that find their duty to himself conflicts with his love to society, the spiritual world finds no such conflict but rather a harmony. He distinguishes himself in the hope that others as well as himself may gain the benefit. He practices cooperation towards all in true recognition that their welfare runs alongside his own. He searches for their welfare with advice and assistance, example and encouragement. He interests and balances his conduct in relation with ordinary life in the world as much as possible.

(123) The world is not a hindrance but a help. The world that is necessary in that life.

(124) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(125) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(126) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(127) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(128) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(129) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

(130) The world that is necessary in that life is not a hindrance but a help. The world that is necessary in that life is not a hindrance but a help.

~~SECRET~~

(121) The mystic has usually been a shy bird, building his nest high out of the reach of heavy-footed men, who would fain pollute the peaceful air which surrounds him. If he then lost touch with his fellows the process of misunderstanding did not take long to follow, with the inevitable result that he was reckoned a useless fellow to his land and time. This is precisely what happened in Europe when medieval monasticism, worthy though it may once have been and full of abuses as it may have become, shook and crumbled.

(122) The notion that the man who attains this highest stage withdraws from society, lives in jungle mountain or monastic retreats and renounces all family responsibilities and business obligations, so as to spend all his time henceforth in contemplation, is an incorrect notion. The social life of an individual does not end with this attainment; it begins with it. For henceforth he is activated by a higher conscience and a wider compassion to stay in society and elevate it.

(123) Those critics who assert that we have lost our mystical values because we teach that mystical contemplation is not an end in itself but rather a means to action, have not understood our teaching. The kind of action we refer to is not the ordinary one. It is something higher than that, wiser than that, nobler than that. It is everyday human life divinised and made expressive of a sublime FACT. We have indeed often used the phrase "inspired action" to distinguish it from the blind and egotistic kind. He who practices it does not thereby or desert the contemplative path. This inner life is kept deep full and rich but it is not kept refrigerated and isolated. He reflects it deliberately into the outer life to satisfy a twofold purpose. First, to be on the earth so far as he can what he is in heaven. Second, to work actively for the liberation of others. This cannot be achieved by inertia and indifference - which are virtues to the mystic but defects to the philosopher.

(124) For him fine talk must be translated into parallel action, the ideal must become the real.

(125) Contemplative ability and practical capacity must and can be made to merge.

THE

(11) The spirit has usually been a very high, brilliant
 the very high out of the world of heavy-laden man, who
 would have felt the general air which surrounds him
 it has been left with the process of
 understanding the not only to follow, with the
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 The social life of an individual does not end with this
 attainment; it begins with it. For contemplation is in
 harmony with a higher consciousness and a wider conception
 of duty in society and service to
 (13) These are the general ideas of the
 modern world which we have seen that spiritual content
 is not to be found in itself but rather a means to
 action, have not understood our teaching. The kind of
 action we refer to is not the ordinary one. It is some-
 thing higher than that, which is not a matter of
 life in every human life divided and made expressive
 of a certain part. We have looked often at the phrase
 "highest content" as if it were a thing in itself and
 ecstatic life. We who understand it have not thereby or
 heard the contemplative life. The contemplative life is kept
 deep full and rich but it is not kept segregated and
 isolated. Its result is not to be put into the outer
 life in a half-hearted manner. It is to be on the
 earth so far as he can find it in himself. Second, to
 work actively for the liberation of others. This cannot
 be achieved by force and skillfulness - which are
 virtues to the spirit but debts to the philosopher.
 (14) For his life must be translated into
 practical action. The ideal must become the real.
 (15) Contemplative activity and practical activity must
 and can be made to work.

(126) Aldous Huxley has outgrown his merely rationalistic stage and begun to express mystical ideas. This is a most gratifying advance. But he has fallen into the common error which makes the quietist ideal the supreme ideal. He may try to refute this activist outlook as being mystical heresy. He may even write a whole book like "Grey Eminence" to show the misfortunes brought on his country by a French mystic leaving his monastic retreat to meddle in State affairs. But Huxley's effort has been a vain one. It is just as easy to write another book showing the good fortune brought to her country by Joan of Arc, also a French mystic, through meddling in State affairs. In this matter, I would rather accept Plato's teaching, that true knowledge compels to action. And Plato's philosophy was surely a mystical one. But there are two facts which refute Huxley. First, there is no such thing as inaction. No man in his senses will spend every day every year in contemplation alone. He has to get up and do something, even it be only eating his dinner. A life of continuous meditation, without any interruption, would be impossible and undesirable, impracticable and unbalanced. Everywhere in Nature we see striving and activity. For man to attempt to refrain from both (as if he really could!) in the name of an exaggerated unbalanced and perverted surrender to God, is to misunderstand God's, i.e. Nature's working. Second, the refusal to act is itself a kind of action; the real available choice is only between one kind and another, between good action and bad action. Walking about in the monastic cell is as active a deed as walking about in the Statesman's chamber. But whether we take a short or a long view of the matter it is a mistake to regard the worldly life as necessarily materialistic and sordid. Men may make it so or they may ennoble it. The evil or the good is in their thought of it, that is in themselves. The notion that the quest of the Divine must necessarily lead to denying the social and despising the historical, belongs only to an unripened and imperfect mysticism. The fact is that no mystical experience and no metaphysical idea can complete our duty towards life. They are no substitute for right conduct.

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(127) There is a direct relation between the abstract concepts of metaphysics and the concrete problems of individuals, between the ultimate principles of the one and the immediate needs of the other. But most people are too short-sighted to observe this relation, too blurred mentally to comprehend. They regard metaphysical truth as a dispensable luxury, or a leisure hour hobby, with which they can get along quite well if called upon to do so. On the contrary, it is basic for character, foundational for behavior, solutional for problems and prophylactic for troubles. If at first it seems intangible, in the end it becomes invaluable. Yes, Philosophy is tremendously practical but only those who know it from the inside, who have felt its power in trying circumstances and followed its guidance in perplexing ones, know this. In good and bad periods, through long spells of ordinary routine and sudden turning points at critical times, it shows its practical benefits, its everyday applicability. Its ability to steady the emotions during times of perplexing crisis and to quieten the nerves in places of distracting noises proved itself during the war.

(128) Its call is not to vague talk and paper ideals, but to precise thought and definite acts.

(129) The philosophic aspirant does not scorn practical capacity. Indeed he welcomes and cultivates it.

(130) His life must bear witness to the character of his thoughts.

(131) Appreciation of these truths is the beginning of the philosophic life. Application of them is the end.

(132) He will be poised and strong, ready to meet any situation.

(133) He will handle every situation with admirable calm when other men will emit sparks of frenzied agitation.

(134) Practical philosophy is the art of living so as to fulfill life's higher purpose.

(135) It tackles problems of practical importance.

(136) Confucius: "Listen to mens' words, but watch what they do."

(137) He should carry this philosophy into all his activities, otherwise it is not philosophy.

(127) There is a direct relation between the abstract concepts of metaphysics and the concrete problems of individuals, between the ultimate principles of the one and the immediate needs of the other. But most people are too short-sighted to observe this relation. They blurred metaphysics to comprehend. They regard metaphysical truth as a dispensable luxury, or a leisure hour hobby, with which they can get along after their daily work is done. On the contrary, it is basic for character, fundamental for behavior, essential for problems and prophetic for practice. At all times it seems important, in the end it becomes invaluable. For philosophy is eternally practical but only those who know it live the truth. We have felt the power in various circumstances and followed the guidance in perplexing cases. Now this is good and better, through four weeks of ordinary routine and under turning points at critical times, it shows the practical benefits, the everyday applicability. Its utility to solve the questions that arise in the course of practical affairs and to determine the ways in which of distinctive nature proved itself during the war.

(128) The call is not to realize life and power ideals, but to realize thought and behavior goals.

(129) The metaphysical argument does not occur practically, indeed he analyzes and synthesizes it.

(130) The first year witness to the progress of his thoughts.

(131) Application of these years in the beginning of the philosophical life. Application of law to the end.

(132) He will be forced and strong, really to meet the situation.

(133) It will handle every situation with emphasis and when there are all kinds of related situations.

(134) Practical philosophy is the art of living so as to fulfill life's higher purpose.

(135) It teaches principles of practical importance.

(136) Conclusion: "I believe to mean, words, but which will help do."

(137) We should carry this philosophy into all his activities, otherwise it is not philosophy.

(1) Meditation must predominate in the beginner's stage. It is the most important effort then required of him. But the other requirements need not therefore be neglected. It will not only be greatly to his advantage to develop metaphysical reasoning and wise action but the combination of all three will yield results far in advance of those which their separate and subsequent development could possibly yield.

(2) The philosophic life is essentially a balanced one. Therefore it is condemned by extreme Western materialists, who would extrovert human energies for sensuous ends, and by extreme Eastern mystics, who would introvert them for super-sensuous ends. It does not arrive at its balance by compromising these two views but by combining them.

(3) The balanced life must be a balance of fulness, not emptiness. The aspirant's day should contain earnest self-humbling prayer and warm heartfelt devotion as well as calm contemplation and studious reflection. The one should express the tearful anguish of unsatisfied aspirations as the other should express the determined exercise of a mind intent upon truth and reality.

(4) The wise student understands that the pattern of human existence is too complex to be drawn by any single straight-line movement. Therefore he will strike a balance between his feelings and his reasonings, between his mental life and his active life. He knows it is always foolish and sometimes dangerous to overdo the one and underdo the other. For the contradictions and disharmonies which are thus set up, the disproportion between aims and means, will hinder progress and harm experience.

(6) Such is the admirable balance which the quest seeks to establish. His ~~own~~ quest of enrichment in all life's values, of an integral existence and a ^{BALANCED} ~~co-ordinated~~ activity is motivated by the desire to render fuller service to others and to achieve a ^{BETTER} ~~perfect~~ existence for himself.

(1) It must be clearly understood that it is only the
philosophical quest, the path of the
which we describe here, which is the path of the
quest for truth. It requires only a single
qualification - meditation practice, but it does only
a single fruit - inner peace. Wherever the intellect
does not yield a peaceful fruit (1) peace (2) the intellect
and ability to function as an (3) service. It therefore
philosophy enters for a regular effort than meditation. It
concerns by its nature itself, and whereas the mystical
result is primarily an individual benefit, the philosophy
lead result is both an individual and social one.
(2) It is not how deeply into himself without
shattering his faith on external reality, has kept the
balance of his mind.
(3) This lack of balance has to be paid for in eventual
disturbance of the body in error and suffering.
(4) It is not in the absence of conflicting tendencies
and different influences.
(5) The mystic's relation to reality is
excellent but, perhaps, it is not enough for a fully
grown, truly contemplative life. The nature of every
human being is to be in a state of emotional instability and
active - therefore the evolution of every human being
must be towards the
(6) If the change in character and outlook, understand-
ing the concept as to be a being and feeling one, then it
will have to proceed out of all ideas of a man's nature,
out of his thinking and feeling, experience and intuition,
every and belief. Which means that it must proceed out
of the practices and practices of philosophy. For his
change must be based on rational ideas as well as emotional
movements, on practical results as well as theoretical
foundations, on the experiences of other men as well as
his own.
(7) Can we carry a subtle spiritual philosophy to a
practical, material outlook?
(8) It is not just the philosophers and their
concerns which are the
(9) The balanced balance of his personality must be
re-established.

~~7~~

(16) Meditation for meditation's sake, seclusion for seclusion's sake, - - these show lack of balance. The mystic is a human being and consequently stands in a definite relationship to the human race. This in turn implies a definite obligation.

(17) Unfortunately his virtues will throw dark shadows if they are not balanced by reason and restraint. Enthusiasm will be trailed by rashness and faith by superstition.

(18) To promote his idealistic tendencies and to neglect his realistic ones, to achieve a high level of intellectuality and to remain at a low level of morality, to be over-critical of others and under-critical of oneself - these are types of unbalance which he should adjust as soon as possible.

(19) Because philosophy is itself the product of the whole man, it provides aspirants with objectives for the movement of their feeling, thought and will.

(20) Each method has a definite place in the philosophic discipline. Ascetic self-restriction is useful where it belongs, meditational exercises are extremely valuable, metaphysical study is worth while in several ways and practical service is a necessary expression of ideals.

(21) To bring these different elements of the psyche into balance, to develop and combine them in equilibrium, means that they must all be equal in their development.

(22) Not only is he to cultivate thought and will, feeling and intuition and mystical states, but he is also to equalise their development.

(23) The safeguard of balance prevents any single aspect of his development and any single function of his psyche from being cast for the role of supreme domination.

(24) The aspirant who rushes forward in one direction and lags behind in others, who exaggerates one factor and deprecates the others, will achieve a warped outlook and unbalanced understanding.

(25) Whatever post he fills, he should fill it with success and distinction, thereby revealing the worth and efficiency of philosophic training.

(16) ...
 (17) ...
 (18) ...
 (19) ...
 (20) ...
 (21) ...
 (22) ...
 (23) ...
 (24) ...
 (25) ...

Lucas Two II

~~SECRET~~

(26) He who has come to awareness of what it is that is lacking in the ordinary mystic's make-up, namely, balance - will then be able to perceive why these errors of thought and conduct inevitably arise.

(27) He must try to maintain a sound balance of effort between the intellectual studies and emotional fervours, a true perspective between the mystical practices and everyday activities.

(28) But it is not enough that all these varied elements of his being should be harmonised and balanced. It is also needful that they should be balanced upon a spiritual centre of gravity.

(29) But he is not only to balance these different elements of his human make-up, he is also to complete their development and thus make himself 'whole'.

(30) If his emotion has outrun his reason, his disequilibrium will prevent his accurate reception of truth. Hence the need of a balanced development.

(31) In a wisely balanced life neither contemplation nor activity will be auxiliary to one another. Each will be useful, even necessary to the other.

(32) Where passion is over-grown at the expense of reason or where will is under-developed at the expense of thought, no inner peace and no spiritual truth can be attained.

(33) Unless it is brought into life and not kept apart from it, it can never attain the level of philosophy. Unless it provides capacity to deal with the many problems of everyday existence, it remains half-grown and unripe.

(34) When one side of his development greatly outruns the other sides, then, if it runs riot through being deprived of the check and control they would have given it, its value. (it loses)

(35) One man may be strong in intellect but weak in intuition, another is full of ardent faith but uncritical where he places that faith.

(36) But although he has developed mystically, his progress is still inadequate and halting philosophically.

(25) It also has been pointed out that it is
 also in fact in the ordinary world's mind-up, namely
 before - will then be able to perceive why these errors
 of thought and conduct inevitably arise.

(26) He must try to maintain a sound balance of effort
 between the intellectual studies and emotional fervours,
 a true perspective between the practical exercises and
 everyday activities.

(27) But it is not enough that all these varied elements
 of his being should be harmonized and balanced. It is
 also needed that they should be balanced upon a spiritual
 centre of gravity.

(28) But he is not only to balance these different
 elements of his human make-up, he is also to complete
 their development and thus reach his 'whole'.

(29) If the emotion has become his passion, his
 identification will prevent his accurate perception of
 truth. Hence the need of a balanced development.

(30) In a wisely balanced life neither contemplation
 or activity will be sufficient by its own power. Each will
 be needed, even necessary to the other.

(31) Where passion is over-grown at the expense of
 reason or where will is under-developed at the expense of
 faculty, no inner peace and no spiritual truth can be
 attained.

(32) Unless it is brought into life and not kept apart
 from it, it can never attain the level of spirituality.
 Unless it provides capacity to deal with the many problems
 of everyday existence, it remains half-grown and unripe.

(33) When the side of his development is mostly outward
 the other side, when it is more inward through being
 detached of the mind and control, they would have given it
 the value it needs.

(34) One can not be strong in intellect or in work in
 isolation, neither in full of control with out emotional
 there the inner part fails.

(35) But although he has developed intellectually, his
 progress is still incomplete and lacking in spirituality.

Two (2)

(37) Few beginners feel the need to keep their balance. Consequently most beginners have a chaotic inner life. It is well looked after in one or two aspects but neglected in others.

(38) Balance is always needed. A good stretched too far may become an evil, virtue grown unbalanced may become a vice, a truth pushed to extremes may become a grotesque parody of itself.

(39) Philosophy is not for the entertainment of idle lives but for the enrichment of eager ones.

(40) The virtue of balance is neither easily nor quickly bought, but its cost is repaid by the values it yields greater security more endurance less error and better progress.

(41) To leave out of any of these limbs of the psyche from his development, is to leave his development lame and halting in the excluded limbs.

(42) Without this balance of character he may lose his wisdom engaged in the very enterprise of desperately seeking to improve it !

(43) In his practical life he will evidence a compassionate heart but a clear head, a strong will but a sensitive intuition.

(44) There is no room for obstinate fanaticism in the philosophic life, for it is a token that the mind's balance has been lost.

(45) Taking care to avoid any one-sided emphasis, seeking always a balanced development.

(46) He who has heavily over-balanced his psyche, whose capacity for critical thinking has been gorged with food whilst his capacity for reverential worship has been starved to death, is to be pitied. For the unhealthier his condition becomes, the healthier he actually believes to be!

(47) When this proper balance is lacking, then he will depend too much on reason and too little on intuition, or too much on emotion and too little on reason, or there will be too much doing and too little thought about what he is doing and so on.

(48) Philosophy does not ask you, nor ought it ask you, to become perfectly indifferent towards your personal concerns. It is not wildly idealist. Attend properly to them, it enjoins, but do so in a transformed spirit.

(49) What is needed is a daily alternation of meditational retreat and practical action, a swinging to and fro between these two necessities of a balanced life.

(50) It is not only a right intellectual attitude towards life. It is also an exalted emotional experience of life. Nor is it only an occasional attitude and an intermittent experience. It is sustained through the day and throughout the year.

(51) If the mystic does not take care to keep his balance, he may easily slide into neglect of his duties. He may then become a misfit in society, able to do little for himself and less for others.

(52) The inner equilibrium which, the Gita says, is yoga's goal is not only a state of even-mindedness but also a state of equalised development. It is a delicate state and cannot be retained if the yogi is deficient in certain sides of his being.

(53) The psyche must have all its sides developed to the highest pitch that, in his circumstances, he can bring them; none is to be neglected or suppressed. The end must be a graceful equipoise, in which they balance co-operate and unite with each other.

(54) The two processes of on the one hand developing and on the other balancing his faculties, have to be carried on and perfected together so far as possible. The qualification is added because it is rarely possible to do so completely. Human nature being what it is, development inevitably tends to move in one-sided phases.

(55) The danger of a lop-sided character is seen when humility reverence and piety are largely absent whilst criticism logicity and realism are largely present. The intellect then become imperiously proud, arrogantly self-assured and harshly intolerant. The consequence is that its power to glean subtler truths rather than merely external data is largely lost.

(14) Philosophy does not ask you, nor ought it
ask you, to become perfectly indifferent towards your
personal interests. It is not really indifferent. It is
properly to show its attitude, but to do so in a way
which is not...

(15) What is needed is a full appreciation of
both the personal interest and practical value, and a willingness
to let both of these be the basis of a balanced
life.

(16) It is not only a right intellectual attitude
towards life, it is also an emotional
attitude. For it is only an occasional
attitude and an intermittent experience. It is not
maintained through the day and throughout the year.

(17) If the critic does not take care to keep his
balance, he may easily slide into the worst of his moods.
He may then become a man, in society, who is so full of
himself and his own ideas...

(18) The first condition is that the man says, in
his own mind, that he is not only a man, but a man of
high quality. It is a delicate
state and cannot be reached if the man is deficient
in any of the qualities of his life.

(19) The man must have all the ideas developed to
the highest degree that, in the circumstances, he can
bring them; and he must be ready to give up
the one that is a general principle, in which they
balance one another out with each other.

(20) The two processes of on the one hand developing
and on the other balancing the qualities, may be
carried on and continued together so far as possible.
The qualities, as a whole, become in a really possible
to do so. The man must know that it is
development that he needs to move in one-sided phases.

(21) The man of a high-level character is one who
maintains a balance and unity and harmony between what
is called intellectual and what is called practical. The
intellectual part is the theoretical, and the practical part
is the practical. The balance is the balance to that the
man is a largely lost.

~~V (b)~~

(56) The first test of a philosopher is whether or not he possesses a balanced attitude.

(57) Such a precariously balanced personality will not travel far without collapse.

(58) Here rationalism emotionalism and activism are brought together and properly balanced.

(59) The want of balance in his psyche will show itself in many ways.

(60) The interests of the different parts of the human psyche have to be balanced.

(61) His head works and his heart expresses itself in his general attitude.

(62) The quality of balance is rated among the highest in philosophical evaluations.

(63) He has to accomplish an accurate balancing of all these values in his mind.

(64) Bhagavadgita, Chap. 2. v. 48: "Yoga is balance."

(65) Keep a balance between intellect and emotion.

The one should not deomieer over the other.

(66) Without this proper balance, he may easily mistake being sentimental for being compassionate.

(67) When one element is feeble and the other crippled, their working leads to unreasonable unbalanced results.

(68) He should try to learn the art of maintaining equilibrium between the different sides of his being.

(69) He appreciates the value of keeping a sane balance.

(70) Anything over-done or improperly done, may lose its value and become worthless or even harmful.

(71) It is as unsafe to be guided by imagination alone as it is by intellect alone.

(72) That we need A - - is quite true. But we also need very much more.

(73)We need to take these occasional retreats to cleanse ourselves inwardly, to find fresh strength and gather new inspiration, to study ourselves, meditate and understand truth

(74)He can find the Overself even if he is caught up in the work of earning a livelihood. But his participation in the world's activity and pleasure will haveto be a limited one. Not other men's voices but his own inner voice should say how far he should go along with the world.

(1) The first page of a philosopher is whether or not
 he possesses a balanced attitude.
 (2) Such a philosopher's balanced personality will not
 reveal itself in his college.
 (3) How rationalism, emotionalism and activism are
 present together and how they balance.
 (4) The way of balance in his person will show itself
 in many ways.
 (5) The interests of the different parts of the human
 nature have to be balanced.
 (6) His best work and his best expression itself in
 his general attitude.
 (7) The quality of balance is rated among the highest
 in philosophical evaluations.
 (8) He has to be recognized as accurate balancing of all
 these values in his mind.
 (9) University, Chap. 2, V. 111: "How is balance?"
 (10) Keep a balance between intellect and emotion.
 The one should not descend over the other.
 (11) Without this proper balance, he will easily mistake
 being rational for being over-rational.
 (12) When one element in people and the other is crippled,
 their working leads to unworkable unbalanced results.
 (13) He should try to learn the art of maintaining
 equilibrium between the different sides of his being.
 (14) He separates the value of keeping a true balance.
 (15) Another over-tone or irregular tone, may lose
 its value and become worthless or even harmful.
 (16) It is as music to be guided by imagination alone
 as it is by intellect alone.
 (17) Just as we need A - - in our lives, so we also
 need very much more.
 (18) We need to take some occasional retreats to
 ourselves a tendency to find fresh strength
 and refresh our imagination to study ourselves,
 ourselves and understand things.
 (19) We must find the Over-all even if he is outside
 up in the world of seeking a livelihood. But his
 participation in the world's activity and pleasure
 will never be limited. Not other men's
 voices but his own voice should say how far
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June 11

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(1) One of the first fruits of philosophy is perhaps the balanced understanding which it yields. In no other way can men arrive at so truthful, so fair and so just a view of life, or indeed of anything upon which they place their thinking mind. And this splendid result could not come about if the philosophic quest did not bring the whole man of thought and feeling, of intuition and will, into activity in a harmonious and well integrated way. Thus wholeness is holiness in the truest sense.

(2) The evolutionary purpose will not be fulfilled if a man fosters his intellectual growth to the utmost extent but ignores or even suppresses his intuitional faculty. Nor will another man achieve it if his spiritual self-realization has been got at the price of stopping his intellectual growth. He must expand his consciousness in every part of his psyche if he is to reach the self-fulfilment which Nature intends him to reach.

(3) He should co-ordinate his personality and systematise his ideas so that his mystical intuition is not laughed at by his own reason, nor his mystical emotion by his own deeds. He should demonstrate a smooth partnership between philosophy in contemplation and philosophy in action.

(4) Mysticism can no longer profitably follow the old divisive and departmentalising tendency. It ought to link itself to the other cultural functions of human existence, to regard itself as part of the general need of humanity and to pursue a separative path. It ought to arouse a new spirit in itself.

(5) We may yield intellectual assent and yet remain emotionally unconvinced just as we may yield emotional assent and yet remain intellectually unconvinced. Philosophy harmonizes both these sides of our nature and thus dissolves the disharmony.

(6) He has to learn to integrate his attitudes, thoughts and feelings into proper balance.

(7) Wisdom is gradually developed by the total harmony of all these efforts and practices, disciplines and studies.

(8) It is not enough to discuss these ideas. We must also devote ourselves to them, put heart as well as head into them.

(8a) When reason and emotion, activity and intuition, are attuned to each other and brought into harmony, they are brought into equilibrium.

(1) One of the first articles of philosophy is perhaps the highest understanding which it yields. In no other way can man arrive at so valuable a view of his own view of life, or indeed of anything upon which they place their thinking mind. And this intellectual result could not come about if the philosopher's quest did not bring the whole man of thought and feeling, of intuition and will, into activity in a harmonious and well-integrated way. This wholeness is necessary in the highest sense.

(2) The evolutionary purpose will not be fulfilled if a man fosters his intellectual growth to the utmost extent but ignores or even suppresses his intuition. For with another man he has to be in contact. Self-realization has been got at the price of stopping his intellectual growth. He must expand his consciousness in every part of his being if he is to reach the self-fulfillment which nature intends him to reach.

(3) He should co-ordinate his personality and system. He should also be aware of the spiritual intuition is not launched at by his own reason, but the spiritual intuition is his own choice. He should concentrate a single purpose in between philosophy in conceptualization and philosophy in action.

(4) Mystical can no longer profitably follow the old relative and experimental tendency. It ought to be allied to the other cultural functions of human existence to reach itself as part of the general need of humanity and to pursue a separate path. It ought to grow a new spirit in itself.

(5) We should intellectualize reason and yet remain essentially unorganized, just as we try to find ourselves and yet remain intellectually unorganized. This is a common mistake both these sides of our nature and thus divides the discipline.

(6) We have to learn to integrate the attitudes, thoughts and feelings into proper values.

(7) Wisdom is gradually developed by the total harmony of all these efforts and practices, intuitions and studies. It is not enough to discuss these things. We must also devote ourselves to them, and turn as well as head into them.

(8) When reason and emotion, activity and intuition, are joined to each other and brought into harmony, the are brought into equilibrium.

(9) His mind cannot easily take hold of the many-sidedness of truth in its entirety. Yet only by so doing can he bring its seeming contradictions together and reconcile them.

(10) We cannot afford to neglect any of these elements but must lay firm hold upon all of them. Then only shall our thinking be securely grounded in facts, our feeling safely guided by reason and intuition, our doing responsive to divine will.

(11) The intellect brings to the make-up of human personality qualities which emotion entirely lacks, just as emotion itself brings stimuli that intellect lacks.

(12) It is the balanced whole that is required, all forces within his personality being well developed and well equilibrated.

(13) Emotion may point to one road, reason to another, and conscience to a third. Only in the matured philosopher does this trinity become a unity, does this inner conflict come to an end.

(14) The quest is integral, is the combined approach through formal meditation and study, analytic observation, reflection, moral endeavour and religious devotion, constant self-recollection.

(15) The seeker who tries to advance along the meditational path alone and neglects the other two paths, makes a lop-sided progress.

(16) The quest cannot afford to leave any aspect of the human personality out of itself but must take them all in.

(17) In observation a scientist, at heart a religious devotee, in thought a metaphysician, in secret a mystic and in public an efficient honourable useful citizen - this is the kind of man philosophy produces.

(18) His search for intellectual precision and scientific factuality need not and must not be allowed to dry up his heartfelt devotion and sensitive feeling.

(19) All sides of the psyche are so intertwined that only an integral development will be enough. A balanced mind cannot be got unless the ethic of renunciation has been accepted, for instance for the vicissitudes of fortune bring disturbing emotions in their wake.

(19a) To give power to his theoretical knowledge he must put it into action.

(19b) He needs to fill up the gaps in his growth.

~~xv (c)~~

(20) There is room and need for both qualities in life. Therefore we are not writing in disparagement when we say that the one should not be acquired at the cost of neglecting the other.

(21) The whole psyche of man must get into this task of self-spiritualisation. Feeling alone cannot do it, will alone cannot do it, thinking alone cannot do it and intuiting alone cannot do it. Every element must contribute to it and be shaped by it.

(22) His reflections and aspirations, his meditations and studies, form integral parts of the effort called for from him. None are to be dispensed with; all are to be utilised. If the quest did not call for the balanced effort of all a man's being, it would be much easier and far simpler than it is.

(23) The philosophic life embraces the practice of a meditation technique, the cultivation of a sensitivity to intuitions, the development of thinking power, the endeavour to aftermoral improvement.

(24) In the course of his life the student will pass from one phase of development to another, thus gradually enriching and expanding his whole character.

(25) A scientific passion for facts must be mingled with a legal realism of thinking and a metaphysical balance of feeling before the roots of such a complex matter can be adequately grasped.

(26) He who sees through activity into its true meaning need not be afraid of getting involved in it. On the contrary, just because of such insight he will deliberately engage himself in an enormous activity whose ultimate purpose is more beneficent to others than to himself.

(27) It is not an ideal so far off that those who have realised it have no human links left with us. On the contrary, because it is truly philosophic it skilfully blends life in the kingdoms of this world with life in the kingdom of heaven.

(28) Such is the balancing process which Nature is seeking to carry out in the individual and with which his voluntary intelligent cooperation will smoothen the course of life.

(29) He must combine all these elements within himself.

~~_____~~

(20) There is room and need for both qualities in life. Therefore we are not writing in disparagement when we say that the one should not be neglected at the cost of neglecting the other.

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~~XV (c)~~

(30) Mysticism needs society if it is to finish the circle of its own development. Society needs mysticism if it is to finish its own circle, too. In the end, evolutionary law will permit neither to escape the other.

(31) Results will best prove the soundness of the integrated path, the effectiveness of the integrated personality. Man is a many sided being. His development must accordingly be correlated with this fact.

(32) Salvation does not depend on any one factor but on a balanced total of several factors. The devotional temperament is not enough. The disciplined will is not enough. The moral virtues are not enough. The trained intellect is not enough.

(33) The sage's personality is a fully integrated one. He does not seek to be unnatural or abnormal, whereas the mystic may. Aurobindo Ghose's silence and retreat, Maharashee's ashram couch and non-handling of money, are abnormalities.

(34) It is not enough to develop any one of these parts of our being alone. It is a much more stupendous task to develop all three at the same time. Yet this is what philosophy asks for.

(35) His head guided by the rational concepts of metaphysics, his heart permeated by the enthralling experiences of mysticism, his will moved by the stern ideals of self-conquest, the balance of his whole being is sane and serene.

(36) The ardour of his devotion and the fervour of his aspiration will not be lessened because he has begun to get rid of his metaphysical poverty and social sterility. On the contrary, they will be supported by the one effort and confirmed by the other.

(37) Philosophy bids us follow the paths of reason, intuition, contemplation, action, beauty and service, encourages us to achieve a full rich life.

(38) It is a blunder to lay more stress on a particular aspect than it ought to receive. For a proper view of the subject cannot then be got.

(39) It is the four in combination that lead to insight.

(39a)When the two wills, higher and lower, are brought into balance and perpetually held there, he has secured the necessary conditions for enlightenment.

(39b)Does it tend to our practical good?The answer is unhesitatingly, yes .

Introduction

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 (40) When the two allied higher and lower, are brought into
 balance and perpetually held there, we get beyond the
 necessary conditions for enlightenment.
 (41) The key is held in our spiritual, scientific knowledge
 which is the key.

~~31~~ (c)

(40) It is better, less hazardous and more gratifying to unfold the spiritual side of the psyche's different parts simultaneously rather than successively.

(41) To leave out any of these limbs of the psyche from his development, is to leave his development lame and halting in the excluded limbs.

(42) These three efforts: to develop, to balance and to fuse the qualities, once achieved and perfected, yield insight.

(43) It offers a practical way of life which uses each function of a man's being, his will, thought, feeling and intuition, as an instrument of attainment.

(44) His thoughts are guided by the Overself, his emotions inspired by it and his actions expressive of it. Thus his whole personal life becomes an harmoniously and divinely integrated one.

(45) The fulness of life calls for a complete approach to it. To exclude the intellectual and practical, as the mystic does, or to exclude the metaphysical and mystical as so many others generally do, is to become a one-side unbalanced human being.

(46) But life must not end in meditation or else it will become extremely if not entirely self-centred. Meditation itself must bear fruit in active expressions.

(47) They have a mutual service to render. Devotion should guide reason and reason should guide devotion.

(48) The quest naturally divides itself into these four parts. But it should be understood that they all form a single pattern.

(49) The path is fourfold and not threefold. For it consists of (1) the development of intelligence through both concrete and abstract reasoning (2) the development of mystical consciousness through cultivation of intuition and practice of meditation (3) the reeducation of moral character (4) practical service.

(50) As we traverse different ranges of experience so we acquire different qualities, capacities, perceptions and ideas, which all contribute toward the ultimate end of balance, of perfecting our character and developing our mentality.

(50a) He will not only bring them to their fullest growth but also into a harmonious balanced and stable relationship.

(50b) He must make his doing align with his thinking, true to it.

Introduction

(10) It is better, less hazardous and more gratifying to unfold the spiritual side of the psyche's different parts simultaneously rather than successively.

(11) To leave out any of these kinds of the psyche from his development, is to leave his development lame and waiting in the extended time.

(12) These three efforts: to develop, to balance and to fuse the qualities, once achieved and perfected, yield results.

(13) It offers a practical way of life which uses each function of a man's being, his will, thought, feeling and intuition, as an instrument of attainment.

(14) His thoughts are guided by the Overworld, his emotions inspired by it and his actions expressive of it. Thus his whole personal life becomes an harmoniously and divinely inspired one.

(15) The fitness of life calls for a complete approach to it. To exclude the intellectual and practical, as the mystic does, or to exclude the mystical and spiritual as so many others generally do, is to become a one-sided unbalanced human being.

(16) But life must not end in meditation or else it will become extremely if not entirely self-centered.

(17) Meditation itself must bear fruit in active expressions. They have a mutual service to render. Devotion should guide reason and reason should guide devotion.

(18) The quest naturally divides itself into these four parts. But it should be understood that they all form a single pattern.

(19) The path is fourfold and not threefold. For it consists of (1) the development of intelligence through both concrete and abstract reasoning (2) the development of mystical consciousness through cultivation of intuition and practice of meditation (3) the resolution of moral character (4) practical service.

(20) As we traverse different ranges of experience so we acquire different qualities, capacities, perceptions and ideas, which all contribute toward the ultimate and balanced, of perfecting our character and developing our mentality.

(21) We not only draw from their vast growth but also into a harmonious balance and stable relationship. (22) He must work his being along with his thinking, true

(51) Our aim must be all-round development - a sane healthy balanced life. Meditation is not enough albeit essential in its place. The cultivation of a sharp keen intelligence for philosophical reflection is just as essential. The two must work hand in hand, with a perfect development of each ideal as the goal. The kingdom of heaven is in the head as well as the heart.

(52) That which the mystic feels is what the metaphysician thinks. The philosopher knows and acts it, as well as feels and thinks it.

(53) Philosophy says he has to bring his scheming mind, his rational mind, his concrete mind to bear upon his practical problems solutions; but he must work them out under the inspiration of the soul, else they are solutions that solve little.

(54) All parts of his being should be brought into relation with and made active by this quest. For only so much of it - and no more - will share the illumination when it comes.

(55) It is certainly necessary to his development but it is not the only thing necessary: unless he balances it with these other things, unless he treads this total path.

(56) When the aspirant has great devotion to the Overself but little understanding of it, Nature will halt him at a certain stage of his spiritual career and compel him to redress the balance.

(57) No single member of this composite technique has the right to arrogate to itself the power which arises only from the union of all the members.

(58) Those who pose the problem as though it were a choice between reason and devotion, are wrong. We need both together.

(59) If the integral path is followed, he will find it easy enough after a time to keep a careful balance amid the most trying conditions and the most disturbing situations.

(60) It is indispensable to attainment but it is not sufficient to ensure attainment.

(61) Here rationalism emotionalism and activism are brought together and properly balanced.

(61a) Once he has put his faith in the teaching of philosophy, the next step is to follow its practices.

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(21) Our aim must be all-round development - a sense
 healthy balanced life. Meditation is not enough itself
 essential in its place. The cultivation of a sharp keen
 intelligence for philosophical reflection is just as
 essential. The two must work hand in hand, with a perfect
 development of each ideal as the goal. The kingdom of
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 (24) All parts of his being should be brought into
 relation with and made active by this quest. For only so
 much of it - and no more - will share the illumination
 when it comes.
 (25) It is certainly necessary to his development but
 it is not the only thing necessary; unless he balances
 it with these other things, unless he finds this total
 path.
 (26) When the aspirant has given devotion to the
 Overself but little understanding of it, nature will
 help him at a certain stage of his spiritual career and
 counsel him to restore the balance.
 (27) No single member of this composite Satchidan
 has the right to arrogate to itself the power which arises
 only from the union of all the members.
 (28) Those who pose the problem as though it were a
 choice between reason and devotion, are wrong. We need
 both together.
 (29) If the internal path is followed, he will find
 it easy enough after a time to keep a careful balance
 and the most trying conditions and the most disturbing
 situations.
 (30) It is indispensable to attainment but it is not
 sufficient to ensure attainment.
 (31) Here rationalism emotionalism and activism are
 brought together and properly balanced.
 (32) Once he has put his faith in the teaching of philosophy,
 the next step is to follow the path.

- (62) To make these truths a part of your thinking is good but it is not enough. To make them a part of your feeling and doing is not less necessary.
- (63) Philosophy aims at a correctly balanced development whilst it fully uses all faculties, it adjusts them harmoniously to each other.
- (64) No element is acceptable by itself without the others. All should be united if the human pathway is to be lit fully up.
- (65) Only now when he has put his whole life on the fourfold basis, will he know that he has also put firm ground under his feet, that he is really secure.
- (66) No single element of this path is self-sufficient. All are needed to build up and enrich the collective endeavour.
- (67) It is a life that is moral and rational, contemplative and active, in the truest and consequently the least conventional sense of these terms.
- (68) Not a one-sided, not even a many-sided but only an all-sided progress will suit philosophy.
- (69) The rope of a philosophic life combines three different strands of effort; mystical, metaphysical and practical.
- (70) The practical will no less than the mystical intuition must be activated by his search for the higher life.
- (71) Right feeling should accompany right thinking, right willing should complement right intuition.
- (72) He will use his intellect and feelings, his intuition and will to the full in a rich well-rounded life.
- (73) Nature is guiding us toward a progressive self-enlargement, not as some think toward self-attenuation.
- (74) The balanced development of will and intuition, intellect and feeling, is necessary.
- (75) The fourfold message of philosophy - meditate, reason, serve and act - is sane needed and elevating.
- (76) He is the superior man who had developed the four elements in himself side by side and then brought them into a just balance.
- (76a) It will enlarge his resources for thinking and doing, refine his capacities for feeling and reading.
- (76b) Why should not the mystic balance his personality with hard shrewd commonsense?

(68) To make these words a part of your thinking is good but it is not enough. To make them a part of your feeling and doing is not less necessary.

(69) Philosophy aims at a consciously planned development which is fully used in activities. It adjusts them harmoniously to each other.

(70) No element is conceivable by itself without the others. All should be worked in the human pathway in to be fully up.

(71) Only now when he has put his whole life on the fourfold basis, will he know that he has also put his ground under his feet, that he is really secure.

(72) No single element of this path is self-sufficient. All are needed to build up and enrich the collective endeavour.

(73) It is a life that is moral and rational, contemplative and active, in the broad and consequently the least conventional sense of these terms.

(74) Not a one-sided, not even a many-sided but only an all-sided progress with self-philosophy.

(75) The task of a philosophical life combines three different strands of effort: practical, metaphysical and spiritual.

(76) The practical will no less than the spiritual intuition must be cultivated by his search for the higher life.

(77) Right feeling should accompany right thinking, right will should complement right intuition.

(78) He will use his intellect and feeling, his intuition and will to the full in a rich well-rounded life.

(79) Nature is giving us toward a progressive self-entwancement, not as mere blind toward self-entwancement.

(80) The balanced development of will and intuition, intellect and feeling, is necessary.

(81) The fourfoldness of philosophy - intellect, reason, sense and act - is reached and elevated.

(82) He is the superior man who has developed the four elements in himself side by side and then brought them into a just balance.

(83) It will give us a pathway for thinking and doing, for his capacities for feeling and feeling.

(84) It should not be the quality of his personality which has been developed.

(77) We should accept it as a partial aspect of our psyche and not submit to its single dominion alone.

(78) When brain and heart are inspired and united, wisdom and love become perceptible.

(79) If they are so remote from truth it is because their psyche is both undeveloped and unbalanced

(80) All these desirable elements must meet combine and become reconciled in his nature.

(81) A well-balanced spiritual life must needs bring the four elements agreeably together.

(82) Wisdom is not won solely by meditation. Other elements must be brought in to contribute their quotas.

(83) The right kind of mystical experience enriches life, the wrong kind impoverishes it.

(84) The teaching ought to satisfy the whole personality and not merely a part of it.

(85) The fourfold path calls for action, intuition, devotion and knowledge.

(86) We must bring a critical spirit and analytic mind into our mystical understanding.

(87) We have to bring all the forces and functions of our whole being into harmony.

(88) Thus the four activities of the self are balanced.

(89) We must wisely draw our knowledge and inspiration from all worthwhile sources.

(90) In the sphere of action, he will find tests of his will or motive, useful exercises which he can practise to draw out latent-resources. For this sphere will present him with problems from which he cannot run away or with temptations which will show him as he really is. The intervals of retirement are good and helpful but the stretches of active existence are no less helpful to his development.

(91) When all parts of his psyche concur in an attitude when each function or faculty is coordinated with the others in the reception and deliverance of truth, then there will be harmony and unity within his inner being and outer life.

(92) It is better nowadays to pursue the different paths side by side, whilst placing special emphasis on one of them.

(V) The man who is more balanced is also more secure in OTHER ways.

(77) We should accept it as a partial aspect of our
 psyche and not subject to its entire domain alone.
 (78) When brain and heart are fastened and united,
 wisdom and love become perceptible.
 (79) If they are so united from birth it is because
 their psyche is both unshaken and unshakable.
 (80) All these desirable elements must meet combine
 and become recognized in his nature.
 (81) A well-balanced spiritual life must needs bring
 the four elements necessarily together.
 (82) Wisdom is not won solely by meditation. Other
 elements must be brought in to complement their duties.
 (83) The right kind of spiritual experience enriches
 life; the wrong kind impoverishes it.
 (84) The teaching ought to assist the whole
 personality and not merely a part of it.
 (85) The fourfold path calls for action, intuition,
 devotion and knowledge.
 (86) We must bring a critical spirit and analytic
 mind into our spiritual understanding.
 (87) We have to bring all the senses and functions
 of our whole being into harmony.
 (88) Thus the four activities of the self are balanced.
 (89) We must wisely draw our knowledge and inspiration
 from all worthwhile sources.
 (90) In the sphere of action, we will find taste of
 his will operative, gentle exercises which he can
 practice to draw out latent resources. For this
 reason will present him with problems from which
 cannot run away or give up. The intervals of rest
 give him a new vitality. The intervals of rest
 must be good and helpful for the purposes of his
 life. The existence has no less helped to his develop-
 ment.
 (91) When all parts of the psyche harmonize in an
 attitude such when freedom or faculty is coordin-
 ated with the others in the reception and delivery
 acts of truth, then there will be harmony and unity
 within the inner being and outer life.
 (92) It is better knowledge to perceive the different
 parts side by side, without losing spiritual unity
 in an exact chain.

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(70) There are great possibilities open to the man who believes in and applies mentalism. This is indirectly evident by the history and state of the Christian Science movement, for it will be found that many Christian Scientists if they have really understood and constantly applied their doctrine have risen to high executive positions. Why is this? It is partly because they have obeyed the higher moral law and partly because they have used the creative power of meditation. They have tried to run their businesses on the Golden Rule and they have positively affirmed ideals in their business and work. Thus they have not only made good karma for themselves by acting morally but also by acting creatively through using their thoughts in a constructive, healthy manner. They do not believe that business is a struggle of wolves but an opportunity to serve and to profit by such service. They do not believe that it is an opportunity to get the best of others unscrupulously but that it is an opportunity to practice ideals and express ethics. They do not believe in depending solely on their own little selves for results but they also look up to a higher power, God, in prayer and thought. They increase their openness and receptivity to this higher power by trying to purify their characters and to ennoble their personalities.

(71) ~~The~~ The larger understanding and the greater compassion of philosophy bid him act differently. They bid him seek his own salvation, not outside of humanity's but alongside of it.

(72) The philosophic aspirant is not asked, like the yogic aspirant, to quit the world. But he is asked to quit the world-view which has kept him spiritually ignorant. Hence, outwardly he may live as full a life as he pleases if only inwardly he will live according to the higher laws of philosophic knowledge and ethics.

(73) He need no longer seek things essential to his life or needful to his service; they themselves will come seeking him.

(74) Whoever talks of his love for mankind will reveal it better by positive deeds than by sentimental displays. The fact is, however, that such love is hard to feel when brought down to individuals. Only the sage really possesses it.

(70) There are great possibilities open to the man who believes in and applies meditation. This is in itself directly evident by the history and state of the Christian Science movement, for it will be found that many Christian Scientists if they have really understood and constantly applied their doctrine have risen to high executive positions. Why is this? It is partly because they have obeyed the higher moral law and partly because they have used the creative power of meditation. They have tried to run their businesses on the Golden Rule and they have positively attained ideals in their business and work. Thus they have not only made good names for themselves by acting morally but also by acting creatively through raising their thoughts in a constructive, healthy manner. They do not believe that business is a struggle of wiles but an opportunity to serve and to profit by such service. They do not believe that it is an opportunity to get the best of others unscrupulously but that it is an opportunity to practice ideals and express them. They do not believe in depending solely on their own little selves for results but they also look up to a higher power, God, in prayer and thought. They increase their goodness and receptivity to this higher power by trying to purify their characters and to embody their personalities.

(71) The larger understanding and the greater compassion of philosophy did not differ essentially. They did not seek his own salvation, not outside of humanity's but alongside of it.

(72) The philosophic argument is not asked, like the logic argument, to limit the world. But he is asked to exit the world-view which has kept him spiritually ignorant. Hence, ordinarily he may live as well a life as he please if only inwardly he will give according to the higher laws of philosophy knowledge and ethics.

(73) He need no longer seek things essential to the life or health of his service; they themselves will come seeking him.

(74) Whoever talks of his love for mankind will reveal it better by positive deeds than by sentimental platitudes. The fact is, however, that such love is hard to feel when brought down to individual. Only the sage really possesses it.

(75) Philosophy does not advocate outward separation from the life of the world although it encourages occasional and temporary retreats. A total separation is not justifiable and, what is more, not necessary.

(76) Its chief value appears only when the "retreat" is temporary and occasional; its worst harm appears when it is turned into a permanent occupation.

his (77) If his efforts to serve mankind socially are made to the utter neglect to serve ~~his~~ own self ~~self~~ spiritually, then they are as unbalanced and unwise as the efforts to pursue personal salvation in utter indifference to the fate of others. The proper solution has been given by "Light on the Path," which counsels the aspirant to kill out desire and ambition but to work as those work who are impelled by these two great forces. But if he does do this the impelling forces within him can then only be duty and altruism.

(78) To hold the balance between these various faculties, and not to exaggerate one at the cost of the others, is as difficult as it is desirable.

(79) Helping others to attain what he has attained, guiding seekers to reach safely the glorious summit where he now stands, is not decided for him by personal temperament or choice but by the overpowering sense of a primary and paramount duty.

(80) The practical contact of life will supply a test of the worth of his dominant ideas, a means of verifying the truth of his holiest beliefs, and an indicator of the grade or strength of his moral character.

(81) This need of balance may show itself in a hundred different ways. Where kindness compulsively over-rules judgment, for instance, there may be a price to pay. And where kindness keeps beggars in self-chosen or socially-enforced idleness, it may harm them, whereas where it finds and fits them for useful work, it must surely help them.

(82) The European recluses in their monasteries, the Indian monks in their ashrams, easily lose themselves in the most fanciful or most futile beliefs, the most hallucinatory, mystic experiences, suggested to them by the institution. The oppositions of the hard world and the tests of practical experience are lacking.

(75) Philosophy does not advocate outward resignation from the life of the world although it encourages occasional and temporary retreats. Total resignation is not justifiable and, what is more, not necessary.

(76) Its chief value appears only when the "retreat" is temporary and occasional; its worst harm appears when it is turned into a permanent occupation.

(77) If one efforts to serve mankind socially and made to the utter neglect to serve his own selfishly, then they are as unbalanced and unwise as the efforts to pursue personal salvation in utter indifference to the fate of others. The proper solution has been given by "light on the path," which counsels the aspirant to fill out his time and ambition but to work as those work who are impelled by these two great forces. But it does so with the impelling force within him can then only be duty and disinterestedness.

(78) To hold the balance between these various sacrifices, and not to exaggerate one at the cost of the other, is as difficult as it is desirable.

(79) Helping others to reach safety, the glorious aim of the seeker, is not decided for him by personal temperament or choice but by the governing sense of a primary and permanent duty.

(80) The practical contact of life will supply a test of the worth of his dominant ideas, a means of verifying the truth of his highest beliefs, and an indicator of the grade or strength of his moral character.

(81) This need of balance may show itself in a hundred different ways. Where kindness counts, there is every over-true judgment, for instance, there may be a vice to pay, and there kindness looks beyond in self-sacrifice or socially-endorsed selfishness, it may harm them, where there is kindness and the truth for useful work, it must surely help them.

(82) The European weakness in their monotheistic the Indian monks in their asceticism, easily lost themselves in the most fanciful or most futile beliefs, the most hallucinatory, mystic exercises, suggested to them by the instinctive oppositions of the hard world and the seats of practical experience are lacking.

- (1) Life in the busy world should be a continuation of life in the meditation sanctum and not an interruption of it.
- (2) The debasement of a religion usually runs parallel to the increment of its organization.
- (3) Mystics remain self-centered.
- (4) Whilst there are parts of our nature which remain still undeveloped we are not complete men.
- (5) When work is regarded as service, life in the world cannot be a snare. Action itself never ceases even when a man runs away to the mountains and remains idle for then his intellect continues to act. He has merely changed its form.
- (6) Man's desires for food clothing and shelter are right desires and he need not renounce them.
- (7) Try to do your new duties with inner calmness and outer efficiency. But whatever you are doing, try to keep ever in the background of consciousness the remembrance of the Overself; it will be both a form of yoga and a protective influence.
- (8) If they will have the courage to come out of their cloisters and honor social obligations.
- (9) Philosophic training produces men with a comprehensive outlook.
- (10) The philosophic life is a diversified and enriched one. It is not bare and impoverished like the ascetic life.
- (11) The principle of balance is one of the most important of philosophic principles.
- (12) He must be a man of action as well as a man of vision.
- (13) Can philosophy offer any practical direction ? Where can it take us amidst our earthly lives and to what can it lead ?
- (14) Dharma = moral living.
- (15) We sin in thought first and then only in the body.
- (16) In him these forces will all be balanced.
- (17) The hour has come to coorelate the three sides of life.
- (18) The mystic may remain an onlooker but the philosopher must become a participant.
- (19) But more knowledge imposes more obligations upon him.
- (20) ...a better balanced character.

Philosophy

- (1) Life in the body should be a continuation of life in the radiating medium and not an interruption of it.
- (2) The development of a religion usually runs parallel to the development of the organization.
- (3) Religion is a self-contradiction.
- (4) Religion is a form of our nature which remains still undeveloped we are not complete men.
- (5) When work is regarded as service, life in the world cannot be a service. Religion itself never ceases even when a man turns away to the mountains and remains idle for then his intellect continues to act. He has merely changed his form.
- (6) Man's desires for food clothing and shelter are right desires and he need not renounce them.
- (7) Try to do your own duties with inner calmness and outer activity. But whatever you are doing, try to keep even in the background of consciousness the remembrance of the Universal; it will be both a form of yoga and a protective influence.
- (8) If they will have the courage to come out of their castles and meet social obligations.
- (9) Intellectual training produces men with a constructive outlook.
- (10) The religious life is a dividend of and a reward for. It is not here and is not here like the aesthetic life.
- (11) The principle of balance is one of the most important of religious principles.
- (12) He must be a man of action as well as a man of vision.
- (13) Can philosophy offer any practical direction? Where can it take us unless our earthly lives and to what can it lead?
- (14) Karma = moral living.
- (15) We are in trouble first and then only in the body.
- (16) In his hands forces will be balanced.
- (17) The hour has come to consider the three phases of life.
- (18) The mystic way is to be in the world but not of the world.
- (19) But more knowledge implies more obligations upon him.
- (20) ... a better balanced intellect.

~~CHAPTER IV~~

- (21) Alter name 3rd path (metaphysical reason)
to knowledge
- (22) It is not a man's own voice which is to acclaim him as a master, but his life.
- (23) We need the best of all these ways, the worst of none.
- (24)these monastic ashrams are hotbeds of.....
- (25) As soon as they begin to subscribe to this truth and implement its practice, they will begin to know what genuine....
- (26) ...with his self-regarding outlook and creed of indifferentism.
- (27) The last test of what intellect, intuition or feeling offer as the truth must be provided by the will. In the realm of doing, we discover its rightness or wrongness.
- (28) No single element is to be dropped in favour of another. All are needed.
- (29) It is not only advisable but essential to make his philosophy the centre of his human activities.
- (30) We have to bring this awareness of the Overself as a permanent and perpetual feature into active life.
- (31) Plotinus observes that we do things best when we are not thinking of ourselves as doing them..Inge.
- (32) Life cannot be limited to any single aspect of it and remain well balanced.
- (33) One consequence of this compassionate habit is that an immense comprehension of human nature floods his whole being.
- (34) He who teaches well, learns himself.
- (35) ...the background, the ideas and inspirations which made such achievements possible.
- (36) The inner life made worth while, made beautiful wise and virtuous, the consequence is an outer life made worth while.
- (37) When foundational principles are wrong, practical errors will not only remain but go on multiplying themselves.
- (38) The philosopher must be one and the same time a man of meditation as well as a man of the world, just as he must be alive in heart as well as in head.
- (39) A tender world-embracing compassion overwhelms him.

Psychology

- (31) After we had read (psychological terms) to ourselves
- (32) It is not a matter of which is to explain his as a matter, but his
- (33) We need the best of all these ways, the worst of them
- (34) These scientific studies are outside of.....
- (35) as soon as the brain is subjected to this stress and treatment, the results, they will begin to show that
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~~CHAPTER IV~~

- (40) Non-cooperative escapism is empty, a refuse for the indolent.
- (41) ...the nobler Self within us.
- (42) All the facets of his personality will thus receive attention.
- (43) Avoid extremes.
- (44) When heart and brain work together.
- (45) The Quest calls for the use of our whole nature.
- (46) ...such broad generous views.
- (47) Disillusioning experience will open his eyes to the falsity and foolishness of the path he is following in seeking truth where it is not in evidence.
- (48) There is a more satisfying achievement in such a well-balanced synthesis.
- (49) These mystical experiences and metaphysical tenets do touch human interests.
- (50) It is both the suggestion of logic and the demand of life itself that we should make an all-round effort and not merely a one-sided effort.
- (51) Thinking is sooner or later translated into acts.
- (52) Those who help to direct the thinking of others.
- (53) There is a widespread impression, both inside mystical circles and outside them, that mysticism must always be divorced from practical life and worldly interests.
- (54) In the fact of world suffering the apathy of the mystic is shamed by the sympathy of the sage.
- (55) Wisdom always relates service to need whereas ignorance relates it to desire.
- (56) The selfish man puts nothing back into life.
- (57) Because philosophy believes in service, it is necessarily activist where mysticism is quietist.
- (58) Why should not the detached spirit of meditation be brought into active life ?
- (59) Philosophy can and should be brought into everyday life.
- (60) The need is to develop all four parts of the psyche.
- (61) 'Sensible' and 'Balanced' are convertible terms.
- (62) Neither a reclusive indifference towards the suffering of others nor

(100) When both duty and destiny combine to call a man to this task of contributing to the general welfare during humanity's gravest cyclic turn, he must needs accept it.

(101) Surrender of every problem as it arises to the higher self, the renouncing of your own personal will in the matter and the readiness to accept intuitive guidance as and when it comes, provide a superior technique and yield better results than the old ways of intellectual handling and personal planning alone.

(102) Nothing could be more practical than applied philosophy. The student will find his will strengthened by its definite affirmations, so that he will bring a bolder heart to the troubles and duties of everyday living. He will find his feelings less disturbed by the evil in other men's characters and deeds. He will find his thoughts inspired by its declaration of the benevolent purpose and supreme intelligence behind his life.

(103) The well-balanced life requires that he neither withdraw from the world permanently nor that he remain unbrokenly active in it.

(104) When it is said that trust in, and dependence on, the Overself is the best of all attitudes towards all problems, it is not meant that a mere irresolute opinion or an anxious thought-seeking relief is enough.

(105) There must be a complete turning of the whole man - thought, feeling, intuition and will - - towards the Overself.

(106) The practicality of the philosophical quest is something few men discover until they are far advanced on the quest. If the dreamers, the fanatics, the visionaries, the lethargic, the feckless and the failures seem to be the ones most vocal about the quest, that is merely because they are hardly on the quest at all but only stand around its entrance.

(107) These truths must become so vivid in his mind that he cannot help acting upon them.

(100) When both body and soul are in a state of
rest, the mind is in a state of rest. The
rest of the mind is the rest of the soul. The
rest of the soul is the rest of the body. The
rest of the body is the rest of the mind.

(101) The mind is the seat of the soul. The
soul is the seat of the body. The body is the
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CHAPTER XV

- (181) His deep thought and wise judgment.
- (182) That which he finds in deep eternity must be worked out in day-to-day life.
- (183) The need of balancing his forces is one that must not be overlooked as so many aspirants do overlook it.
- (184) He seeks to multiply the good in the world and to reduce the bad.
- (185) He who puts himself at the Overself's disposal will find that the Overself will in turn put him where he may best fulfil his own divine possibilities.
- (186) The right combination of all these strivings is necessary, if trustworthy results are to be got.
- (187) It would be unsafe to build such a vast structure of soul-consciousness on so small a foundation.
- (188) The aspiration toward the higher self must be formally repeated in daily prayer, cherished in daily retreats and kept vivid in daily study.
- (189) A mere collection of units is not the same as a properly integrated whole.
- (190) He feels released from the strain and tension of everyday life although in its midst an enormous sense of well-being permeates him.
- (191) Man becomes incapable of comprehending the full truth if he separates himself from reason or intuition, from emotion or action.
- (192) A socially maladjusted sanctimonious asceticism.
- (193) My life as a body is one thing, as a mind it is another.
- (194) We can carry our own mental environment around with us.
- (195) Philosophic mysticism enjoins a career of active usefulness.
- (196) Maintain a poise between extremes.
- (197) The continuity of truth is assured not by exploiting the materializing institutions but by scattered individuals.
- (198) ...ascetic in cloth but worldling in heart.
- (199) ...to flee from the world's turmoil.
- (200) A voluntary abnegation of possessions.

(V) It is impossible for any aspirant to attain the full and equilibrated illumination, if he does not have this preliminary preparation of the philosophic discipline. He ^{xiii} get results he can get striking experiences, can ENNO but the supreme result is beyond his own powers of receptivity.

- (181) The deep thought and wide interest.
- (182) The fact that he finds in deep thought what he
- wishes out in day-to-day life.
- (183) The need of defending his forces in one last
- stand not to be overlooked as so many engineers do overlook it.
- (184) He seeks to multiply the good in the world and to
- remove the bad.
- (185) He who puts himself at the service of mankind
- will find that the universe will be for him and his cause.
- He may best fulfill his own duties possibly.
- (186) The first condition of all these activities
- is necessary, if truthfully justice are to be got.
- (187) It would be useless to build upon a vast structure
- of self-contradictions on so small a foundation.
- (188) The education toward the higher self must be
- formally repeated in daily prayer, absorbed in daily
- retreats and kept fresh in daily study.
- (189) A mere collection of rules is not the same as
- a properly interpreted whole.
- (190) He feels released from the strain and tension of
- repeating the same in the light of an ever new sense
- of self-being.
- (191) The deeper knowledge of consciousness and self
- leads it to a deeper knowledge of heaven or hell.
- from heaven or hell.
- (192) A spiritualized and spiritualized knowledge.
- (193) By life a body is one thing, as a mind it is
- another.
- (194) To see every one as one's self, every person around
- himself.
- (195) Philosophic wisdom begins a career of active
- endeavour.
- (196) There is a bond between extremes.
- (197) The continuity of truth is assured not by
- repeating the mechanical injunctions but by
- serving individuals.
- (198) ...accents in plain but working to heart.
- (199) ...to flow from the world's turmoil.
- (200) A voluntary education of consciousness.

~~CHAPTER 37~~

(210) Philosophic serenity in the midst of civic commotion is not the same as, and therefore not to be confused with, religious fatalism or sceptical rashness.

(211) Monasteries offer an easy escape from the harshness of life's difficulties for fragile personalities, ashrams a convenient alibi for those who can find neither place nor pleasure in it.

(212) He who feels the divine presence and hears the divine guidance, is not without a duty to those who do not.

(213) If he will examine the relation between the different functions of his psyche, he will take the first step in discovering how little or how much balance he possesses.

(214) Half our maladies arise from a sickness which philosophic discipline alone can heal, from a divided, unbalanced, distorted, warped or unintegrated psyche.

(215) The divinely-inspired mind may function in meditation or in action. If it has achieved the philosophic degree, there will be no difference between the two states.

(216) The philosophic suggestion to be active in the service of mankind does not mean, as some think, that we have to be active in politics nor, as others think, to give away propagandist pamphlets.

(217) To attain balance is good but not enough; to sustain it is also called for.

(218) He refuses to shut out the world's life from his own, the world's art from his permissible joys.

(219) He must try to make the different sides of his development more equal.

(220) The philosophic experience is the achievement of the whole person.

(221) Philosophy does not want to escape life but to fulfil it.

(222) He will come in time to recognize that such a result is inevitable and right.

(223) Such work, unmarred by any self-seeking and motivated by the noblest feelings, is truly noble.

(224) It is quite true that the full preparation for, and practice of mysticism takes us away from life in the world. But its work need not stop there. The very same forces which activate it can later become the inspiration of a new life in the world, the foundation of an effective practicality.

(225) What has philosophy to say about the practical conduct of affairs?

~~(226)~~ Our duty is to make truth available to those who most need it and most seek it, not to those who feel no longing for it and in any case could not comprehend it.

(19) This kind of relaxation is not to be confused with mere flaccidity or mental stagnation. It is creative and contributory towards his permanent benefit.

(20) When the light of truth enters it will then shine into all parts of his being, not into the intellect alone. It thus becomes a living power, not merely something to be talked or written about.

(21) It seeks to develop man in his rounded fullness whereas they seek to develop him in his narrowness.

(22) Certain traits like impatience and certain passions like anger disturb the effort to keep a balance. (limited)

(23) It does not stop men from the household life but it informs them to remember that this is still a plane of relative existence.

(24) Some people fear that such studies and such practices will interfere with their practical activities and impede their duties in life.

(25) Not only is he to integrate all his human functions but he is also to do this on the highest level of their development. Nor is he to stop there. He must equilibrate as well as integrate.

(26) We squander our energies on so many trifles while this, the most important function of a human being, remains neglected.

(27) He may not rightly call himself a philosopher before he has gathered up and combined every single qualification needed for the title.

(28) If the enlightenment is to be continuous and the self-conquest completed, the technique which is to achieve them must be a sufficiently adequate one.

(29) The same mystical experience which detaches others from action, inspires him to it. This difference of result springs from a difference of approach.

(30) Meditation, rightly done, is indispensable to the philosophic quest but it must be accompanied by other practices or endeavours which are not less indispensable to the success of this quest.

(31) It is not a state of dreamy futility but of intense usefulness.

(32) Fine, altruistic feelings which never lead to tangible work for others are like plants which never bear fruit.

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- (33) Many aspiring persons find themselves impotent to meet the demands of their cherished ideals when it comes to action and conduct. (V)
- (34) The interplay of cold, bloodless metaphysics with warm, devotional religion, is necessary to a full and balanced inner life.
- (35) When the will is feeblar than the imagination, the life loses its balance.
- (36) It is the balanced syntehsis of all these qualities that is required.
- (37) He must recognize the need of redressing the balance of his faulty character and neurotic personality.
- (38) To be a devotee of the art of daily contemplation and at the same time a practical man of business strikes many people as incongruous. Yet it is really so.
- (39) No path of development that fails to affect the whole man can be wholly satisfactory.
- (40) Can a man follow two such different courses at one and the same time? Can he fulfil his duties in the world while seeking to withdraw inwardly from it?
- (41) When a particular part of a man's being is thrown out of balance, it is not only that part which is affected but the whole man himself.
- (42) It seeks to give him a personality which is richly-developed and not ascetically starved, which is sensibly balanced and not fantastically lopsided.
- (43) It is an ironic fact that the philosophic way of living, far from being suitable for dreamers, misfits and escapists only, is in the long view the most practical way of all ways of living.
- (44) If he can combine and balance a practical attitude towards the world with a transcendental detachment from the world, he will fulfil man's higher purpose.
- (45) The fanatics, with their wild enthusiasms and eccentric fads, will shrink from the idea of Balance.
- (46) Not to escape life, but to articulate it, is philosophy's practical goal. Not to take the aspirant out of circulation but to give him something worth doing is philosophy's sensible ideal.
- (47) The philosophical use of the mind's faculties is no narrow and confined one. It is at once rational and
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(50) If he finds himself brought by circumstances ~~(X)~~ into the society of evil-minded people, the first step (V) to self-protection should be to switch the mind instantly into remembrance of the witness-self and to keep it there throughout the period of contact. To turn inwards persistently when in the presence of such discordant persons is to nullify any harmful or disturbing effect they might otherwise have on our thoughts.

(51) We are influencing the coming years by our thoughts. The importance of thought in forming external environment, the value of imagination in ultimately creating circumstances and the use of visualizing the sort of life we aspire to have, are to be impressed and re-impressed on a generation which has to escape from the materialistic outlook. By this ~~the~~ twofold process of rising to our divine source and controlling our intellectual ideas, we can begin to control our outward life in an extraordinary manner.

(52) Thought feeling and will are the three sides of a human being which must find their respective functions in this quest. Thought must be directed to the discrimination of truth from error, reality from appearance. Feeling must be elevated in loving devotion towards the Overself. Will must be returned towards wise action and altruistic service. And all three must move in effective unision and mutual balance.

(53) Not to desert activity is the aim of philosophy but to inspire and illumine it. Not to neglect meditation but to bring back its gains of peace and power to transform external life. Not to give up reason but to warm and round it out by devotion. Only the neurotic, the dissociated and ignorant do so. The wiser ones, better balanced, will let them actively collaborate with one another.

(54) The sage will not be primarily concerned with his own personal welfare but then he will also not be primarily concerned with mankind's welfare. Both these duties find a place in his outlook but they do not find a primary place. This is always inxx filled by a single motive; to do the will, to express the inspiration of that greater self of which he is sublimely aware and to which he has utterly surrendered himself. This is a point whereon many students get confused or go astray. The sage does not stress altruism as the supreme a value of life nor reject egoism as the lowest value of life. He will act as the Overself bids him in each case, egoistically if it so wishes or altruistically if it so declares, but he will always act for its sake as the principal aim and by its light as the

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(59) To be an intellectually conscious (V) ~~(XV)~~ philosopher offer advantages in every way. For our conduct of life flows naturally out of our understanding of life. If the second is faulty incomplete or wrong the first will be so too! For the appraisal of men and the values of things which determine this conduct are themselves determined by our understanding. Sound principles and correct theory afford the best guarantee that when action is taken it will rightly taken. It is then possible to understand clearly what is being done and why it is done and why it is being done. Therefore studies in metaphysics of truth are not wasting his time. It is here that the soundest of the philosophic attitude and the quality of its metaphysical knowledge, save us on many occasions from following the into grave blunders.

(60) The knowledge got from metaphysics, the intuitive peace gained from meditation, must now be accompanied by practical work done wisely and altruistically in the world to express both. The student must evoke the strength to descend into this sharply contrasting activity. The quest is not a single-track but rather a triple-track affair. He must travel along it with his intelligence, his intuition and his deeds. "All speak of the Open Path only, rare ones enter the complex path" wrote Shah Latif the 18th century Sufi poet. When rational thought and mystical feeling and self-alienated action are thus integrated into one, when life becomes a sincere and successful whole, it becomes philosophic. It may be that such a combination of qualities has been rare in the past but it is certain that it will be necessary in the future. The world will need men as leaders who have their roots deep down in the lives divine self but who have their intellects very much alert, their hands very much alive and their hearts very much expanded.

(61) The worth of philosophy must be estimated not only by its intellectual truth or personal usefulness or social service alone but all three. Its unique merit lies not only in its transcendental reach but also in its balanced integrality.

(62) The surrender to Overself must not be misinterpreted as surrender to lethargy, to lack of initiatives or to absence of effort. It means that before initiative rises and before effort is made, a man will first look to the Overself for inspiration. When such inner guidance and rational thinking speak with united voice, then he can go forward with a plan, a faith or a deed sure and unafraid and confident.

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(63) He comes to the service of mankind by an indirect route. For his primary service is to the Overself. But after he makes this inward act of entire dedication to it, the Overself then bids him go forth and work for the welfare of all beings.

(64) How shall I act rightly and wisely? This is the problem which faces every man. Hence philosophy not only teaches a way of thought but also a way of action. This is inevitably so because it is concerned not merely like mysticism with a segment of life but with the whole of it. There is something defective about a teaching if it forgets the ultimate purpose for which it itself exists, if it leaves its followers in the air, and therefore cannot be successfully applied in practical action. We may understand the value of our intellectual formulations only when they are put to the test in actual practice. In putting an idea, a theory or a doctrine to the practical test or in bringing away of living into practical operation, we enable it to ~~reveal~~ reveal its truth or falsity. Its scope or limitations, its merits or demerits. A doctrine must be tested not only by its intellectual soundness but also by its practical results. The first test can be instantly applied but the second only after a certain time has elapsed. Thus the good is separated from the bad, the right is distinguished from the wrong, the true divided from the false, either by intelligence in the sphere of abstract ideas or by time in the sphere of spatial things. The first shoots of both wheat and weeds cannot be distinguished by ordinary sight or knowledge but give them time to grow up to maturity and everybody can distinguish them. The barrenness or fruitfulness of any teaching is in the end inexorably ascertained by applying the test of historical results, that is, the test of time.

(64-a) If any one of these factors is absent, then his effort is an unfinished one. Consequently his result will be an incomplete one. Each is to be regarded as an indispensable part of the total effort called for by the quest. Philosophy shows the place and explains the value of each and all in this integral technique.

(64-B) Others may turn away in despair or disgust from the harshness of the worldly scene; he must gaze into and beyond them. Others may ignore or escape from its ugliness; he must take them up into his scheme of things, and, ~~es~~ taking, transcend them by philosophic knowledge.

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XV.

(89) What are so many doing who indulge in social work or who take to public political activity to help their nation? They are not serving the people so much as serving the vanity of their own ego or the ignorance of their own superficial view of life or the passion of their own excited emotions.

(90) The truth of a principle or an idea must finally be tested by working out its results in practice.

(91) As the aspirant evolves his service expands. He gives more as he grows more.

(92) Philosophy bids him follow its quest and practice its ethics in his own person before he bids others do so. Only after he has succeeded in doing this, can he have the right to address himself to them. Only after he has discovered its results and tested its values for himself, can he guide them without the risks of deception on the one hand or hypocrisy on the other.

(93) Spirituality achieves its finest flowering in the man who is emotionally adult, intellectually developed and practically experienced. Such a well-rounded and admirably balanced growth is always best.

(94) The ideal is not to achieve this inner balance with scanty materials but to achieve it with the amplest ones.

(95) The smoothly-rounded symmetry of this fourfold development makes not only for the fullest acceptance of truth but also for the maturest kind of living. Because philosophy considers and improves the human personality as a whole, it is nothing less than inspired practicality. There is indeed no new situation which it cannot meet and negotiate for the best, no old one for which it has failed to offer guidance and in which it has failed to give support.

(18) What are so many doing who indulge in social work or who take to public political activity to help their nation? They are not serving the people so much as serving the vanity of their own ego or the ignorance of their own superficial view of life or the passion of their own excited emotions.

(19) The truth of a principle or an idea must finally be tested by working out its results in practice.

(20) As the aspirant evolves his service expands. He gives more as he grows more.

(21) Philosophy bids him follow the quest and practice its ethics in his own person before he bids others do so. Only after he has succeeded in doing this, can he have the right to address himself to them. Only after he has discovered its results and tested its values for himself, can he guide them without the risks of deception on the one hand or hypocrisy on the other.

(22) Spirituality achieves its finest flowering in the man who is emotionally adult, intellectually developed and practically experienced. Such a well-rounded and admirably balanced growth is always best.

(23) The ideal is not to achieve the inner balance with empty materials but to achieve it with the innermost ones.

(24) The smoothly-rounded symmetry of this fourth development makes not only for the fullest acceptance of truth but also for the maturest kind of living. Because philosophy considers and improves the human personality as a whole, it is nothing less than inspired practicality. There is indeed no new situation which it cannot meet and negotiate for the best, no one for which it has failed to offer aid, and in which it has failed to give support.

(96) Gargya's "Pranava", an old Sanskrit text (xv)(v) says that one of the several meanings of Aum is that the word of truth is spelt out by the tree letters of the three divisions of human nature, feeling, thinking and action. This is the same meaning as integral development on the philosophic quest.

(97) We must bring our whole personality to this quest and not merely a part of it. All sides are valuable to each other, hence all are needed by ourselves and all must be embraced. The rich fullness of philosophic life appreciates beauty, aspires to knowledge, activates the will, is suffused by feeling and cultivates intuition. All these activities--emotional, mental, physical, mystical, metaphysical and ethical--are to be inseparably consolidated in one and the same character. There must be a total response of our total nature to this call from the Overself. For it is not something which can penetrate our reasoning alone for example and leave the rest of our being ~~xx~~ cold. The quest cannot be limited to any single way alone. It must be wide enough and comprehensive enough to enable us to throw all the forces of our being into such a supreme enterprise. How far is this generous ideal from the narrow ideal asceticism!

(98) The quest has three aspects: metaphysical, meditational and morally active. It is the metaphysician's business to think this thing called life through to its farthest end. It is the mystic's business to intuit the peaceful desireless state of thoughtlessness. But this quest cannot be conducted in compartments; rather must it be conducted as we have to live, that is, integrally. Hence it is the philosopher's business to bring the metaphysician's bloodless conclusions and the mystic's serene intuition into intimate relation with practical human obligations and flesh and blood activities. Both ancient mystical-metaphysical wisdom and modern scientific practicality form the two halves of a complete and comprehensive human culture. Both are required by a man who wants to be fully educated; that one without the help of the other will be lame. This may well be why wise Emerson confessed, "I have not yet seen a man!" Consequently he who has passed through all the different disciplines will be a valuable member of society. For meditation will have calmed his temperament and disciplined his character; the metaphysics of truth will have sharpened his intelligence; protected him against

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error and balanced his outlook; the philosophic (v) (xvi) ethos will have purified his motives and promoted his altruism, whilst the philosophic insight will have made him forever aware that he is an inhabitant of the country of the Overself. He will have touched life at its principal points yet will have permitted himself to be cramped and confined by none.

(99) He who has sufficiently purified his character, controlled his senses, developed his reason and unfolded his intuition is always ready to meet what comes and to meet it aright. He need not fear the future. Time is on his side. For he has stopped adding bad karma to his account and every fresh year adds good karma instead. And even where he must still bear the workings of the old adverse karma he will still remain serene because he understands with Epictetus that, "There is only one thing for which God has sent me into the world, and that is to perfect my nature in all sorts of virtue or strength; and there is nothing that I cannot use for that purpose." He knows that each experience which comes to him is what he most needs at the time, even though it be what he likes least. He needs it because it is in part nothing else than his own past thinking, feeling and doing come back to confront him to enable him to see and study their results in a plain concrete unmistakable form. He makes use of every situation to help his ultimate aims, even though it may hinder his immediate ones. Such serenity in the face of adversity must not be mistaken for supine fatalism or a lethargic acceptance of every untoward event as God's will. For although he will seek to understand why it has happened to him and master the lesson behind it, he will also seek to master the event itself and not be content to endure it helplessly. Thus, when all happenings become servicable to him and when he knows that his own reaction to them will be dictated by wisdom and virtue, the future can no more frighten him than the present can intimidate him. He cannot go amiss whatever happens. For he knows too whether it be a defeat or a sorrow in the ~~wild~~ world's eyes, whether it be a triumph or a joy, the experience will leave him better, wiser and stronger than it found him, more prepared for the next one to come. The philosophic student knows that he is here to face, understand and master precisely those events, conditions and situations which others wish to flee and evade, that to make a detour around life's obstacles

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(103) In leading men toward higher life and truer world view it is as justifiable to cajole their feelings as it is to convince their reason; it is as right to stimulate in them the warm aspiration of a mystical devotee as it is to harden the cold precision of a metaphysical scholar; it is as needful to inspire them to compassionate service as it is to exalt their moral outlook. All these are needed for an adequate result. All these qualities are a necessity for a fuller and better-poised life. Each supplements the others and supplies what they, by reason of their own nature and limitations, cannot supply. All these separate things can take an aspirant some way along the quest but none will take him all the way. Most efforts are aimed only at one or the other, for they often contradict each other, whereas philosophy aims not only at all together but also seeks to achieve something more. For on the one hand it seeks to unfold the transcendent faculty of insight and on the other it seeks to test all its teachings against the opposition of actual experience in the active world.

(104) Such a revolutionary acquisition as insight must necessarily prove in a man's life can only be developed by overcoming all the tremendous force of habitual wrong thinking, by neutralizing all the tremendous weight of habitual wrong feeling and by counteracting all the tremendous strength of habitual wrong doing. In short, the familiar personal 'I' must have the ground cut from under its feet. This is done by the threefold discipline. The combined threefold technique consists of metaphysical reflection, mystical meditation and constant remembrance in the midst of disinterested active service. The full use and balanced exercise of every function is needful. Although these three elements have here been isolated one by one for the purpose of clearer intellectual study, it must be remembered that in actual life the student should not attempt to isolate them. Such a division is an artificial one. He who takes for his province this whole business of truth seeking and gains this rounded all-comprehensive view will no longer be so one-sided as to set up

(103) In leading men toward higher life and true world view it is as justifiable to call their feeling as it is to convince their reason; it is as right to stimulate in them the warm aspiration of a typical devotee as it is to harden the cold pride of a metaphysical scholar; it is as needful to inspire them to compassionate service as it is to exact their moral outlook. All these are needed for an adequate result. All these qualities are a necessity for a fuller and better-poised life. Each supplements the other and supplies what they, by reason of their own nature and limitations, cannot supply. All these separate things can take an aggregate some way along the path but none will take him all the way. Most efforts are aimed only at one or the other, for they often contradict each other, whereas philosophy aims not only at all together but also seeks to achieve something more. For on the one hand it seeks to unfold the transcendent faculty of insight and on the other it seeks to test all its teachings against the opposition of actual experience in the active world.

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a particular path as being the only way to (XV) (V) salvation. On the contrary he will see that salvation is an integral matter. It can no more be attained by mere meditation alone for example, than by mere impersonal activity alone; it can no more be reached by evading the lessons of everyday external living than by evading the suppression of such externality which meditation requires. Whereas metaphysics seeks to lift us up to the super-physical idea by thinking, whereas meditation seeks to lift us up by intuition, whereas ethics seeks to raise us to it by practical goodness, art seeks to do the same by feeling and appreciating beauty. Philosophy in its wonderful breadth and balance embraces and synthesizes all four and finally adds their coping stone, 'insight.

(105) The student's task does not end and cannot end with metaphysical study alone nor with ultra-mystical contemplation alone. Action is also needed. Indeed the illumination thus gained will of itself eventually compel him to add this factor spontaneously by an inward compulsion, if he has not already begun to do so by an external instruction. This is true of all the qualifications which philosophy demands the aspirant: mystical feeling, metaphysical thinking and altruistic action. Each of the three, when certain ripe degree of its own development has been reached will spontaneously impel him to seek after whichever of the others he has neglected. For himself this means that he can claim to understand a truth when he feels and knows it so profoundly and acts up to it so faithfully that it has become a part of himself--not before. There is then not merely understanding alone, not merely mystic experience alone, but also a transformation between contemplating and action. Life thereafter is not merely thought out in the truest way but also lived out in the loftiest way.

(106) Philosophy must critically absorb the categories of metaphysics mysticism and practicality. For it understands that in the quest of truth the co-operation of all three will not only be helpful and profitable to each other but is also necessary to itself. For only after such absorption, only after it has travelled through them all can it attain what is beyond them all. The decisive point of this quest is reached after the co-operation between all three activities attains such a pitch

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(109) Philosophy must critically absorb the categories of metaphysical mysticism and practicality. For it understands that in the quest of truth the co-operation of all three will not only be helpful and profitable to each other but is also necessary to itself. For only after such absorption, only after it has traversed through them all can it attain what is beyond them all. The decisive point of this quest is reached after the co-operation between all three activities attains such a pitch

that they become fused into a single all-comprehensive one (V) which itself differs from them in character and qualities. For the whole truth which is then revealed is not merely a composite one. It not only absorbs them all but transcends them all. When water is born out of the union of oxygen and hydrogen, we may not say that it is the same as the simple sum-total of both nor that it is entirely different from both. It is a fluid and therefore possesses properties which they as gases do not at all possess. We may only say that it includes and yet transcends them. When philosophic insight is born out of the union of intellectual reasoning, mystical feeling and altruistic doing, we may not say that it is only the totalization of these three things nor that it is utterly remote from them. It comprehends them all and yet itself extends far beyond them into a higher order of being. It is not only that the philosopher synthesizes these triple functions, that in one and the same instant his intellect understands the world, his heart feels a tender sympathy towards it and his will is moved to action for the triumph of good, but also that he is continuously conscious of that infinite reality which, in its purity, no thinking, no emotion and no action can ever touch.

(107) The worth of religion's contribution toward human life is admitted. The transcendent character of mysticism's goal is admired. The offering of metaphysics is respected. The necessity of disinterested practical service is accepted. The attitude which is attracted by one and repelled by the other is defective and incomplete. The coming age will require their synthesis. But these things, however good, are not enough. For there is need of adding to them another and still farther milestone on mankind's great march. And this philosophy—that which harmoniously brings all these together and then transcends them.

(108) The philosopher contrives—in obedience to his ideal—to drive the horses of mystical feeling and critical intellect in double harness, and to drive this strange couple with ease.

(109) We must carefully qualify by such words as 'intermittent', 'partial' and 'temporary', the attainments to which exercises lead. This is because the full and permanent attainment cannot emerge out of meditation alone. It is a fruit of the threefold planting of meditation and reflection and action combined. Hence although the foregoing exercises will bring the student considerably near it, it must not be thought that any mystical exercise of itself can confer ultimate enlightenment. The path to this exalted result must traverse all three fields of yoga, metaphysics and self-abnegating activity.

(110) Only at the end of a course in these studies can their intellectual, ethical and practical importance to mankind be

adequately assessed. If they do no more than (v) ~~(xv)~~ rationally establish without reliance on any supernatural revelation the existence of a Deific Principle and thus confirm the profoundest yearnings of the human heart; if they do no more than dispel the current orthodox errors and unorthodox illusions about the Supreme Mind and reveal a new and truer way of thinking about it; if they provide a proper basis for the belief that death cannot really touch us; if they trace out the secret significance of all the struggle and sorrow in this life and proffer the hope of a new and better one here and now, they will surely have done enough. But the world view which is developed here can do very much more than that. For the theoretical worth of man, the personal happiness of his existence and the practical contribution of his citizenship depend partly upon his discovery of a world-conception which not only satisfies his own head and heart alike, but also serves the social interest.

(111) There is a gratifying secret entwined with this injunction to serve mankind. Whoever gives himself in such service will inevitably receive a boomerang-like return one day when others will display a readiness to serve him. For karma is a divine law which brings back to him whatever he has given forth. The area and depth of his own service will mark the area and depth of that which mankind will extend toward him. Only the form of it will be different because this will depend both on prevailing circumstances and his own subconscious or conscious desire. It may take only a mental or emotional form. The moral of this is that the wise altruist loses nothing in the end by his altruism, although the foolish altruist may lose much as the karmic consequence of his foolishness.

(112) The ordinary mystic who has surrendered his will to the Overself is like a man floating down stream in a boat with his eyes turned up to the sky and his hands folded in his lap; The philosophic mystic who has surrendered his will to the Divine is like a man floating down stream with his eyes gazing ahead on the look-out and his hands keeping firm hold of the rudder to steer the boat. The first man's boat may crash into another one or even into the river bank at any moment. The second man's boat will safely and successfully navigate its way through these dangers.

~~XXXXXXXXXX~~ Yet both men are being supported and propelled by the same waters, both mystic and

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PHilosopher have given their self and life to (XV)(V) the Divine. Nevertheless the consequences aren't and cannot be the same. For the first despises and refuses to use his God-given intelligence.

(113) Whoever attains this, the topmost peak of the philosophic life, will naturally possess the capacity--rather the genius--to help the internal evolutionary advance of mankind. Indeed, it will be the principle and secret business of his life, whatever his external and conventional business may be. Those who stood closest to Jesus were asked to preach the gospel. Clearly therefore he conceived the spreading of truth to be their primary task. That other tasks, such as feeding and clothing the poor, had their own particular importance too, was acknowledged in his injunctions to other persons. But that such tasks were secondary ones is clear inference of his instructions to the apostles. And in this critical passage of humanity from a used-out standpoint to a newer one which confronts it today, such a service is more than important. In his own humbler way and in a quiet unobtrusive manner, remembering always that people will find the best account of his beliefs in his deeds, even the neophyte who has still to climb the foothills of philosophy can and must communicate so much of this knowledge as he finds men may be ready for, but not an iota more. His task is not, like that of the apostles, to convert them but to help them. He may be only a firefly with little light to shed but he should desert the esotericism of former centuries and try to enlighten others because he must understand the unique character of this century and see the dangerous gaping abyss which surrounds its civilization. Moreover he may take refuge in the words of Tripura, an archaic Sanskrit text, which, if its archaic idiom be translated into modern accents, says: "An intense student may be endowed with the slenderest of good qualities but if he can readily understand the truth--however theoretically--and expound it to others, this act of exposition will help him to become himself imbued with these ideas and his own mind will soak in their truth. This in the end will lead him to actualize the Divinity within himself."

(114) ~~The ordinary mystic who has surrendered his will~~ Whoever acts by becoming so pliable as to let the Overself hold his personal will, must necessarily

(114) ~~Whoever sets by becoming so divided as to let~~
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become inwardly detached from the personal con- (XV)
sequences of his deeds. This will be true whether (V)
those consequences be pleasant or unpleasant. Such
detachment liberates him from the power of karma
which can no longer catch him in its web for 'he' is
not there. His emotional consciousness preceding an
action is always enlightened characterised by sublime
composure whereas the unenlightened man's may be
characterised by self-centered desire, ambition
fear, hope, greed, passion, dislike or even hate
motivations, all of which are karma making.

(115) The philosophical ideal does not deny the huma-
nity of man. Because it asks him to live with keen
rationality and cold judgment, it does not ask him to
live without ardor or without emotion. It does not
keep separate and unrelated different elements of his
nature.

(116) After all, we have ourselves for company all
the time, we can work in self-improvement ~~xxx~~ every
hour of the day, whereas we have others for company
only some of the time and cannot do as much for them
as we can do for ouself.

(117) Let it not be forgotten that goodwill towards
mankind does not exclude goodwill towards oneself.

The way of martyrdom, of dying uselessly for others
is the way of emotional mysticism. The way of service
of living usefully for others, is the way of rational
philosophy.

(118) His work is being done within the inner life of
hundreds of human beings. His altruism is active
more often behind the scenes of the world stage than
before its footlights.

(119) "Is it not because he himself is disinterested
that the sage's own self interest is established?"
asks Lao Tsu. It is impossible for the materialist
to perceive this because it is impossible for him to
perceive that we live and move and have our being in
a universal Mind. But the sage, knowing this knows
also that this universal life will take care of his
individual life to the degree that he opens himself
out to it, to the extent that he takes a large and
generous view of his relation to all other
individual lives.

(120) The momentous results of this inner change will
naturally reflect themselves in his outer ~~xxxx~~ life
as a general non-attachment to the world. And because
he has become free even of intellectual possessions,
he is able to enter with full sympathy into the views
and ideas of every other person, although this does

(v) become inwardly detached from the personal consequences of his deeds. This will be true whether those consequences be pleasant or unpleasant. Such detachment liberates him from the power of karma which can no longer catch him in its web for he is not there. His emotional consciousness preceding an action is always enlightened characterized by sublime composite whereas the unenlightened man's may be characterized by self-centered desire, ambition, fear, hope, greed, passion, dislike or even hate motivations, all of which are karma making. (116) The philosophical ideal does not deny the humanity of man. Because it asks him to live with keen rationality and cold judgment, it does not ask him to live without order or without emotion. It does not keep separate and unrelated different elements of his nature.

(117) After all, we have ourselves for company all the time, we can work in self-improvement all every hour of the day, whereas we have others for company only some of the time and cannot do as much for them as we can do for ourselves.

(118) Let it not be forgotten that good will towards mankind does not exclude good will towards oneself. The way of martyrdom, of dying uselessly for others is the way of emotional mysticism. The way of service of living usefully for others, is the way of rational philosophy.

(119) His work is being done within the inner life of hundreds of human beings. His altruism is active more often behind the scenes of the world stage than before its footlights.

(120) "Is it not because he himself is disinterested that the sage's own self interest is established?" said Lao Tzu. It is impossible for the materialist to perceive this because it is impossible for him to perceive that we live and move and have our being in a universal Mind. But the sage, knowing this knows also that this universal life will take care of his individual life to the degree that he opens himself out to it, to the extent that he takes a large and generous view of his relation to all other individual lives.

(121) The momentous results of this inner change will naturally reflect themselves in his outer and life as a general non-attachment to the world. And because he has become free even of intellectual possessions, he is able to enter with full sympathy into the views and ideas of every other person, although this does

not prevent his deeper wisdom from calmly (V) noting at the same time the defects and errors of those views and ideas. To himself the practical value of this attainment is its conferment of freedom but to humanity the practical value is his resulting dedication to service.

(121) Those who would assign philosophy the role of a leisurely pastime for a few people who have nothing better to do, are greatly mistaken. Philosophy, correctly understood, involves living as well as being. Its value is not merely intellectual, not merely to stimulate thought but also to guide action. Its ideas and ideals are not left suspended in mid-air, as it were, unable to come down to earth in practical and practicable forms. It can be put to the test in daily living. It can be applied to all personal and social problems without exception. It shows us to achieve a balanced existence in an unbalanced society. It is truth made workable. The study of and practice of philosophy are particularly valuable to men and women who follow certain professions, such as physicians, lawyers and teachers, or who hold a certain social status, such as business executives, political administrators and leaders of organizations.

Those who have been placed by character or destiny or by both where their authority touches the lives of numerous others, or where their influence affects the minds of many more, who occupy positions of responsibility or superior status, will find in its principles that which will enable them to direct others wisely and in a manner conducive to the ultimate happiness of all. In the end it can only justify its name if it dynamically inspires its votaries to a wise altruistic and untiring activity, both in self-development and social development.

(122) Even while working in an office or factory or field a man is not prevented from continuing his search for the inner mind. The notion that this quest requires aloofness from the commonplace utilitarian world is one which philosophy does not accept. Distraction and action are not so mutually exclusive as

we may think. The student may train himself to maintain your calm and serene poise even in the midst of strenuous activity just as he also avails himself of the latest discoveries of scientific technique and yet ~~has~~ keeps his mind capable of browsing through the oldest books of the asiatic sages. He can discipline himself to returning from meditation to the turmoil, go anywhere, do anything, if truth is carried in th

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mind and poise in the heart. He may learn to ~~(XV)~~ live in reality at all times. The sense of its presence will need not constant renewal, no frequent slipping into trance, no intermittent escape from the world, if he follows the philosophic threefold path.

(123) Because the metaphysic of truth deals with root ideas, and because in a mentalist universe such ideas are naturally more potentially powerful and more important than materialist ones, the metaphysics of truth becomes the most worthwhile study which man's intellect can engage in. For they provide him with the right patterns for shaping physical existence.

(124) The philosophic student will not make the mistake of using the quest as an excuse for inefficiency when attending to duties. There is nothing spiritual in being a muddler. The performance of worldly duties in a dreamy casual uninterested and slovenly manner is often self-excused by the mystically minded because they feel superior to such duties. This arises out of the false opposition which they set up between Matter and Spirit. Such an attitude is not the philosophical one. The mystic is supposed to be apathetic in worldly matters, if he is to be a good mystic. The philosophic student, on the contrary, keeps what is most worth while in mysticism and yet manages to keep alert in worldly matters too. If he has understood the teaching and trained himself aright, his practical work will be better done and not worse because he has taken to this quest. He knows it is perfectly possible to balance mystical tendencies with a robust efficiency. He will put as much thought and heart into his work as it demands.

(125) Action should be soundly based as to render the chance of failure as necessarily impossible as human capacity can render it. This means it should be based on philosophical principles. The mental mastery of these principles will help to give a right direction to the whole of one's life, just as the correct focussing of a camera will help to ensure satisfactory results in the finished photograph. Every man has worked out the basic ideas by which he lives but only philosophic man has worked them out consciously. Because of the soundness and impartiality and penetrativeness of its approach, his judgments in the most perplexing matter of practical conduct will therefore be more reliable than those

mind and poise in the heart. He may learn to live in reality at all times. The sense of its presence will need no constant renewal, no frequent slipping into trance, no intermittent escape from the world, if he follows the philosophic threshold path.

(123) Because the metaphysics of truth deals with root ideas, and because in a mental universe such ideas are naturally more potentially powerful and more important than material ones, the metaphysics of truth becomes the most worthwhile study which man's intellect can engage in. For they provide him with the right patterns for shaping physical existence.

(124) The philosophic student will not make the mistake of using the quest as an excuse for inefficiency when attending to duties. There is nothing spiritual in being a mystic. The performance of worldly duties in a dreamy casual uninterested and aloof manner is often self-exused by the mystically minded because they feel superior to such duties. This arises out of the false opposition which they set up between Material and Spirit. Such an attitude is not the philosophic one. The mystic is supposed to be apathetic in worldly matters, if he is to be a good mystic. The philosophic student, on the contrary, keeps what is most worth while in mysticism and yet manages to keep alert in worldly matters too. If he has understood the teaching and trained himself aright, his practical work will be better done and not worse because he has taken to this quest. He knows it is perfectly possible to balance mystical tendencies with a robust efficiency. He will put as much thought and heart into his work as it demands.

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passed by so-called practical men themselves ()

(126) Philosophy demands that we actualize our ideals. Wisdom must flower in deeds that accord with it or it is not wisdom. Action is the decisive factor, the acid test of all mystical, metaphysical and religious pretensions to a superior ethic. Therefore the ethical values, such as compassion and integrity which arise from the interior experience of metaphysical and mystical meditation must also be upheld in the exterior space-time world.

(127) The effect of his studies and meditations will slowly but surely reveal itself in his life. His world outlook will sparkle with vitality, his speech will form itself with precision, his deeds will be wise and more virtuous. For philosophy unlike metaphysics is not only a theory to be learnt from books but even more an integral way of life to be practised in society.

(128) Let others not mistakenly believe that he has adopted a nonco-operative attitude, has fled from reality, renounced a human existence in exchange for an illusory one in an imaginary world, or deserted the paths of sanity and reason. If he wants to live in comparatively outer peace with them he must make certain outer concessions. It is better to behave as unprovokingly as possible, to hide his deeper thoughts behind a screen and to avoid being labeled as a religious fanatic or intellectual faddist. It is especially unwise to uncover one's philosophical thoughts before everybody. He must try to adjust himself smoothly to his environment. This is a hard task. But he must not shirk it and must do all that can be done in the given circumstances. He must fulfil his reasonable obligations towards society, must co-operate in turning the great wheel of human activity, must contribute his share in achieving the general welfare but he should reserve the right to do so in his own way and not according to society's dictation. And because he has outstripped those around him in important ways, because he is already thinking centuries ahead of them, it is unlikely that he will succeed wholly in keeping off their criticisms or even in avoiding their hostility. For with all his endeavours to placate them and with all his sacrifices for the sake of harmony, human nature being what it is-- a mixture of good and evil, of the materialistic and the holy--crises may sometimes arise when society will attack him. If the inner voice of conscience

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bids him do so, then he will perforce have to ~~(XV)~~ (V) make a firm stand for principles. It is then that he must summon enough courage to do what is unorthodox or say what is unpopular and display enough independence to disregard tradition or ignore opinion. Up to a certain point he may walk with the crowd but beyond it his feet must not move a step. Here he must claim the privilege of self-determination, concerning which there can be no compromise, for here at the sacred bidding of the Overself, he must begin to live his own life. Consequently although he will always be a good citizen he may not always be a popular one.

(129) Unless he puts his abstract principles into concrete deeds, unless his highest thoughts are reflected in his lowliest acts, the student is no philosopher. These teachings have not been easy to comprehend in theory, they will certainly be still less easy to follow in practice. Nevertheless these rarified principles must be translated into terms of everyday living. The skeleton must now be fleshed and the warm living blood of action must course around it. Hence the ~~third~~ path seeks to connect this knowledge with the practical obligations of mundane existence and to associate these practices with the social and personal responsibilities of men who lead active lives.

(130) He should endeavour skilfully to keep active from one to another this wonderful faculty which lays the heart of reality open to his insight. He should keep the integrity of this insight quite unimpaired even when he is occupied with the shapes and is participating in the events of a space-time, relativity stamped world. After he has learnt to rest inwardly in the thought free state at all times and amid all circumstances and not merely during meditation it is not essential that he should keep permanently free from thoughts in order to keep always in the pure-Thought awareness. No mental or physical activity can interrupt this insight once it has been fully realized. For then, whatever thinking the duties of earthly life may rightly demand of him will be done within the pure Thought and not with any feeling of being apart from it. He will feel that it is one and the same pure Thought which is able to play through all these separate thoughts without prejudice to its own self identity.

always be a good citizen he may not always be a popular one. (129) Unless he puts his abstract principles into concrete deeds, unless his highest thoughts are reflected in his lowest acts, the student is no philosopher. These teachings have not been easy to comprehend in theory, they will certainly be still less easy to follow in practice. Nevertheless these verified principles must be translated into terms of everyday living. The student must now be freed and the warm living blood of action must course through it. Hence the teacher seeks to connect this knowledge with the practical obligations of mundane existence and to associate these practices with the social and personal responsibilities of men who lead active lives. (130) He should endeavour skillfully to keep active from one to another this wonderful faculty which lays the heart of reality open to his insight. He should keep the integrity of this insight quite unimpaird even when he is occupied with his studies and is participating in the events of a space-time, relatively stamped world. After he has learnt to rest inwardly in the thought free state at all times and amid all circumstances and not merely during meditation it is not essential that he should keep permanently free from thoughts in order to keep always in the pure-thought awareness. No mental or physical activity can interrupt this insight once it has been fully realized. For then, whatever thinking the duties of earthly life may rightly demand of him will be done within the pure thought and not with any feeling of being apart from it. He will feel that it is one and the same pure thought which is able to play through all these separate thoughts without prejudice to its own identity.

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All this said we may now say that in this bewildering world and its bewildering activities there is a place for each man and if he has not found it, it is primarily because he has not found himself.

(132) When you have trained yourself to empty your consciousness of its thoughts at will, your worries will naturally be emptied along with them. This is one of the valuable practical fruits of yoga.

(133) There are great dangers falling into a supine attitude of supposed submission to our will, into which so many mystics and religionists often fall.

There is a profound difference between the pseudo-surrendered life and the genuine surrendered life. It is easy enough to misinterpret the saying, "Thy will be done." Jesus, by his own example, gave this phrase a firm and positive meaning. Hence this is better understood as meaning, "Thy will be done by me." A wide experience has revealed how many are those who have degenerated into a degrading fatalism under the illusion that they were thereby co-operating with the will of God; how many are those who have through their own stupidity, negligence, weakness and wrong doing made no effort to remedy the consequences of their own acts and thus had to bear the suffering involved to the full; how many are those who have failed to seize the opportunity presented by these sufferings to recognize that they arose out of their own defects or faults and to examine themselves in time to become aware of them and thus avoid making the same mistake twice. The importance of heeding this counsel is immense. For example, many an aspirant has felt that fate has compelled him to work at useless tasks amid uncongenial surroundings, but when his philosophic understanding matures, he begins to see what was before

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invidible--the inner karmic significance of ~~(XV)~~(V) these tasks, the ultimate educative or punitive meaning of those environments. Once this is done he may rightly and should for his own self-respect set to work to free himself from them. Every time he patiently crushes a wrong or foolish thought, he adds to his inner strength. Every time he bravely faces up to a misfortune with calm impersonal appraisal of its lesson he adds to his inner wisdom. The man who has this wisely and self-critically surrendered himself may then go forward with a sense of outward security and inward assurance, hopeful and unafraid, because he is now aware of the benign protection of his Overself. If he has taken the trouble to understand intelligently the educative or punitive lesson they hold for him, he may then--and only then--conquer the evils of life, if at the same time of their onset, he turns inward at once and persistently realizes that the divinity within offers him refuge and harmony. This two-fold process is always needful and the failures of Christian Science are partially the consequence of its failure to comprehend this.

(134) This ~~instant~~ instant and unhesitating turning inward is also an effective method of insulting oneself against the currents of fear, despair and weakness which misfortune often generates

(135) It is most important to get rid of an unbalanced condition. Most people are in such a condition although few know it. For example, intellectuality without spirituality is human paralysis. ~~Spirituality~~ Spirituality without intellectuality is mental paralysis. No man should submit to such suicidal conditions. All men should seek and achieve integrity. To be wrapped up in a single side of life or to be over-active in a single direction ends by making a man mildly insane in the true and not technical sense of this word. The remedy is to tone down here and build up there, to cultivate the neglected sides, and especially to cultivate the opposite side. Admittedly it is extremely difficult for most of us, circumstanced as we usually are, to achieve a perfect development and equal balance of all the sides. But this is no excuse ~~of~~ for accepting conditions completely as they are and making no effort to remedy them at all. The difficulty for many aspirants in attaining such an admirably balanced character lies in their tendency to be obsessed by a

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the very different conditions of today. We must
counter balance the habit of living only in a part
of our being. When we have become harmoniously
balanced in the philosophic sense, heart and head
will work together to answer the same question, the
unhurrying sense of eternity and the pressing
urge of the hour will combine to make decisions as
wise as they are practical, and the transcendental
intuitions will suggest or confirm the workings of
reason. In this completed integral life, thought
and action, devotion and knowledge do not wrestle
against each other but become one. Such is the
triumph of intelligence aspiration and action.

(■) The term yogi in the East has for centuries been almost sy-
nonymous with a man who has withdrawn from social life. Yoga
aims at the suppression of thinking as a goal in itself, which
means that it aims at ^{conscious} trance (for this is the only thought-free
state apart from deep sleep) and hence at an inactive life.

A philosopher is free to live like a yogi if he is led
to do so or, on the contrary to use both a developed think-
ing activity and a practical existence. Activity will
then be quite spontaneous, not with the spontaneity of
impulse or passion but with that derived from the absence
of merely animal motivation. It will indeed be inspired
living.

(v) by a particular technique which they followed in former births but which cannot by itself meet the very different conditions of today. We must counterbalance the habit of living only in a part of our being. When we have become harmoniously balanced in the philosophic sense, heart and head will work together to answer the same question, the unifying sense of eternity and the pressing urge of the hour will combine to make decisions as wise as they are practical, and the transcendental intuitions will suggest or confirm the workings of reason. In this completed integral life, thought and action, devotion and knowledge do not wrestle against each other but become one. Such is the true quest of intelligence aspiration and action.

(The same yoga in the past has for centuries been known to a man who has withdrawn from social life. Yoga aims at the suppression of thinking as a goal in itself, which means that it aims at transcendence of the ego.)

Please note that from

25th February 1976 the residential

address of Paul Brunton will be

- (1) Thus, and thus alone, can a man become entire and integrated, using all his nature and all his being for the most desired and desirable end.
- (2) The need is for a combination of practical self-interest with idealistic soul-interest.
- (3) In the severest circumstances he will not lose his inward calm.
- (4) Can he detach himself from the personal aspects of the situation? Can he refuse to be guided by them or influenced by the feelings of the moment? This is his test.
- (5) The philosophic man's care for his own welfare does not make him insensitive to the welfare of others. His concern is not concentrated on, and does not end with, himself. But he puts both claims into sound balance and neither lets emotion run away with him nor self-interest.
- (6) If he is to come to terms with the world and live in it, he must begin to learn the art of doing so out of the world. In times of private retreat, of personal isolation, he must seek intellectual quiet, mental passivity and emotional impassivity.
- (7) He will be content to plant seed-thoughts, and wait and work patiently, knowing and believing in the inherent power of true ideas to grow in their proper time into mature, fruitful existence.
- (8) *al* Though he may never put on the brown robe of the Yogi, he may consider himself every whit as real Yogi in the thick of London's activity, as that Indian prototype who sits in seclusion by the Ganges.
- (9) The wisdom of retreat lies in its being occasional and being temporary. Then, all its benefit emerges. *only*
- (10) The next characteristic of the inspired life is that it is an effortless one. No striving in any direction is necessary. Neither the weight of external compulsion nor the pressure of interior desires is ever again felt. He acts with the lightest touch.
- (11) The spiritual knowledge and practical achievements are both worthwhile. What we could now profitably do would be to make a suitable

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- (4) Can he detach himself from the personal aspects of the situation? Can he refuse to be guided by them or influenced by the feelings of the moment? This is his test.
- (5) The philosophic man's care for his own welfare does not make him insensitive to the welfare of others. His concern is not concentrated on, and does not end with, himself. But he puts both claims into sound balance and neither lets emotion run away with him nor self-interest.
- (6) If he is to come to terms with the world and live in it, he must begin to learn the art of doing so out of the world. In times of private retreat, of personal isolation, he must seek intellectual quiet, mental passivity and emotional impassivity.
- (7) He will be content to plant seed-thoughts, and wait and work patiently, knowing and believing in the inherent power of true ideas to grow in their proper time into mature, fruitful existence.
- (8) Though he may never put on the brown robe of the Yogi, he may consider himself every whit as real a Yogi in the thick of London's activity, as that Indian prototype who sits in seclusion by the Ganges.
- (9) The wisdom of retreat lies in its being occasional and being temporary. Then, all its benefit emerges.
- (10) The next characteristic of the inspired life is that it is an effortless one. No striving in any direction is necessary. Neither the weight of external compulsion nor the pressure of interior desires is ever again felt. He acts with the lightest touch.
- (11) The spiritual knowledge and practical achievements are both worthwhile. What we could now profitably do would be to make a suitable

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(11) amalgam of both for world-wide human betterment.

(12) Service must be thoroughly practical as well as conceived in a spirit of noble and generous endeavour.

(13) "All the world complains nowadays of a press of trivial duties and engagements which prevents their employing themselves on some higher ground they know of; but undoubtedly, if they were made of the right stuff to work on that higher ground, they would now at once fulfil the superior engagement and neglect all the rest, as naturally as they breathe. They would never be caught saying that they had no time for this when the dullest man knows that this is all that he has time for." Thoreau, in a letter.

(14) Those same capacities, applied to worldly careers, professions or businesses, are more likely to bring a man success than failure. We often hear that philosophy is useless to hungry men or poor men. This is false. For the quality of intelligence and character developed by it is higher than the average and therefore its possessor will know better how to rid himself of hunger or poverty than the possessor of an inferior quality of intelligence and character.

(15) It is one and the same Reality which appears in different ways to beings on different planes of perception. If it is true that they are dealing only with Appearance because they are perceiving only its forms, it is equally true that, as soon as they discover what it is that projects these forms, they will discover that life is a harmonious whole and that there is no fundamental conflict between the so-called worldly life and the so-called spiritual life.

(16) The message for our times is "The day of professional spirituality is past. It has bred religious hypocrisy and mystical futility. The day of a spiritualised mundane existence is here. We are to live in the world but not be of it. We are to set aside an hour a day for meditation and reflection but to attend to all other duties the rest of the day. Thus we shall have the chance which ascetics and monks lack, of translating spiritual ideas into spiritual deeds. The attraction toward the divine need not mean repulsion from the world. There is room in

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(16) human life for both the heavenly and earthly. To deepen knowledge and increase beauty, to spread compassion and to uplift man - this is our work today."

(17) I love to wander around old-world villages and faded cities whose narrow streets and cobbled squares carry my memory back to a time of periwigged old gentlemen and the powdered Venuses with whom they joked. It is true that the sedan-chair was a poor substitute for the Buick saloon, but the century of the latter kills many true thoughts, whereas the century of the former gave one time to create them. Keep your motor car if it must murder my best hours, and leave me to a more leisured life, wherefrom I hope to draw the honey of diviner joys.

(18) How far is it possible to blend our endless activity with such quiet contemplation?

(19) True spirituality for this age is to be found outside the cloister. Character is to find its needed testing ground in the world. Contemplation is to be practised as a preface or an epilogue to the day's work.

(20) Mysticism must try to extend itself today to bring the everyday life of ordinary men within its sphere. But can this be done? It seems so hard, nay impossible. Yet how else are those who feel attracted towards it to benefit by it? Merely to spend the years reading about its achievements in other and earlier times under other and different skies, may be interesting but does not solve the present problems.

(21) The common misconception that philosophy bears no practical relation to ordinary life is due to ignorance. The proper understanding of philosophy would greatly reduce human ^{sins} and suffering, would discipline brutal men and selfish women, would dissolve fanatical strife and credal conflict, would inspire us to put into concrete shape the loftiest ideals of our imagination, would bring a beautiful solace to offset the disappointments bred in homes, offices, fields and factories. These are tangible things and refute the allegation that the philosopher shuts his eyes to the harassments and activities of common life. The misconception has arisen, however, because so many misguided theologians and so

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many fantastic dreamers have passed themselves off for philosophers.

(22) The immature spirituality and incomplete enlightenment which sneers at life in the world and idolises life in the monastery, which furthermore confuses defeat in the external struggle for existence with triumph in the internal struggle for God, is unphilosophical. We may strive for a place in society and the gains that go with it as strenuously and as determinedly as any ambitious man, so long as we remember to keep our earthly ambitions subordinate to our celestial ones, so long as we do not forget to strive also for a more abiding inner status and rustless wealth. We may aim at effective accomplishment and successful outcome of the work we are doing, whether it be banking or bricklaying. There is no harm in that and God will not hold it against us in the higher reckoning. The harm begins when we lose our sense of proportion and let the success itself become a supreme value of life, when we become blind to anything higher and insensitive to anything nobler, when we disregard ethical laws and social responsibilities in our thirst to attain it; when we are broken in spirit by failure and weakened in fibre by disappointment.

(23) He will find a delight, which towns will fail to give him, in traversing the fields and walking the woods.

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To many people there seemed to be only one way to this goal, the way which is still pursued by Indian Yoga. It is formally to renounce the world, abandon work, sever ties and put on a monk's garb. But changed social conditions have rendered this extremely difficult for most people and even quite impossible for many people. The philosophic way, which has always existed, is better suited to present conditions. It permits the worldly life but transforms the inner character of such life. What does it matter that this is not the traditional way so long as the goal is still attained?

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- (40) He must give himself to the work and service for which his capacities and energies are best fitted, and which his circumstances allow.
- (41) When the two selves become one, the inner conflict vanishes. Peace, rich and unutterable, is his.

(42) This does not mean that one is to renounce all ideas of rendering service. It merely means that one is to withdraw from premature acts of service, to withdraw for a time sufficient to prepare oneself to render real service, better service. One is to become possessed of patience and to wait during this period of preparation

(43) The doctrine gives plenty of room for any and every activity of man. Nothing is alien from its scope. Philosophy has a solution for every human problem, for national difficulties as well as individual ones, on its own firm basis.

(44) Swami Vivekananda seems to have questioned the usefulness of adopting monasticism, inasmuch as he then confessed: "More and more, the true greatness of life seems to me that of the worm doing its duty, silent, and from moment to moment."

After twenty years of the monkish life

- (45) These teachings do in the end help one to live more effectively and even more successfully but this can only happen after they have been fully studied and comprehended. But that is a process which takes quite a long time.
- (46) Such service may help others and at the same time help to purify him from egoism.
- (47) Aldous Huxley's conclusion in "Grey Eminence" that the mystic should not meddle in politics or it will do harm must be qualified. Most mystics are unfit for political life but what may be wrong for ordinary mystic may be right for a philosophic one. Certainly the latter may select the political sphere as his field of service, if he wishes to, and retain the integrity of his higher consciousness. But Huxley does not comprehend this because he has been led by others to regard the unfinished elementary mystic as the highest human evolutionary type.
- (48) Its aim is to produce a man who shall be humanly mature and spiritually secure, who shall be flesh and mind put to the service of spirit.
- (49) It would be a mistake to believe that the philosophic attitude does exclusively seek to enter into the world's life any more than it seeks to escape from that life. It uses and includes each of these movements but it does so only at the right time.

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(I) These extremists tell us that such a reconciliation of the spiritual with the human is impossible, that the two aims are mutually discordant and utterly irreconcilable, that they contradict each other and if attained would destroy each other, and that either the first or the second will eventually and inevitably have to be abandoned. Sometimes it is better to be suspicious of such an over simplification. It may lead us more quickly to truth but it may also mislead us. And this is one of the times when such caution is called for.

(2) That a mystic may also be a man of affairs is not merely possible but actually desirable.

(3) He must regard, and work upon, the psyche as a whole and not a mere section of it.

(4) When this loftier standpoint is reached, these different schools and techniques are seen not as contrary but as complimentary to one another.

(5) The fourfold human self must needs express itself through a fourfold functioning, a fourfold activity.

(6) The philosophical attitude will appear in balanced judgments formed after clear and careful thought, in the harmonious way whereby idealism is tempered by realism.

(7) The business man may draw strength from this well-spring within. He will remain calm and truly poised, while others fret and fear.

(8) Your first obligation is toward yourself, not your neighbour.

(9) But self-development as a first aim need not mean giving up the ideal of service.

(10) The transcendental truth can no longer be confined to monastic hands, and therefore can no longer be kept apart from reason and life.

(11) Most men are enslaved by things and nearly all men by thoughts. They know nothing of the tremendous sensation of freedom which becomes from the philosophic insight into both.

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(12) Why did Jesus give the opening of the Lord's Prayer as "Our Father" and not as "My Father"? Was he not trying to get his disciples away from the self-centred attitude to the cosmic one? Was he not widening their outlook to make them think of mankind's welfare?

(13) It is not just one part of man which is to follow the quest but all parts of him. The whole truth can come only to the whole man.

(14) Man lives however unequally in all four sides of his being. If only one side--whether it be the emotional or the intellectual--engages in the quest of truth, the result will not be the whole truth.

(15) We need philosophers like Lord Haldane, whose services in the defence education and politics of his were immense.

(16) Philosophy tells us to work for the welfare of all men, but it does not tell us to work sentimentally, foolishly, unwisely, emotionally and impulsively. It does not mean that a rich man should instantly give all his money to the poor; emotion may tell him to do so but reason would not. He must use reason to check even universal pity.

(17) Theories must be tested, ideas must be examined in the end by the way they work out in action.

(18) Clear thinking has nothing to fear from a warm heart; so long as the two co-operate but do not melt into one another; so long as they walk hand in hand and do not tumble over each other; for so long can we call upon their help with equal freedom. Our personal problems cannot be solved by slushy sentiments alone; but neither can they be satisfactorily adjusted by steely logic alone; we need a balanced wisdom in dealing with them. Only such a wisdom can best explain these problems and explode our delusions about them.

(19) The mastery of philosophy will produce a supreme self-confidence within him, throughout his dealings with life. The man who knows nothing of philosophy will declare that it has nothing to do with practical affairs and that it will not help you to rise in your chosen career, for instance. "e is wrong. Philosophy gives its votary a thoroly scientific and practical outlook whilst it enables him to solve his problems unemotionally and by the clear light of reason. He will, however be under certain ethical limitations from which other men are exempt, for he takes the game of living as a sacred trust and not as a means for personal aggrandisement at the expense of others.

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(21) The observations of Major Durie Osborne in his book "Islam under the Khalifs of Bagdad" (19th century) are pertinent. He writes "The true function of religion is to vivify and illuminate all the ordinary relations of life with light from a higher world...The weakness to which religious minds are peculiarly prone is to suppose that this world of working life is an atmosphere too gross and impure for them to live in...The divorce thus effected between the religious life and the worldly life is disastrous to both...~~religious~~Pre-eminently has this been the result of Muhammedan mysticism...It has dug a deep gulf between those who can know God and those who must wander in darkness feeding upon the husks of rites and ceremonies...Thus all the best and purest natures, the men who might have put a soul in the decaying church of Islam, have been drawn off from their proper tasks to wander about in deserts and solitary places, or expend their lives in idle and profitless passivity disguised under the title of "Spiritual contemplation"...and thus a movement animated at its outset by a high and lofty purpose has degenerated into a fruitful source of ill. The stream which ought to have expanded into a fertilising river has become a vast swamp exhaling vapours charged with disease and death."

(22) The esoteric meaning of the star is "Philosophic Man" that is, one who has travelled the complete five-fold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education and altruistic service. The esoteric meaning of the circle when situated within the very centre of the star, is the Divine Overself-atom within the human heart.

(23) If a man has discovered moral strength and superior wisdom in his higher self, is it not better that he should use them in the world rather than let them remain untested and unfruitful?

(24) The basis of this philosophic discipline is a well developed reason, sound character and a cultivated mystical intuition.

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- (48) (~~47~~) The whole man is the natural man. Whoever sets up a cleavage between the intellectual and emotional functions, and would ignore the latter in order to enthrone the former, is unnatural and cannot attain that truth which is the voice of nature. This is not to say that emotion or reason should run riot; it is proper and necessary to give reason the reins, but this done, any sharper division will lead to unbalance, distortion and error.
- (49) (~~48~~) The human situation is a paradox. We are at one and the same time, inhabitants of a world of reality as well as ~~a~~ a world of appearance. A true human life must embrace both aspects, must be spiritual as well as physical, must integrate the intuitive as well as the intellectual.
- (50) (~~49~~) The world gives him a chance to apply what he has learnt in retreat. If the new values which manifested themselves as the fruits of his meditation can endure the searching tests of society and activity, then they are truly his. If not, then he will know that he has still to strive more fully for them.
- (51) (~~50~~) The extraordinary completeness of philosophy the fusion and equilibrium of being and doing, thinking and feeling, introverted stillness and extroverted living, egolessness and egoistic-ity, make it rare and precious.
- (52) (~~51~~) Their theories and teachings must be brought down to the test of experience before their final truth and value can be gauged. They must be demonstrated in action.
- (53) (~~52~~) Since the person best known to him is himself, his best results in helping humanity will come from endeavours at self-reformation.
- (54) (~~53~~) That the couple can go hand in hand, it is the business of twentieth century mysticism to demonstrate. There is no real dilemma of choice here.
- (55) (~~54~~) He must correct the one-sidedness which develops a single human faculty at the expense of all the others. Only distortion results from it.
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(V)

~~III~~ I
(1) The mystically-inclined who glory in their anti-rationality and impracticality may play the part of intellectual babes and worldly boobs if they wish to do so. But the philosophically-inclined, realizing that they live in an era where the evil forces against which they must struggle have reached unparalleled intensity and revealed the most diabolic cunning, realize too that they cannot afford such a luxury. They will consequently foster all the practical shrewdness, the critical intelligence, observance and alertness they can summon up.

(2) Henry Suso acquired a reputation for mystical wisdom and ascetic piety when he remained secluded inside a monastery for twenty years. He lost it in less than half that time when he emerged to live and act in the outside world. For there was the testing-ground which measured his real achievement, *as well as the evil forces which would destroy such a man's good work.*

(3) Do not trouble to teach others prematurely, First teach yourself. When you are able to exhibit in your own life the ripe fruits of knowledge mastered and the successful results of egoism overcome, then, but only then, the time to instruct and guide others will have come.

(4) He does not need to turn his back on the world to find peace.

(5) The dangers of a disequibrated psyche are vividly shown in the lives of gifted artists and inspired poets. If we comprehend that genius in the arts is in essence a spiritual thing, we can comprehend too why the ruin that overtook Ernest Dowson and Paul Verlaine was equivalent to a spiritual failure on the quest itself.

(6) Knowledge must grow alongside of, and in cooperation with, righteousness.

(7) Philosophy is not only a way of thought and life, it is also a way of feeling.

(V) Between this interplay of duties and obligations he must keep a delicate equilibrium, an easy flexible adjustment.

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(53) A balanced development will not stimulate the intellect and starve the feelings, nor do the opposite. It will give the intuition the highest place, making it the ruler of reason, the check on emotion.

(54) There is no requirement laid upon him to neglect his worldly responsibilities. He may still attend to them and to meditations.

(55) If the inmates of so many in ashrams could be aroused from the apathy in which they are sunk in to engage in an enquiry as to the purposes of ashrams, it might end in new ideas and nobler feelings.

(56) He is a practical optimist. He turns rosy dreams to reality. He catches the bright but cloudy fancies of the optimist and ties them down to earth. He keeps his head among the stars but his feet are firmly planted on the ground.

(57) He will carry on the busiest daily work with such profound composure as can arise only from the realization that it does not exhaust the whole area of living.

(58) One man may find his way to the Overself by guardedly living in the world whereas another may find it through turning his back on the world. But before the first can complete his search he will have to retire temporarily and occasionally from the world, and before the second man can do the same he will have to test his inner life by temporary and occasional returns to the world.

(59) So long as he is living exclusively in one side of his being, so long as there is no balance in him, what else can his view of life be but an unbalanced one? Nor will the coming of illumination completely set right and restore his balance. It will certainly initiate a movement which will ultimately do this but the intervals between its initiation and its consummation may be a whole lifetime.

(60) Only when this ill-balanced condition is first, seen for what it is and then corrected, will his further development yield healthy results.

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(95)

(95) Lack of a correct world-view, and of the capacity to think logically and reason soundly from it, may easily be hidden when the aspirant has only to talk about his beliefs to his fellow aspirants, but it will become apparent when he has to apply himself to dealing with the necessary problems and everyday situations that arise in the course of human experience. In the face of such demands on his practical qualities, his theoretical shortcomings will then show themselves. If it is difficult to judge the truth of a system or a doctrine by intellectual means alone, it is much easier to do so by observation of its visible results in living.

(96) Balance has a unique place for it is not only needed as a qualification to be cultivated but also as a regulator of all the other qualifications. This is because it is an effect of which the activity of intuition is a cause. Thoughts, feelings and actions which are in alignment with intuitive direction are balanced in nature whereas those which are not are unbalanced ones. In the universe we find balance present with the same uniqueness attached to it. For not only does it appear there as the Law of Recompense to balance all actions with reactions but also as the Moral Law in the human entity to balance his right deeds with satisfying results and his wrong ones with painful results.

(97) If this wisdom is ignored, these principles neglected and the study of such laws omitted, the ship of his life will be exposed to the dangers shoals and shallows throughout life. It is not for dreamers, as some think, but for practical men.

(98) The intellect is not rejected by philosophy merely because the intuition is so highly appreciated - but it is balanced by the other faculties of human personality.

(99) He combines somehow the sophistication of the man of experience with the simplicity of the monkish ascetic.

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(100) He should always remember that the mere reading about philosophy will not make him a philosopher. Nor will even the thinking about philosophy itself transform him into one. Both these activities are certainly necessary but they need one more to complete them. And that is the practice of philosophy in conduct, the expression of it in daily living.

(101) They may be highly competent as engineers or lawyers and yet be highly incompetent as human beings.

(102) The philosophic concept of bringing Truth to the Whole Man both in theory and experience, of using the Whole Self to approach it, proves its value by its results when carrying out all his activities.

(103) The importance of balance is not sufficiently seen, not sufficiently brought into practice.

(104) What kind of a life will best serve the aim to find these finer things? What concrete shape shall the would-be philosopher give to these ideals -? These questions are worthy of prolonged consideration, for the philosopher's course goes over firm ground. Where others falter or even turn aside, he can confidently pursue his life-journey. Philosophy can sustain him throughout the varied vicissitudes of a whole lifetime, and sustain him well

(105) Let them strive to attain that altitude where a proper perspective can be gained, when they will see that the philosophic goal of a fully integrated life is immeasurably superior to the goal of a one-sided partial one.

(106) There is no other way for man to grow in his fullness than the way which covers the whole of human life and uses the whole of human faculty. There is no other way to make himself fit for the next stage of evolution, which will make him more than man.

(107) The Balance required preceding enlightenment is not only between intellect and emotion, thought and will, but also and mainly between the lower and the higher wills, between ego's desires and Overself's self-contentment.

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(109) To attain equilibrium is a desirable step but to be able to keep it is equally desirable.

(110) But meeting argument with counter-argument will not finally settle any point like this. There is another way which must also be tried.. It is to Live the philosophic life for sufficient time to test its value and to experience its benefits and its power.

((111) We have to bring the cosmic experience to the living human organism as a whole, not merely to just a part of it. For man is a unity and can fulfil his higher purpose only as he does so with all his being and does not try to separate it into parts.

(112) If we are to arrive at complete functional expression as human beings all these elements must be incorporated. Still more is this essential if we are to arrive at practical results and successful results.

(113) Its techniques are so helpful, its spirit so hopeful, that life is lived more easily.

(114) When the truth is sought with the use of the whole self, not merely of a certain section of it, not only are the chances of finding it markedly increased but also the chances of finding the whole truth, not a partial one.

(115) The engineer can test the truth of a principle he employs by the satisfactory workability of a mechanism he constructs according to it.

(116) It is the united action of reason, feeling, intuition and will (in activity) that gives the balanced understanding.

(117) It is wrong to make any distinction in actuality between the body, feelings intellect. It is the combination of all these together with the intuition which make up a man, in his completeness.

(118) If any theory can produce excellent results it must have some excellence in it.

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(120) Its advantages are such that they show themselves in all the departments of daily life.

(121) So long as their ideas of what constitutes the goal most worth seeking is incomplete or unbalanced, so long will their procedures and results be of the same inadequate kind.

(122) Philosophy demand so complete a training only because it offers so perfect a goal.

(123) Let him seek to balance one function with another.

(124) That the goal is nothing short of completeness is what so few understand or want, for it demands more from them than the goal of merely experiencing pleasant feelings. It demands the whole man.

(125) The human being is not composed of body alone, or of mind alone. He is a whole, of which these are parts.

(126) Only when it is brought into, and allowed to penetrate, everyday active life does philosophy show its practical usefulness.

(127) It satisfies reason, feeling, intuition and the will to action alike.

(128) He has to learn to balance himself, his body as well as his mind.

(129) Philosophy is closely connected with the world in which we are living. Those who believe it is merely speculative, abstract and mystical, do not grasp it.

(130) Life subjects man to "the pairs of opposites", throws him into the conditions he needs to balance his experience. In undergoing this reversal of pattern, he is compelled to draw on all his latent resources, not merely upon one of them.

(131) It is a good beginning to study these teachings. But still it is only a beginning. The next step forward is to use them. This calls for a deliberate and determined exercise of the will.

(132) When strong feeling is not accompanied by an equal capacity for reasoned thinking, or when both are not accompanied by the same impulse of willing, there is a lack of proper balance in the personality.

(133) Men of the world are not supposed to dabble in mysticism, much less exalt it to the status of religion. Yet this is precisely what they need, and need urgently.

(134) His different sides should be cultivated until they are more co-equal with the others.

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- (134) His different sides should be cultivated until they are more co-ordinal with the others.

(11) So perfectly balanced is the philosophic ideal, that the more we approach it the better our own balance will develop. However, vaguely emotionally we begin, the clear firm concepts of reasoned knowledge will increasingly penetrate it. And this will all happen of its own accord when we come sufficiently close to the philosophic ideal. In the end all the different faculties fuse into a new and higher one - insight.

(12) When he has made this surrender, done what he could as a human being about it and turned the results over completely to the higher self, analyzed its lessons repeatedly and taken them deeply to heart, the problem is no longer his own. He is set free from it, mentally released from its karma what the situation may be physically. He knows now that whatever happens will happen for the best.

(13) He should list a high degree of balance as one of the paramount virtues to be attained.

(14) He always turns for his first defence against the perils and troubles of this world to brief meditation upon the all-wise, all-powerful Overself, and only after that for his secondary defences to the ego's human resources.

(15) The different elements needed to make a full philosopher have not only to blend in with each other but also to be well-proportioned to each other.

(16) Balance is the perfect control, and mutual harmony, of thought feeling and action.

(17) He will have a stronger sense of the truth if he not only receives it by instruction or reading but also finds it by intuition or feeling and makes it his own by rational thinking.

(18) Ghandi (and spiritual pacifists like him) believes that love shown to a man like Hitler would call forth its like from him. This is a typical belief among mystics down through the centuries. When tested by experience we find that it is successful in some cases but a failure in many more. And where it fails it harms the criminal because he believes the more strongly that his crimes can go unpunished and it harms society because it is a misapplication of a good ideal. Everything, even love, must be applied at the right time and at the right place, for when misapplied even a virtue becomes a vice. We must not

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forget that wise old Latin proverb which warns us that (V) ~~(XV)~~ when the best is corrupted it becomes the worst of all.

(19) When this wonderful compassion wells up within man, he can no longer remain enthralled by the satisfactions of his own personal peace. The cries which come to his ears out of the great black night which envelops mankind, tell him that all is not well with such a self-centred life. He may not turn away from them by uttering the alibi that God is in his heaven all is well with the world. No! He realizes that he must go down into the very midst of that darkness and somehow give out something of what he has gained, offer true hope to a hopeless epoch.

(20) That which sustains each individual mind is a universal one. Therefore that which is best for him in social and ethical action must also fulfil the requirement of being what is best for all.. Otherwise it is incomplete.

(21) The illusion of owing nothing to other embodied selves is at its strongest in men who hate, as it is at its weakest in men who pity.

(22) In the development of what is lacking and the balancing of what is extreme, we provide a counter for the undesirable elements of our psyche.

(23) Should he escape from the world and live in the woods? Should he desert his work and live, like a parasite, on patrons and friends? Should he renounce the city and, like Thoreau, build himself a simple hut? These questions arise out of his practical problem.

(24) To say that the inner activity of mystical life is quite compatible with the outer activity of worldly life is to deceive oneself. The mystic may--and in these times usually must--come to terms with the world but it is not his inner guidance that bids him arrive at this compromise. It is outer compulsion that bids him do so.

(25) The whole of life must be inspired, not merely action alone, not merely thinking alone, not merely feeling alone. Inspired living must be the keynote of the disciple's efforts.

(26) He will accomplish this disciplinary work best if he retires to the quietude and contemplation of Nature, to a country seclusion where he can be least distracted and most uplifted. Here is the temple where aspiration for the Higher Self can find its best outlet; here is the monastery where discipline of the lower self can be easiest undertaken.

(43) Thus, striving and studying, praying and willing, meditating and aspiring, he uses all the self to reach to the All-Self.

(44) The next stage of his progress is to convert idea into action and uncommon inspiration into common activity.

(45) When wisdom comes into a man's mind, wasted effort goes out of his life. For when he understands men and events, he understands how to put himself into a proper relation to them.

(46) The difference in circumstance and need must bring about a difference in expression and emphasis. The teaching to suit our time must proclaim, not spirituality cowardly hiding from the world but spirituality bravely living in the world.

(47) If he can act attentively and yet stand aside from the results of his actions; if he can discharge his responsibilities or carry out his duties without being swept into elation by success or into misery by failure; if he can move in the world, enjoy its pleasures and endure its pains, and yet hold unwaveringly to the quest of what transcends the world; then he has become what the Indians call a "Karma Yogi" and what the Greeks called a "man."

(48) He who has attained the spiritual self and yet remains non-cooperatively silent, unconcerned, and inarticulate whilst thousands of struggling, contemporary aspirants would thirstily drink in the words of hope, encouragement, and help which he could pour forth for their benefit, is a self-centered mystic and not a compassionate sage.

(49) It is a common mistake to isolate a single element of this enterprise, to rely upon it alone, and to regard it as the only one that counts.

(50) If he carries on these exercises in the right way, with sane objectives and for not too long a time on each occasion, then there will be no weakening of his worldly capacities and no harm to his personal interests. If he does not, he will become less able to cope with practical life and will find it increasingly necessary to withdraw from social existence.

(51) If the inner reality of holiness or renunciation is missing, then the wearing of priestly robes or yogic loincloth merely camouflages hypocrisy and hides humbug.

(40) Thus, striving and studying, praying and waiting, meditating and waiting, he uses all the self to reach to the self.

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(V) Only a great nature can take a great illumination and not become unbalanced by it. That is why the ~~xxxxxxxxxx~~ ~~that~~ full cultivation, all-around development, and healthy equilibrium of the man is required in Philosophy.

(13) The danger of adopting extremist attitudes is that, each being insufficient, its results are imperfect.

(14) A well-balanced development requires him to level it with the needs of other sides of his personality.

(15) The parts of his being must grow in the same ratio if they are to be balanced.

(16) Philosophy treats man as a complete person and therefore the path it advocates is a combination of methods which will work on all sides of the human individual, not merely on one side.

(17) Sooner or later situations will form themselves which will remind him that only by enforcing the teachings in his own conduct can he get their benefits, only by applying them in deeds and linking them to daily living can he verify their truth.

(18) Few of us can withdraw from the world and most of us must engage in its activity. But that is no reason for accepting the evils which are mixed in with this activity.

(19) When he sees how much malignancy there is in the world, a man may be excused if, without turning misanthrope and for the purpose of higher development, he cuts himself off from his fellow men and withdraws into seclusion.

(20) The precepts of philosophy gain their real power only when they are applied to daily living and demonstrate their real usefulness only when they are made to rule acts and deeds.

(21) No single path will suffice. All must intertwine with each other, help each other, balance and regulate each other. It is the totalized and equalised effort which counts most.

(22) When a single aspect of truth is allowed to obscure or cover, displace or swallow all the other aspects of it, then its balance--one of the most precious of its features--is lost.

(23) The need of correct balance within the personality is shown by the lamentable consequences of its absence. The human being is complex; his deficiencies affect his whole life.

(24) If he is perforce in the uproar and contention of the world, he is mentally above

(V.)

Only a great nature can take a great
administration and not become unbalanced by (46)
is why the ~~xxxxxxxxxxxx~~ full cultivation
around development and healthy equilibrium
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(45) The parts of his being must grow in the same ratios
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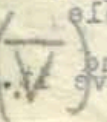
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() destructive criticism which comes from
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(25) The phrase "universal brotherhood", is idealistic but vague, pleasant-sounding but windy. An attempt to form a society whose main object was nucleus of universal brotherhood, was made by the theosophists, and by less-known cults. Moreover, they added constant talk about "the service of humanity" to their other prattle. All not only ended in failure to actualise their ideal and in inability to influence the remainder of mankind, but most ended in bitter disputes, harsh quarrels and internal fission. There are several different factors behind such failures. The two which concern us here are first, lack of any practical workable method to implement the ideal, and second, belief in the delusion that a group can do better what only an individual can do for himself. This is where philosophy shows its superiority. In reference to the first of these factors, it teaches us exactly what we can do with our bodies, our feelings, our thoughts and our intuitions to bridge the wide gap between ideals and their actualisation. In reference to the second factor, it proves that to practise individualism, self-reliance is essential to real progress.

(26) "Loving your neighbour as yourself" needs a careful interpretation. The verb "to love" holds widely different meanings for different people. It does not mean that he will feel very much more affectionate to everyone he meets, no matter who it be, than he formerly was. Its fundamental meaning is that one will so identify himself with another person, thing or idea as to feel emotionally one with it and selflessly surrendered to it. This has little to do with his liking or disliking the object of his love. They affect the conditions under which his love operates, for liking makes the operation easier and disliking harder, but its essential attribute is self-identification with the beloved and selfless response to it. Loving starts and ends with giving up the ego to another.

(27) He will learn by practice to discipline his own emotional reactions to every situation, however provoking or irritating it may be. The cultivation of inner calm, the growth of mental equanimity will be set up as a necessary goal. (27a)

A gushy sentimentality which is often about saying what needs no saying or saying what needs to be said because it will hasten about's step. It is more weakness and cowardice not true compassion. It will not help them by giving them the truth when it is

(VI)

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What they need rather than want, because the truth is unpalatable, it borders on the dishonourable

Handwritten notes in red ink at the bottom of the page, including the word "dishonourable" and other illegible scribbles.

- (49) The man who can combine the serenity and concentration of the yogi with the practicality and activity of a worldling is the man this world needs.
- (50) It seeks to cultivate those faculties which will make a mystic better balanced as a human being.
- (51) It is a triune path of profound knowing, intuitive feeling and wise doing.
- (52) He will surely negotiate his worldly life all the better with the faith, knowledge and ideals that philosophy has provided for him.
- (53) Philosophy translates talk into action, turns the ideal into the real and makes service tangible.
- (54) Philosophy can become effective in society only after it has become effective in the individual.
- (55) When one or two of the four functions of the psyche are more active than the others, every attempt should be made to balance up.
- (56) He must bring his head into his heart, his heart into his head, and his eyes into both.
- (57) The impulses of the heart and the calculations of the head must be balanced.
- (58) His aim is to prevent any serious unbalance.
- (59) If you follow the leading of their united light, you will not go astray.
- (60) What is needed is a well-balanced combination of qualities.
- (61) The philosopher is a balanced person.
- (62) The logical mind can take him only part of the way. The imaginative mind can take him where the other cannot. If he leaves out ~~one~~ *either the first or the second* or the other he will suffer less.
- (63) It is not only the balance of qualities that is required but also their completion and integration.
- (64) It seeks to unfold the capacities of the whole organism, which will then become fully active both in the search for as well as in the reception of, illumination.
- (65) Why should ~~he~~ worry about the continuing imperfections of other people? *(Class VI)*
- (66) The evenly adjusted scales have always been a symbol standing for justice. But justice depends on truth.

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(66) (11)

(66) The evenly adjusted nation has always been a symbol standing for justice. But justice depends on truth.

(70) Turn the work of service entirely over to the Master, refuse to accept any personal responsibility for it. Do everything there in His name alone. Hand all these people over to him.

(71) He has access to infinite wisdom and infinite support in every situation and under every given circumstance. But he has it only so far as he submits the ego to the higher self.

(72) The value of philosophy is not to be judged by its theoretical creed alone but also by its practical effect. The counsel it gives can always be constructively applied.

(73) If we are to come to truth at all, we must come to it with all our being, not with a half, or a quarter of our being.

(74) The activity of intelligence must be linked to the working of emotion. One has to complement the other.

(75) To the fearful uninstructed seeker everything connected with a wordly life is a stop on his upward way. To the philosophically enlightened student it is actually a step ^{By} on his upward way. He redeems the earthly environment ^{By} thinking rightly about it, turns every earthly deed into a sacrament because he views it under a divine light, and sees a fellow pilgrim in the worst sinner.

(76) It is the wholeness of his bodily, mental and spiritual being that man must develop.

(77) When we enlarge our love of the Divine by making it a matter of the will as well as feeling, we ennoble it.

(78) The fact is that philosophy is so intimately and realistically related to human welfare that to talk of it as being only abstract or practically useless is to talk nonsense.

(79) Three tasks are required of him for this integral culture. The four elements of the psyche are to be purified, developed and balanced.

(80) What is the practical value of this teaching in human affairs: Is it only for shaven-headed monks and convent-cloistered nuns?

(81) He will carry its inspiration into all his activities. Every department of his life will be divinised.

(82) It is the balance between all parts of the psyche that must be sought.

(83) It seeks to develop all the elements of the human entity, and to do so in equilibrium.

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- (1) Where others get caught in this whirlpool and spend themselves, their energies and their years, in the piling-up of earthly possessions or the exhausting of earthly pleasures, he says to his instincts: "Thus far, and no farther." For him there is satisfaction in a restrained enjoyment of this world, with enough time and thought and strength for study of the great gospels and the practice of going into the Silence.
- (2) The basis of the universe is its equilibrium. Only so can the planets revolve in harmony and without collision. The man who would put himself in likewise tune with Nature, God, must establish equilibrium as the basis of his own nature.
- (3) The time will come, if he perseveres, when his mind will naturally orientate itself toward the spiritual pole of being. And this will happen by itself, without any urging on his part. No outer activity will be able to stop the process for to make it possible, his mind will apparently double its activity. In the foreground, it will attend to the outer world but in the background it will attend to the Overself.
- (4) If they think the goal of all this endeavor is merely to become frozen into a passivity which never expresses itself and a contentment which never sees the m series, the disaster or the tragedies of life, they are mistaken.
- (5) The philosopher's duty leaves him free to live in the world or leave it. There are no compulsive rules for him. But if he decides to stay, or is compelled by his need to learn a livelihood, he will take care not to be of the world.
- (6) Monastic life brings its monks into continual contact with one another, keeps them always in one another's company. It gets on the nerves of some and fosters petty intrigue among others.
- (7) How can a man be in complete harmony with himself when some parts are well developed and others are underdeveloped? When there is no wholeness in himself?
- (8) Our need is to achieve a balance between these two demands of human nature, between useful activity and mental serenity.
- (9) Can he fly into the clouds and live above the world's struggles?
- (10) Wisdom begins only when you apply in practice what you absorb in theory.

(V)

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(10) Carrying in himself whatever he has found in study and meditation and prayer, he returns to the world to gain experience of life and to apply what he has learnt. (in practice)

(11) When these thoughts pass down from his head to his heart and from his heart to his will, he will then only really be a student of philosophy. The heart must be opened to them, the will must be directed by them. With that his life will change at the first little by little, into a blessed one..

(12) It is unadventurous and unexciting to live in a quiet backwater of life. Nevertheless, if the mind is sufficiently reflective and the intuitive or aesthetic feelings are sufficiently active, such an existence can be pleasant, contented and peaceful.

(13) It presents an all-sided approach to truth, all parts of the man fully cooperating in the quest and hence in its results: all sides will simultaneously receive the illumination.

(14) This question is often asked: How is it possible to keep the mind constantly engaged in the inner life when it has also to give attention, and quite often, unswerving attention, to the necessary tasks involved in earning a livelihood?

(15) It may surprise people to learn that wholeness is a spiritual quality, that all parts of the man must receive and share in the light.

(16) Men who are tired of the mental strains and nervous tensions which modern civilisation forces upon its victims, who are fatigued by the constant pressure of business and the endless whirr and hum of machines, who inhabit huge cities where they are parted from Nature and live artificially,

(17) It is so all-comprehensive that it can be taken as far from the realities of ordinary living as the human mind can soar or brought as close to them as the human heart may desire.

(18) It is questionable whether the writers of such extravagances really believed what they wrote, or, believing, really felt what they believed. Can they disregard facts and wrap themselves in their own fancies without suffering a few occasional doubts at least? Is their infatuation so deep as to be proof against reason?

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(V)

(1) Philosophy is not only a body of doctrines to be believed because they cannot be found except by higher revelation, but also a way of life to be practised and a discipline of thought to be followed.

(2) Since the whole of the human entity has to be developed and not merely a part of it, there is no possible way of skipping the unfinished development and leaping to the goal at a single bound. Those who prefer short-cuts, deceive themselves.

(3) It is essential to poise these different forces and functions in man if he is to become a correctly-balanced individual, and that in turn is essential if he is to be illuminated by the spiritual self within.

(4) It is not enough for an aspirant to philosophic living to improve himself in one particular respect: he should seek to improve himself in every respect. Nor is it enough to practise virtue and cultivate self-restraint while neglecting judgment and intelligence. Nor is it even enough to do all these things and still fail to establish balance between the different parts and opposing forces of his human personality. The wholeness of life itself calls for attention to all these things.

(5) The value of achieving this delicate balance of faith and reason, of fact and imagination, is shown by what happens to those who, lacking it, put all their trust in predictions and make hopes for the future depend wholly on them. They find themselves betrayed.

(6) His superior development as a mystic does not thereby endow him with superior development as a man or bestow on him a larger capacity to make right decisions than that of other men.

(7) Thus retreat becomes occasional rather than permanent, a means to an end rather than an alternative end in itself. It is valuable to those who have become impatient with, and refuse to lose themselves completely in, the ~~tumultuous~~ surface life of our frustrating, tumultuous times.

(8) Philosophy cannot be so useless when, on its practical side, it points to what is most worth living for.

(9) We are scattered and incomplete beings.

(10) It is needful to bring them into close balance.

(11) First he must attain this inner equilibrium; then he must sustain it.

(11a) The achievement of balance is not easy, yet it is the only way he can clear the obstacles, fill the deficiencies.

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(12) Many saints and mystics lack practicality but no sage is likely to lack it.

(13) If there is a discrepancy between conduct or character on one side and thought or understanding on the other, be sure that the latter is still imperfect, still incomplete. It is impossible to grasp philosophy with the intellect alone: the whole being must do so.

(14) In these matters he will tend to lose balance.

(15) He should seek to improve his balance.

(16) Let the body be there, let the worldly life go on, there is no need either to deny their existence or to neglect their requirements; but do not let either dominate you.

(17) It is the whole of man's nature which awaits fulfillment and emancipation, not merely a part.

(18) The ~~careless~~ man, who is always careless, who makes no effort and takes no thought to rid himself of this faulty trait, will find that it gradually gets worse until it expands into recklessness.

(19) Those who think that philosophy ends in a torpid indifference to life, are in error. Rather does it end in a proper evaluation of life, which balances calm indifference against keen interest, so as not to be lost in either.

(20) His weaknesses and imperfections shut out the light. What other way than self-betterment is there to let light stream in?

(21) Each mistake in action is the result of a preceding mistake in thought.

(22) It is not enough to apply a doctrinaire criterion to the examination and judgment of a topic. A practical one is no less essential. Thus both balance and completeness are achieved.

(23) Philosophy looks to the balanced union of all man's functions and faculties for the truest results.

(24) The dreamer is unable to look upon urgent practicalities but can only look upon far-off possibilities.

(25) The proper way to solve his problems is to bring to bear upon them not only all that his own experience and reason and other persons' counsel and knowledge can command, but also all the intuitive leading he can obtain from an ego-freed heart and a thought-quieted mind. This is the total approach to them.

(26) Can this inner state be maintained while keeping contact with the busy world.

(27) While feeling and reason are out of balance, correct knowledge is out of reach.

(27a) The next step is to turn mere theory into personal experience.

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- (28) The next step is to turn mere theory into personal experience.

(28) These truths which were formerly kept wholly esoteric and narrowly confined to an intellectually privileged elite, must now be given to the widest possible audience because humanity's position is so precarious. The old secrecy has outlived its usefulness.

(29) Those who have been ready and balanced for the perfect philosophic illumination are rare indeed on this planet. Those who have had spiritual glimpses which carry a portion of the light and warmth, the beauty and uplift, of this state are many, by comparison with these few.

(30) The whole self must seek truth if the whole truth is to be found.

(31) The failure to sustain this glimpse is not due to his personal demerit but to his system's limitation. For only by passing from yoga to philosophy, or rather widening it, can permanence of result be had.

(32) Even our understanding of balance has to be corrected. It is not, for philosophic purposes, the mean point between two extremes but the compensatory union of two qualities or elements that need one another.

(33) When these two—the positive and negative currents come together, the electric lamp lights up of its own accord. When these two—intellect and feeling—are properly co-ordinated, and the character is both properly developed and purified, the Overself in man begin to shine of its own accord.

(34) To bestow this glimpse upon someone with no previous preparation for it, with an undeveloped psyche and an imperfect character, someone too backward spiritually to profit properly by it, may be to bestow a dangerous gift. It is likely to be misused as it is certain to be misconceived.

(35) It is often asked by those confronted with either the meditational practices or metaphysical knowledge of philosophy what the Latin phrase Cui bono? asks so pithily. "To whom is it a benefit?" For both seem to abstract man from life, both seem to unfit him for meeting his responsibilities in the work-a-day world.

(36) All powers, faculties must enter into the work of self-development and the more any particular one grows excessively the more careful should he be to attend to the others which are thereby falling out of balance.

(37) A time will come when the preceding conditions of developed love and developed understanding fuse together and suddenly produce the spark of light.

(37-a) These teachings are, contrary to the assumption of those who have never properly understood them, as practicable and workable as their truth is invariable and changeless.

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(48) These teachings are, contrary to the assumption of those who have never properly understood them, as practicable and workable as their truth is invariable and changeless.

- (38) Few people develop evenly, most lack something and do not seem to be aware of their lack.
- (39) Thus it is laudable to practise optimism to a justifiable degree but it is reprehensible to practise it to an absurd degree. Balance is needed.
- (40) This is a pioneer work, this making of a fresh synthesis which draws from but does not solely depend upon the knowledge of colleagues scattered in different continents as well as the initiations of masters belonging to the most different traditions.
- (41) It is simply that the truth has not been made to appear to them—nor can it, until riper development gives them the qualities needed for its reception.
- (42) For a month every year Muhammed withdrew from the world and from Mecca into complete solitude, and thus balanced activity with contemplation!
- (43) He should develop himself as fully as possible, yet take care not to develop himself out of balance. It will not do to have a large deficit in one direction and a large surplus in another, or an overgrowth of one tendency but an undergrowth of another.
- (44) The unbalanced genius is not to be admired for his unbalance but in spite of it.
- (45) With an improper balance of these sides of his being the result of his efforts to communicate his revelation may be another of those inspired insanities which make mystical literature an object of severe criticism.
- (46) They are not able to sustain the high level of such a glimpse.
- (47) The whole of a man's forces and capacities must go into this approach to Truth.
- (48) When a man recognises that all he really needs comes to him from the higher self, and not from other men and that in the measure he uses his own efforts to complete his development and so come closer in consciousness to the self, will he gain what he needs.
- (49) The whole variety of human personality is needed to absorb the truth in its satisfying fulness and perfect symmetry. Otherwise we absorb only fragments of it.
- (50) His emotional nature needs to be cleaned of all its negatives and his human nature completed in its fourfold progressive development.
- (51) In this way, by companioning which need one another for more perfect results, he will attain a balanced activity of the whole personality.
- (52) We find ourselves forced to come down from these transcendent heights to the plains of ordinary living.

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- (50) His emotional nature needs to be cleaned of all its negatives and his human nature completed in its fourth progressive development.
- (51) In this way, by complementing which need one another for more perfect results, he will attain a balanced activity of the whole personality.
- (52) We find ourselves forced to come down from these transcendent heights to the plains of ordinary living.

(52) When a certain balance of forces is achieved, something happens that can only be properly called "the birth of insight."

(53) He not only has to receive this illumination in all the parts of his being rather than any one part, but also to receive it equally. It is the obstruction arising in the undeveloped or unpurified parts which is the further cause of his inability to sustain the illumination.

(54) It is one thing to secure an enthralling glimpse but it is another thing for this light, native to heaven and alien to earth to endure through the prosaic routine and belittling affairs of everyday living.

(55) It is an all-sided culture, and not a narrow or limited one.

(56) The refinement and development of intellect without the corresponding refinement and development of feeling, leaves man without balance and so without spiritual light.

(57) When conditions are ripe and pre-requisite qualifications fulfilled, the truth spontaneously shows its self-revealing character.

(58) The philosophical goal features wholeness and balance.

(59) Whatever faculty, quality, function or aspect he is deficient in, he should seek to cultivate it. Whatever is present to excess, he should seek to curb or modify it. Harmony Balance and Completeness characterize the idea.

(60) Balance cannot be reached if completeness has not previously been reached.

(61) The goal should be an equipoise of the different aspects, not an equipoise of their unfinished development but of their full development.

(62) We have the right to judge a theory by its results in action, a teaching by its effects when applied.

(63) No balance other than an illusory one can be established in the individual if development has not been completed in the individual.

(64) The balance will establish itself automatically when these elements are fully developed and these qualities are brought together in our own consciousness.

(65) It is not easy, this twofold attitude, which lives alertly in what is taking place around it. Yet as detached from the present as from the future.

(66) How is this to be applied in the daily life of men and cities?

(66-a) The cleansing of his nature, the purification of his feelings, the refining of his body and the concentration of his mind are all necessary.

(V)

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(67) The thinker must also become a worker, translating his ideas into his practices.

(68) If we remember that man is not all emotion any more than he is all reason, we may see why he is to become a whole person, the human being in his entirety, if he is to fulfil his destiny.

(69) Why should not a mystic be as capable and realistic with his hands as ~~any~~ worlding, and as incisive and analytic with his mind as any scientist? (any)

(70) Inner balance is not established by setting two polar opposites against each other, as miserliness against extravagance, but by combining two necessary qualities together such as bravery with caution.

(71) The balance needed by faith is understanding; by peacefulness, energy; by intuition, reason; by feeling, intellect; by aspiration, humility; and by zeal, discretion.

(72) In the illumination that spontaneously follows the balance that is reached when completeness of development itself is reached, man finds his real love, his most intense gratification.

(73) Those who talk or write truth, but do not live it because they can not, have glimpsed its meaning but not realised its power. They have not the dynamic balance which follows when the will is raised to the level of the intellect and the feelings. It is this balance which spontaneously ignites mystic forces within us, and produces the state called 'born again.' This is the second birth, which takes place in our consciousness as our first took place in our flesh.

(74) There is a quarrel in his being between emotion and reason.

(75) The zealot and the fanatic will find no room in philosophy. They must either give up their narrowness or give up all hope of entering the portals of philosophy.

(76) Those who live under idealistic delusions are not less foolish than those who live under realistic ones.

(77) Let him remember that there are dangers in both optimism and pessimism, that the proper course is to try to see things just as they are and that nothing in life is all black shadowed or all rosy hued.

(78) Thus the intellectual and volitional, the emotional and intuitional, are made to support each other.

(79) This goal is good, but not enough. Other attributes, other processes of development are needed to be added.

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(80) The worth of a doctrine ought to be judged not only from its measurement by reason but also from its result in trial.

(90) There are different principles of man's being. Each has to be developed and equilibrated. Only after this is done can the energies of the Overself flow into them and thus transform them into expressions of itself.

(91) But it is of the highest importance to note that the principle of balance cannot be properly established in any man until each of the elements within him has been developed into it completeness. The failure to do so produces the type of man who knows truth intellectually, talks it fluently, does the wrong in spite of it. A balance of immature and half-developed faculties is transitory by its very nature, and never wholly satisfactory whereas a balance of fully matured ones is necessarily durable and always perfectly gratifying.

(92) It seeks to trace out the correct path through life by conscious reasoning based on scientifically-ascertained laws and facts, even while it includes intuition welling up from within the individual self and faith in revelation. It refuses to plod along in the dark and thus to make progress a matter of chance. By unveiling basic principles and bringing them plainly before our understanding, it throws a spot light on problems and helps us find their solutions.

(93) The mystic who refuses to use his brains is displaying not a virtue as he believes, but a failing. Yet such a man has become stereotyped in the thought of most people as a type of man possessed of a flabby intellect. What they have not known is that there is another kind, the philosophic, who seeks to develop his brain-power alongside of his mystical intuitions. Philosophy silences thought when it wants to feel inner peace or enter spiritual ecstasy, but it stimulates thought when it wants to understand this peace and that ecstasy.

(94) We have referred often to the need of balance but not so often to its importance. Yet this can be plainly seen from the picture of a broken or clipped-winged bird trying to fly on its sound wing alone. It flutters round and round in the air, always returning to the starting point, to its own confusion. This is a picture of a creature without physical balance, and one without ~~psychic balance which for~~

(95) Unbalance can take the form of an indomitable determination to attain the goal coupled with an equally indomitable determination to follow foolish procedures.

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(95) psychic balance ~~which is about just xxxxxxxxxx~~
~~his intellectual, emotional and active~~ which follows
 completeness of development, whirls about just as
 vainly in his intellectual, emotional and active life.
 (96) Lack of a correct world-view, and of the capacity
 to think logically and reason soundly from it, may
 easily be hidden when the aspirant has only to talk
 about his beliefs to his fellow aspirants, but it will
 become apparent when he has to apply himself to dealing
 with the necessary problems and everyday situations
 that arise in the course of human experience. In the
 face of such demands on his practical qualities, his
 theoretical shortcomings will then show themselves. If
 it is difficult to judge the truth of a system or a doc-
 trine by intellectual means alone, it is much easier to
 do so by observation of its visible results in living.

(V) It was not on Greek earth that Greek
 thought finally transcended itself and became myst-
 ical and thus blossomed with its finest
 flowers. This happened on Egyptian earth in
 the city of Alexandria, which was founded by a
 Greek ruler for a period by half-Greeks and
 associated with Hellenic culture. Here the Neo-
 Platonic schools, the best of philosophy
 and later the Christian theologians of Clement
 Origen Methodius and other Fathers appeared.
 Here reasoned attitudes combined with inward
 experiences; here Europe and Asia and Africa
 combined their highest dreams and truths to
 produce the wisdom of Alexandria.

) Coleridge: "It is folly to think of making
 all, or the many, philosophers... But the existence
 of a true philosophy, or the power and habit of
 contemplating particulars in the unity and mirror
 of the idea, -- this in the rulers and teachers of a
 nation is indispensable to a sound state of
 religion in all classes." W.

answer

) Trust lays the cable and trust keeps it
 in place. Doubt severs the cable and mistrust
 destroys it altogether. Therefore it is prudent
 and proper for a would-be disciple to clear his
 doubts and ~~remove~~ ^{TEACHING WHICH} his questions before choosing
 the ~~man whom~~ ^{man} he is to approach as his ~~teacher~~ ^{TEACHER}, and
 not after the choice has been made.

I have tried to make an analysis of the
 situation which would be as independent of the
 one-sided prepossession or antagonisms of other
 mystical writers on Eastern thought as it would now
 be of my own sentimental infatuations of earlier
 years.
 aversions and

(v)

(28) Lack of a correct world-view, and of the capacity
 to think logically and reason soundly from it, may
 easily be hidden when the expert has only to talk
 about his beliefs to his fellow experts, but it will
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(29) The fact that the cable and masthead
 in place. They sever the cable and masthead
 destroys it altogether. Therefore it is present
 and proper for a would-be disciple to clear his
 path and break his masthead before he can
 get on to the next stage of his training.

paraffin

✓

- (96) ~~xxx~~ Those who conceive of this quest as escapism are neither right nor wrong. They are right when it is embarked upon because of a neurotic refusal to do for and to oneself with effort what it is hoped God or guru will be able to do without it. They are wrong when it is embarked upon because of an evaluation of life that is made above its distorting battle or out of a compulsive involuntary and inner attraction toward the Ideal.
- (97) ~~xxx~~ If one part is constantly active but another just as constantly inactive the personality or the development considered as a whole, will be deficient troubled or distorted in some way.
- (98) ~~(x)~~ Wisdom reminds us that any one of these things is still only one of a number of component parts in a complete system. Their combination is needed to secure their full benefit for they are all connected together.
- (99) ~~xxx~~ The foolishness of going to extremes is dramatically shown by the poisonous drugs. Strychnine taken in minute doses, is an invigorating tonic but taken in large doses, suffocates and kills. A little Morphine will help the insomniac get some sleep but a lot will close his eyes permanently.
- (100) ~~xx~~ It is always better to keep on a line that is drawn between overdoing and underdoing. This leads to a well-balanced life. Only by keeping a prudent balance between these extremes can there be an equilibrated result.
- (101) ~~xx~~ Occasional retreats are always helpful to meditation beneficial to character and restorative to depleted spiritual energies.
- (102) ~~xx~~ The ratio of development needed by each part of his being will differ with every individual. Only a correct ration will lead to a correct balance of all the parts.
- (103) ~~xx~~ If he can keep his motives really pure and his ego from getting involved, he may find the way to render service. But few men can do it.
- (104) ~~xx~~ Jesus showed men what to do for although he often went apart to commune with God, he always returned to live with his fellows
- (105) ~~xx~~ A total and united approach to truth is what it best deserves but seldom gets.
- (106) ~~xxx~~ It is not enough to convert thoughts into deeds. The latter must also be done in the right place and at the right time, if they are to achieve their object.
- (107) ~~xxx~~ A sane approach properly combines these necessary qualities and unites them with persevering patience.
- (108) Lao Tse: "Where Tao is, equilibrium is."

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(108) If he is to be made whole, his everyday person-ality must put itself into perfect harmony with, and under the rule of, his super personal Overself.

(109) Here is realism of an uncommon kind, for it mingles the spiritual and material, the ultimate and material realities.

(110) The aspirant who keeps up this quest for an equilibrium of qualities and functions, will profit by it in all departments of his life in the end.

(111) Conscious, deliberately-willed and persevering work is needed to compensate his one-sidedness.

(112) We are half-formed creatures, with only parts of us developed. The whole man is yet to come.

(113) Theories must be tested in practice for this alone will yield the definite conclusion whether they are only unreal intellectual constructions or whether they are solid actualities laid before us by Nature.

(114) He has not only developed all his forces to their highest degree of maturity but also attained a perfect equilibrium of them.

(115) If it be asked why these momentary revelations come and go all too quickly, the answer maybe given in Sri Aurobindo's own words to the writer: "It is because the nature remains untransformed. Only when fully transformed can it be illuminated. Until the whole nature is transformed it cannot hold the Light but must let it go eventually."

(116) This principle of Balance operates throughout the universe. The growth of plant and animal forms is balanced by their decay, their life by their death. If this principle failed to operate for only fifty years, the seas would be packed with fish to such an extent that their waters would spill over and flood, most lands, submerging their cities.

(117) It is his duty to reconcile harmoniously these elements in his nature, to be a doer thinker and feeler.

(118) When beauty of mind and heart are felt, they still need to be ~~transformed~~ translated into the beauty of action done.

(119) The mystic who is not merely an idle dreamer but practical, whose ground is firm beneath his feet, is likely to go farther himself and do more for others in the end.

(120) The work of self-integration is the taking up of the whole of the physical and emotional and intellectual nature into the intuitive higher one.

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(112) We are self-formed creatures, with only parts of us developed. The whole man is yet to come.

(113) Theories must be tested in practice for this alone will yield the definite conclusion whether they are only unreal intellectual constructions or whether they are solid actualities laid before us by Nature.

(114) He has not only developed all his forces to their highest degree of maturity but also attained a perfect equilibrium of them.

(115) If it be asked why these momentary revelations come and go all too quickly, the answer maybe given in Sri Anandaji's own words to the writer: "It is because the nature remains untransformed. Only when fully transformed can it be illuminated. Until the whole nature is transformed it cannot hold the light but must let it go eventually."

(116) This principle of Balance operates throughout the universe. The growth of plant and animal forms is balanced by their decay, their life by their death. If this principle failed to operate for only fifty years, the seas would be packed with fish to such an extent that their waters would spill over and flood, most lands, submerging their cities.

(117) It is his duty to reconcile harmoniously these elements in his nature, to be a good thinker and feeler.

(118) When beauty of mind and heart are felt, they still need to be transmuted into the beauty of action done.

(119) The mystic who is not merely an idle dreamer but practical, whose ground is firm beneath his feet, is likely to go farther himself and do more for others in the end.

(120) The work of self-integration is the taking up of the whole of the physical and emotional and intellectual nature into the intuitive higher one.

- (121) It is necessary for the student to make a combined effort of will, analytic reflection, prayer and study to understand and dissolve the obstacles created by the ego.
- (122) He must not stop at theoretical knowledge if the benefits of philosophy are to be come tangible. He must convert it into practice, actualize it from day to day.
- (123) When these faculties no longer are opposed, no longer even exist side by side, but are fused into a perfect whole, then insight is born.
- (124) Only those who can follow philosophy wherever it leads them and practice its tenets with unflinching courage will ever become philosophers. It is not enough to affirm principles; they must also be applied and given tangible form.
- (125) To read or talk, theorize or write about these fine ideals is one matter: to put them into execution is another and trebly more difficult.
- (126) The Greek love of balance and sense of proportion are incorporated in philosophy as much as the Roman-Stoic love of self-mastery and sense of mental values.
- (127) ~~The~~ Modern man does not usually know that he is unwhole, divided in himself and ignorant of himself that the healing of this division is essential to health and happiness.
- (128) Each man who fulfils the pre-requisite conditions, has a right to this experience.
- (129) Such balancing does not mean an equal measure of each element; it means the necessary and sufficient measure.
- (130) Physics, Metaphysics, Religion and Mysticism must unite before each can speak truth, which is a unique whole and not a particular fragment as they individually are.
- (131) He must look at himself in a scientific spirit, so objectively and so impartially that it is as if the subject of his examination were another person.
- (132) It seems to be inevitable that most people can go forward only by leaning too far on one side for a period and then just as much too far on the other side during the following period.
- (133) How can this peace become continuous and uninterrupted? That is a question that many who have felt and ~~is~~ lost it, often ask.
- (134) It is not enough to grasp spiritual realization, intellectually. We have to embody it physically.

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- (134) It is not enough to grasp spiritual realization, intellectually. We have to embody it physically.

(135) The required condition of balance as the price of illumination refers also to correcting the lop-sidedness of letting the conscious ego direct the whole man while resisting the super-conscious spiritual forces. In other words, balance is demanded between the intellect which seeks deliberate control of the psyche and the intuition which must be invited by passivity and allowed to manifest in spontaneity. When a man has trained himself to turn equally from the desire to possess to the aspiration to ~~be~~ being possessed, when he can pass from the solely personal attitude to the one beyond it, when the will to manage his being and his life for himself and by himself is compensated by the willingness to let himself and his life be quiescent they are worked upon by higher forces - this also is the kind of balance and completeness which the philosophic discipline must lead to so that the philosophic illumination may give him his second birth.

(136) It is quite true that the attainment of this higher consciousness is an attainment of wholeness, as some modern mystics claim. For then only is the conscious ego forced to relinquish its hold upon ~~the~~ *rest* (of) the psyche, to the Overself. Nevertheless, when this is felt and said, it must be stated that the pattern of wholeness is still not finished by its first attainment, for that is only the first stage - ~~albeit~~ albeit an immensely dynamic and memorable one - of a process.

(137) The different parts of his psyche unfold at an unequal pace; hence, the imbalanced condition in which we find him today.

(138) The imbalance which is present within their own selves, reflects and externalizes itself in their outward lives. It is plain to see in their environment and, in their relationships

(139) He need not despise the perishable and ephemeral, for he needs must live with them. In that sense they surely are important. And insofar as he has to work with his body and take part in earthly activities, there is no spiritual reason why he should do his worst. They, too, deserve his best effort. What he should really guard against is when their demands become excessive and when they consequently encroach upon time that ought to be reserved for higher things.

(140) Idealism unbalanced by practicality leads to confusion and disaster. Both are necessary to a fully satisfactory human life; and each is necessary to the other.

(135) The required condition of balance as the price of illumination refers also to correcting the top-sideways of feeling the conscious eye direct the whole man while resisting the super-conscious spiritual forces. In other words, balance is demanded between the intellect which seeks deliberate control of the psyche and the intuition which must be invited by passivity and allowed to manifest in spontaneity. When a man has trained himself to turn equally from the desire to possess to the aspiration to be being possessed, when he can pass from the solely personal attitude to the one beyond it, when the will to manage his being and his life for himself and by himself is compensated by the willingness to let himself and his life be quiescent they are worked upon by higher forces - this also is the kind of balance and completeness which the philosophic discipline must lead to so that the philo-osophic illumination may give him his second birth.

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(140) Idealism unbalanced by practicality leads to confusion and disaster. Both are necessary to a fully satisfactory human life; and each is necessary to the other.

(141) But acquiring this knowledge is only the first step, making it effective, dynamic and realized in action is the next one.

(142) There is no area of living, no realm of experience, into which this knowledge cannot enter.

(143) These different elements of his being have to be brought to a sufficient measure and also held in sufficient equipoise.

(144) It comes with time and practice, this ability to move at will from activity to meditation, from working or walking to stillness or worship.

(145) It is natural that the endeavor to follow this ideal of Balance will spill over into his judgments and opinions. He will want to see all sides of a matter, and especially all the weaknesses in his own views, all the sound points in opponent's views.

(146) A well-balanced, well-developed man will habitually function in all parts of his being, regularly draw on all his resources, and live in harmony with his whole psyche.

(147) It is not generally known that Florence Nightingale drew her inspiration and courage for her Red Cross work in Crimea from her meditations in silence.

(148) He must learn how to balance himself, how to bring heaven into equilibrium with earth.

(149) It is comprehensive enough to suit the modern taste, especially the modern Western taste which, while appreciating the simplicity and purity of a life like the Indian best yogi's, its freedom from desires, and its indifference to possessions, nevertheless feels that it cannot and should not deny its own inclinations toward a fuller, more comfortable, ~~more~~ and more artistic external life. Such a complete ideal, uniting the seeming opposites of contemplation with activity and combining apparently incongruous items like self-discipline with susceptibility to beauty, is more attractive and better justified to us. Without undue asceticism and without undue abnegation of the world it yet inculcates the following of virtue and the pursuit of wisdom not less ardently than does the Indian ideal.

(150) All this sublime teaching is not to be regarded as speculative and theoretical; not to be considered apart from human experience. On the contrary, it belongs to that experience.

(151) The same mental isolation which may lead to illusion in the mad, may lead to truth in the well-balanced.

(152) Is it possible for men engulfed in worldly business, or burdened with worldly responsibilities, to cultivate this awareness of the Overself?

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(153) The sage has achieved perfect obedience to this fundamental Law of Balance in himself, in his life and in the universe.

(154) There are many who say that this attempt to unite contemplation with activity is a self-contradictory one and foredoomed to failure. answer: With the narrow preparation of ordinary religious mysticism, it certainly seems an impossible feat. But with the fuller preparation of philosophic mysticism, it is a balance that can be learnt in the same way that a skillful tightrope walker learns his art, even though it seems just as impossible at first.

(155) Philosophy is practical also in that it affects the knowledge and practice of religion, education, ethics and civilization.

(156) When he lives in this godlike being with the background of his mind and in the world's activity with the foreground of it, he lives in the fullest sense.

(157) Where can he find this peace or practise this presence except in himself? This done, he can go about his daily business anywhere and everywhere.

(158) Theory and practice observation and experience alike suggest that a combination of techniques leads to a superior result than a single approach.

(159) This is the highest fulfilment of human nature. Without it we always feel imperfect and incomplete. Yet, its satisfaction is denied by life to all, save very few, as the Bhagavad Gita tells us.

(160) It is sufficient to meet all the hard facts of experience, all the troublesome problems of life and hence, it is truly practical.

(161) Among Europeans, Goethe well understood this ideal of a fully cultivated and well balanced self.

(162) No one faculty of human nature is the whole of it. The body's wills the heart's feeling, the intellects reasoning and the soul's intuiting must all be considered and brought into play.

(163) A man maybe holy without being wise but he cannot be wise without being holy. That is why philosophy is necessary, why religion and mysticism are not enough altho excellent as far as they go.

(164) All the different sides of his nature have to find their equilibrium in this ultimate condition. Every part of him has to finish its growth before that can fully happen. Reason must walk side by side with emotion, science with mysticism, compassion with self-interest, action with thought. This balanced life and no other is the truly philosophic one.

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- (165) Balance requires the business-man to live for something more than his office. It requires the artist to live for something more than his studio. Both may be giving a useful service to many people. Still this is not enough. They need also to serve the ideal of their own higher integration.
- (166) The philosopher develops the principal sides of his human nature, that is his intelligence by reasoning, his knowledge by study, his piety by devotions, his mystical intuitiveness by meditation and his wisdom by association with those more evolved than himself.
- (167) life asks from him something more than spiritual aspiration, more than prayer, more than meditation. He needs to offer all these but he must also be intelligent and practical to be kind and to be controlled.
- (168) What happens out of this total approach through different channels is that their synthesis is brought about. The whole being of the aspirant is integrated into the work and benefits by it. The realisation of the Overself will then be able to affect him without any interruption in any part of his being, and not in a divided or partial manner as it otherwise would.
- (169) If this attainment of radiant, inward glory is rare, it is not only because few consciously strive for it but also because few know the law governing the attainment itself. And that is a twofold law of balance and wholeness.
- (170) It was Pythagoras who separated his disciples into two classes, of which the higher was "the initiates." He not only used this term in its ordinary meaning of those who had been taught a secret doctrine but also of those who had reached higher and a full development of their parts.
- (170a) The different phases of human life - the spiritual, the intellectual and the physical - not only need to be developed but also balanced or co-ordinated. Every human faculty is needed for this great task and should co-operate in it. He has to learn to use all his faculties, the analytical and logical ones at the same time as the imaginative and intuitive ones. Qualities which seem contradictory are joined together in harmony. The total consciousness of the man need to be engaged in this enterprise.
- (170b) The flower grows into a balanced and complete entity. This is the way he is to grow. It is perfect in itself, and nothing need be added to it. This is the ideal he is to realize.
- (170c) Make wholeness a theme for your thoughts and meditations, a focus for your studies and aspirations.

(V)

(166) Balance requires the business-man to live for something more than his office. It requires the artist to live for something more than his studio. Both may be giving a useful service to many people. Still this is not enough. They need also to serve the ideal of their own higher intuition.

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(179) The practice of yoga as a psychological discipline and the study of philosophy as a mental re-education are two essentials in the equipment of the man who would explore the highest. None may be left out without leaving the seeker like a one legged man trying to ascend a difficult mountain. The ultimate goal cannot be found by the yogi because he is concerned only with himself and not the entire universe. It cannot be found by the philosopher because he is concerned only with the theoretical knowledge of its meaning of all existence. It can be found by him alone who has mastered both yoga and philosophy, and is then willing to take the next step and sacrifice his very life in the altar of EGO ultimate attainment. For the final stage of this climb demands the application of the insight into the gained by philosophic knowledge to the entire life of thought, feeling and conduct—not by some sudden dramatic gesture but by working incessantly during every moment of every day. Such a perpetual vigil is really a form of continuous concentration, i.e. of yoga, and it is impossible to those who have not successfully trained their minds in the yogic discipline. These are the reasons why we must view yoga and philosophy as the two legs needed to support a man who would then enter into the ever renewed practice to attain realization. This is the final climb to the summit.

(V.) All aspects of human nature need to be illumined and equably balanced if the illumination itself is to be total, pure and reliable. This statement is no more, and no less, than the truth. Yet ignorance of it is widespread among would-be mystics and even mystics themselves. If there is ~~so much~~ contradiction between their results, it is because they too often experience the illumination fully through their feeling, to a limited extent through their wills and hardly at all through their intellects.

Ego's true nature

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Balance does not mean achieving equality between pulls from different forces or between the activities of different faculties

(59) He is only a part of a man who lives only from out a part of himself, ^A

(60) Few have symmetrical faces, few stand equally upon both feet. ^(M)

(61) The goal is to free himself from meshes and fetters, to bring all the forces of his being under mastery.

(62) To gain better balance he needs also the opposite virtues to his own virtues.

(63) Do what you will, you cannot confine the truth to any single order, or its quest to any particular approach.

(64) We must learn to respect Balance as much as those wise old Greeks ~~xxxx~~ respected it.

(65) None of these things can serve us in isolation as well as it can when made part of a whole. Not seldom, by throwing us off balance into a lop-sided existence, it may ~~even~~ render us a disservice. ^A

(66) He is out of balance with the full human ideal.

(67) He who lives in the higher levels of his being comes into a beautiful serenity as part of his reward. This is a pointer to us. By consciously cultivating such a serenity we prepare the way for entry into such a level.

(68) A well-proportioned picture should mingle the bright and dark tones together, and not leave out one in order to emphasize the other.

(69) It is an opinion which contains a fractional truth but, taken by itself, may lead its believers into some error.

() There are some who are not satisfied with a mere portion of the truth; they want the complete truth

() So long as he is an incomplete person, so long will he never be able to find more than an incomplete truth.

() He is a complete person who takes in the artist's contribution to beauty, the scientist's contribution to facts, the metaphysician's contribution to truth, the religionist's contribution to goodness faith and the humanist's contribution to

() More experience may bring more balance

() It is this neglect of important faculties which leads to incomplete understanding and an imperfect action in life. And it is of truth only as he becomes aware of what is lacking, that he will take the required steps to bring it into his experience. () It may not be possible to achieve such wholeness altogether for many persons, but as far as it is possible it should certainly be sought

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 truth.

(71) He is a complete person who takes in the
 whole of truth to penetrate the essential's content.
 In order to face the metaphorical's content, he
 must have the essential's content to compare it
 with. The essential's content is the ground
 upon which the metaphorical's content stands.

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(1) Breathing exercise to pacify mind and body; 1) lie flat on back with closed eyes; 2) breathe in fully, then hold breath for three seconds; 3) exhale, and restore normal breathing to get comfortable. This completes one cycle. Repeat it for a complete cycle of seven repetitions. Further use and development of this exercise must be obtained from a qualified teacher.

integration with pure being (*sat*, *Brahman*) or with the inmost center of his own existence (*atman*). Pure Being has been regarded as the source of all values and of the supreme fulfillment of human life.

Now, there are different philosophical schools of Vedānta, such as those of Sankara, Rāmanuja, Madhva, Nimbarka, Vallabha, Caitanya, and others, which interpret in various ways the original teaching of the Vedas and Upanisads. In modern times, Swami Vivekananda popularized the message of the Vedānta in the West, with special emphasis upon its universality of outlook and its ability to harmonize the different historical religions of the world.² In still more recent times, Sri Aurobindo presented Vedānta as an all-comprehending dynamic outlook on life which is capable of reconciling, not only different metaphysical schools and systems, but also such divergent values of life as the material and the spiritual, the intellectual and the intuitive, the humanistic and the transcendental.³

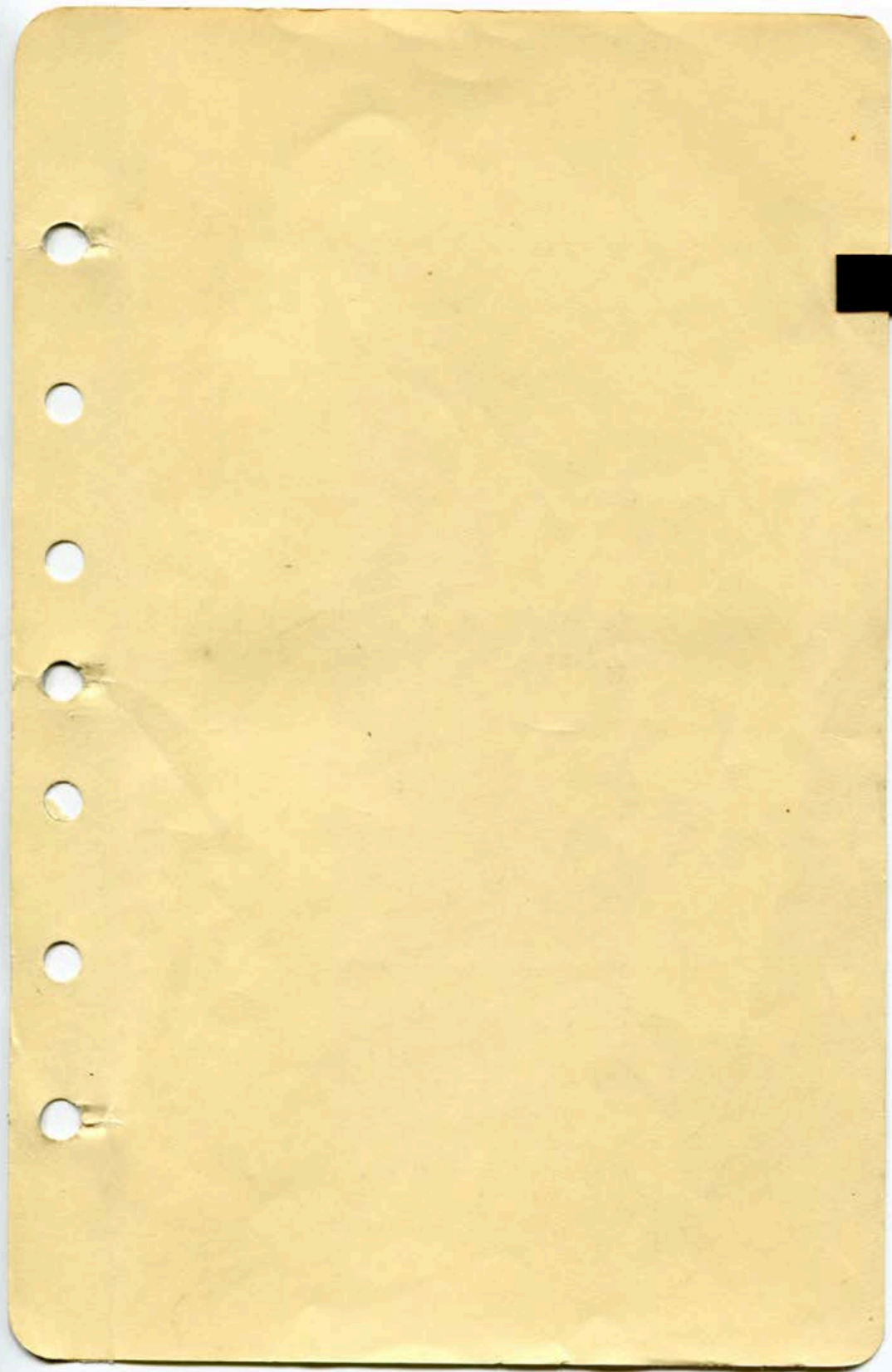
Turning to existentialism, we find that this also is a very broad philosophical movement covering a wide variety of concepts, insights, and tendencies. There is the Christian existentialism of Søren Kierkegaard, Karl Jaspers, Gabriel Marcel, and others. And there is the non-Christian existentialism of Martin Heidegger, Jean-Paul Sartre, Albert Camus, and others. After one others have felt like denouncing the label and keeping free of all association with it. But underlying its wide divergencies of viewpoint there are some broad tendencies and basic insights which have brought together Christians and non-Christians, theists and atheists, theologians and Godless metaphysicians, novelists and ontologists, within this most vital and thought-provoking existentialist movement of contemporary times.

The purpose of this paper is to concentrate on some significant concepts of existentialism and to consider how they can be related to the corresponding essential concepts of the Vedānta. While calling attention to noteworthy points of similarity, some essential differences also will be indicated. By the Vedānta, we mean here the original teaching of the Upanisads and the *Bhagavad Gītā* as understood by the author.

¹ *Tattvitya Upanisad* II.1.

² No editor listed, pp. 222-223.

³ Sri Aurobindo, *The Life Divine* (Pondicherry: Sri Aurobindo Ashram, 1955), Vol. I, chaps. 2, 3, 4. See also his *Isha Upanisad* (Calcutta: Arya Publishing House, 1945), pp. 67-85.



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