( ) Philosophy says that its highest teaching is necessarily paradoxical because the one is in the many and the many are too one, because non-duality is allied to duality, because the worldly and limited points to the Absolute and Unbounded: Hence the doctrine of two Truths

( ) This is the Timeless Now, the contemporary of all possible moments in past present and future. It is pure spirit. It is the true self behind and beyond man.

( ) Too often religious superstition and religious bigotry are mistaken for pure religion itself. They are merely projections of human ignorance and imperfection.

( ) Paradox is the bringing together of two elements which are antagonistic yet complementary.

( ) Sleep comes when attention goes down to the throat centre.

( ) Both physical sense and intellectual thoughts turn back baffled from Infinite Being.

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( ) The Hindu metaphysicians write off the Universe as our own fault because we are deceived by the power of illusion while our personal ego receives the same labelling: it is a fiction. At the same time they propound the teaching of a constant series of reincarnations in other forms which we have to undergo. Thus, their idea of immortality takes a different shape from the Christian one. We forget what we suffered and enjoyed only to fall into new memories and new resurrections. Thus they deny we have any personal ego at all yet go on behaving as if it is really there: The serious man may be forgiven his bewilderment. He is promised liberation (from the existence which at the same time is denied) if he rises to a height not only of incredible moral virtue but also incredible psychological subtlety and semantic penetration, while we too have to go on attending to the earthly matters which are quite illusory.

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( ) Everything is polarized, whether in the visible universe or in the invisible forces of life itself. This is what the Hindus call the pairs of opposites, the Chinese, the Yin and Yang. All things are complementary and compensatory, yet, at the same time, antagonistic. If Yang gives us energy, Yin gives us calm. Both are necessary.

Yin Yang = passive and active forces

Yin = passive, female

Yang = active, male

Contraction and expansion

Strength and weakness

The weakness in humanity

<u>opposition</u>

<u>dissolution</u>

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( ) The way the materialists try to defend the indefensible is pathetic.

( ) Time takes it all away — the strenght from man, the beauty from woman, life from both.

( ) Why not reconcile and utilize both?

( ) Time is not quite what it appears to be if carefully analysed. It will be found on the one hand to be a mental experience and on the other to exist only in the present.

( ) Looking back on the past years be they thirty or sixty all seems now a dream-like experience.

( ) To isolate the genuine truths from all the possible fantasies is hardly a work for beginners.

( ) Is it prevision on a higher plane, an abolishment of the time element?

( ) Do we move along in time or does time move in us?

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( ) Is it possible to concentrate the mind on infinity?

( ) Hegel would rationalize the Overself just as the Hindu mystics would irrationalize it. Hegel`s metaphysically rational Absolute satisfies the head but leaves the heart untouched.

( ) All attempts to answer this ever-recurring question need beginnings.

( ) If, in the dimension of space, only a single page parts this chapter from the previous one, in the dimension of time several months lie between them.

( ) Our work remains active in the foreground of consciousness, while our wisdom remains in the background as its inspirer.

( ) We live in an ordered universe, although appearances are often to the contrary.

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( ) We live in an ordered universe, although appearances are often to the contrary.

(7) It is a grave error to found man's moral life on the say-so of any tribal collection of out-dated stories and maxims. A scripture is acceptable not because it is a scripture but because and to the extent of the truth it contains Also, not everyone who knows how to read can extract the true meaning from holy scriptures. No scripture, no gospel ever fell from the skies. Somewhere, some man took up a writing instrument and composed the one with which his name is associated. And because he was a man, however divinely inspired, the production was a human act and therefore a fallible one. A book is not a sacred image. It is not something to be revered merely because its type-set pages are printed in black ink on white paper. If we set up as an authority, we fall into the fallacy of authoritarianism. Medieval debates about angels dancing on needle points or mosaic cosmogonies are equally unreal today.

(8) Why has every hitoric religion divided itsel finto sect s, for no religious and no mystical organization has yet escaped being severed by sectarianism or cut by schism? The answer can be found partly in the different needs of different types of human individuals, and partly in the imperfections and weaknesses of human character. It is because men have not risen into the full truth, because their understanding has not been freed from egoism nor their feelings from bias, that they fall into mean and petty sectarianism. In this pitiful condition they imagine God to care only for members of their own sect and no other! The work of adverse forces seeking to pervert materialise or nullify the original inspired teaching must also be taken into account .

(9) The sceptic, the anthropologist and the philosopher of Bertrand Russell's type, say that religion arose because primitive man was terrified by the destructive powers of Nature and endeavoured to propitiate them or their personifications by worship and prayer. He says further that civilised man having achieved some measure of control over natural forces, feels far less in need of religious practices. This is an erroneous view. Religions were instituted by sages, who saw their need as a preparatory means of educating mens' minds for the higher truths of science and philosophy.

(10) Today a teacher's message can ber read by the world on white paper or heard by it in radio time.

(10a) He rises above the narrowness which, uninformed, believes there is only one approach to God and only one true religion.—it's own.

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(11) The sages had to face this fact that the masses under their or their pupils' care were inferior in mentality to their own and that their knowledge of the significance of the universe could only be communicated effectively through the use of symbols, suggestions, and images rather than through plain statements of fact. Hence the whole content of folklore and religion was invested in those days with its sacred character not because of what it said but because of what it did not say.

(12) Although Buddha forbade his followers from making any representation of himself, they everywhere make statuettes of him. Although Sri Ramakrishna warned his disciples against developing a cult, they have already created an emotional one around him, have placed him in the pantheon of the gods and worship his personality.

(13) The philosophical teaching is that the return of every prophet is an inward event and not a physical one. The common people with their more materialist and less subtle apprehension, expect to see his body again, The initiates expect only to find his mental presence in themselves.

(14) On the subject of religion, that writer can come closer to truth and go farther from opinion who writes with an independent pen.

(15) The materialist waves away the religious instinct with 'explanations' like frustrated sex, illusion, exploitation, imposture or imagination.

(16) The early Christians who spoke of being 'in Christ' were men whose intense faith, devotion and sacrifice had lifted them into the Overself consciousness.

(17) The sage who ventures forth into public with a message to deliver or a work to perform must shape both message and work to suit the circumstances that surround him.

(18) It satisfies the demand on the part of the populace for a powerful supernatural being only if God is made masculine in gender, just as it satisfied their demand for a magnified father only if God is made humanly personal. They must have an anthropomorphic deity.

(19) Truth needs to be expressed again and again, each time differently, because it must be expressed each time in the idiom of its period.

(20) If he is to preach a message to his era, he can best do so by forming it according to prevailing customs and accepted ideas.

(21) There are two kinds of religious founders - the Prophets and the Messengers. Jesus was a Prophet but Muhammad was a Messenger.

(21a) The philosopher may recite no creed and observe no sacrament, or he may do both. He is free.

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(22) In these ancient scriptures the religious babblings of primitive men are found strangely confounded with the philosophic reflections of wise ones.

(23) Few great tides of human thought have had great beginnings.

(24) The sage could not transmit his knowledge to the masses by presenting a remote symbol of it, a picturesque reflection. But this caused it to lose its vivid immediacy and its personal actuality. Yet so only could religion be born.

(25) Cicero and Seneca regarded religion as the device of statesmen to discipline the multitude through mystery and terror. They were half-right and half-wrong.

(26) How much will it not mean to a faith or cult when the message of its leader is transmitted down through the centuries in his own speaking voice through phonographic recording!

(27) The Church that Jesus actually founded was not an ecclesiastical organization, complete with its credos, liturgies, rituals, robed prelates and imposing buildings of its own, but a deeper awareness of being and a better outlook on life. It was therefore an unseen Church, laical rather than clerical.

(28) We do right to turn worthy traits of the character or mystical grades of the achievement of such a man into an ideal to follow. But we do wrong to turn his whole personality into an idol to worship.

(29) My attitude towards Jesus is to regard him as a vehicle of the Overself ministering toward ignorant men, but then I have the same attitude toward Krishna.

(30) In religion, metaphysical principles become symbolized by mythological persons. Thus Adi Buddha, the primeval Force becomes the first historic Buddha, while Christos, the Higher Self, becomes the man Jesus. Thus the universal gets shrunken into the local.

(31) But if such an event as the formation of a new cult be in the destiny of things, then he is content to let it come in its own way by the activity of others, never by his own, and only after his death for he will do all he can to prevent it during his lifetime.

(32) The Symbol which has become overused and devitalized, which is almost dead through being taken too much for granted, may prove inadequate and even misleading.

(33) This wrong idea of incarnate Godhood is however not a smoke without some fire within it. For it is the corruption of a true idea.

(34) It was perfectly correct for primitive peoples to feel and obey this deep longing to glorify their hereditary rulers and to worship their high priests.

(34a) What do they believe and how deeply do they believe it ?

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(35) Had any sage who later became known as the begetter of a great religion, been born in another land at another time, we may be sure that his doctrine would have been different, that both the extent and content of his teaching would have been adjusted to the altered circumstances. For he would not have revealed too much, and thus sailed over people's heads nor spoken metaphysically where they could comprehend only physically at the most.

(36) To mistake the bearer of God's message for God, is to fall into idolatry.

(37) Such a man, although not a God, is still superior to all other men. For he was born to serve the highest purpose and fulfil the divinest mission.

(38) He who descends into the crowd to serve some amongst it, and to help many more to come in the generations after it, may know in advance that the crowd will persecute or kill him and yet not falter from making his appearance. If he thought only of his body and not of his purpose, or even more of the one than the other, he would surely desist from such a dangerous mission.

(39) Sacred writings are not necessarily those alone which conventional opinion labels as such. Any writing which uplifts the mind, ennobles the character and imparts a feeling of reverence for the higher power, is a sacred one.

(40) It is the great individual, and not the great institutions which come after him, who most advances mankind's spiritual progress.

(41) Those who find allegorical significances in religio-mystical bibles or who attach symbolical meanings to historical sacred records, need to be especially balanced and discriminating in such activities.

(42) "The trouble with Jesus was that he had disciples" quipped George Bernard Shaw. Shaw, if he meant anything at all, must have meant that it was the disciples, and not Jesus, who created the Church and Churchianity.

(43) Neither the minds that gather around a prophet nor those who diffuse his influence and teaching in later centuries are likely to be equal to his own. To that extent, therefore, their understanding of him and his teaching is likely to be inferior to his own, but this distance from him has one advantage, however, that it brings them more on a level with the multitude whomthey themselves wish to influence or convert.

(44) Those who thinkthat because a statement appears in sacred scripture such appearance terminatesall further controversy upon a question, are deluding themselves. They base their unqualified assent upon the undeniable fact that the ancient sages knew what they were talking about but they ignore the other fact that some of their followers did not. They do not know that the scriptural texts have been peppered with later interpolations or debased with superstitious additions and are consequently now always reliable But even if they were, still the human mind must keep

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itself unfettered if it would achieve truth.

(45)He ~~xix~~ feels sincerely that he has been entrusted with a revelation,that he has a message to deliver which is valuable and important to thousands of people and that the task of delivering it is an exalted service, a holy privilege that needs no other reward than the moral satisfaction it brings him. Nor will it make any difference if there be only one man to listen to him during his own lifetime.

need to bear witness has become a matter of inexorable conscience. The result of bearing witness, whether it be worldly honour or worldly persecution, is a matter to which his ego has become emotionally indifferent.

(46) The orthodox view of the Bible is untenable,according to philosophic tradition. It is really a collection of books written in different centuries by men on different levels of inspiration. It mixes half-history with myth and legend with allegory and poetry. The tribal memories of the Hebrews are put on the same level - which is a mistake - as the inspired revelations of their seers and the Mystery teachings they learnt in Egypt and Chaldea. The orthodox view of Jesus is equally dispelled by philosophic insight. The man Jehoshua, who was the real figure behind the legendary one, lived a hundred years before the supposed date. Although much of the teaching associated with his name in the New Testament is actually his own,not much of the life there given is actually historical. The narrative in its pages is partly an allegory depicting a disciple's mystical journey and ending in the crucifixion of his ego and partly an excerpt from Jehoshua's biography. There was no violent death, no physical crucifixion in this biography.

(47) Unless there is an equal level between the understanding of a student and the communication of a teacher, there can be no complete success in the teaching. Hence a competent teacher first puts himself en rapport with the mind of the student. It is because the sages did this that they found it necessary to set up personal gods, priestly guides and organized sacred institutions for the benefit of the masses. But this must not be taken to mean that the sages themselves believed in such gods, revered such guides or honoured such churches, or regarded them as eternally useful or always necessary and their dogmas valid for all future ages.

(48) The right answer to these questions can never be got so long as the origin, nature, place and purpose of religion remain misunderstood by its leaders no less than by its adherents. It is this misunderstanding which accounts for its contemporary failures and historic deficiencies. The proponents of religion exaggerate its consolations and services, whilst the opponents exaggerate its persecutions

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and crimes. In the upper groundabove both we may hope to discover a truer view, for every institution can be properly appraised only by justly noting both its merits and demerits. We may meditate on these questions and unfold a profounder analysis if we collect and collate the primitive cultures not only in a spirit of critical pitying superiority, but also if we listen in tentative intellectual sympathy to what these cultures have to tell usabout themselves. Then only may we learn that modern critics who concentrate only on the fabular side of religion are ill-balanced judges: its significance will be found to be much larger than that.

(49) The fact remains that there are many unchurched people in our time who cannot get from religion either the comfort or the counsel to find a way out of their dissatisfactions, their failures or their aimlessness.

(50)The poor, having little, came to religion for relief from their burdensome lives, the rich, having satiated themselves, come to it out of curiosity about its mystery.

(51) There are many mystical cults and religious sects in these times. Some have ished to ridiculous extremes, others are pathetic cases of spiritual aberration but the best ones represent the attempt to fulfil a genuine need.

(52)Consider how vain, how puffed-up these mortals be when they declare that nothing less than the One Infinite Power - the Absolute Itself - deliberately incarnated as man to help them. Surely if it had such intent it would act more in accord with its own laws of progress - development and send here another mortal but a mor -e advanced one. Such a man could be found on a more advanced planet. And this is what happened. Jesus came here from a higher planet. There was no need for God to intervene directly,

(53)In collecting the remembered utterances of Jesus to give them literary form, it is not surprising that they were written down in such a form, and with such of the scribes' own ideas and their pious imaginations unconsciously added to them, as fitted best to the compiler's own mental characteristics

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(51) There are many mystical cults and religious sects in these times. Some have ished to ridiculous extremes, others are pathetic cases of spiritual aberration but the best ones represent the attempt to fulfil a genuine need.

(52)Consider how vain, how puffed-up these mortals be when they declare that nothing less than the One Infinite Power - the Absolute Itself - deliberately incarnated as man to help them. Surely if it had such intent it would act more in accord with its own laws of progress - development and send here another mortal but a more advanced one. Such a man could be found on a more advanced planet. And this is what happened. Jesus came here from a higher planet. There was no need for God to intervene directly.

(53)In collecting the remembered utterances of Jesus to give them literary form, it is not surprising that they were written down in such a form, and with such of the scribes' own ideas and their pious imaginations unconsciously added to them, as fitted best to the compiler's own mental characteristics

(53a) It is not interested in forming just another sect, in building up one more denomination.

(53b) It is not only that they do not seek truth but also that they do not even want it.

(1) Without some organization there may result intellectual anarchy, moral indiscipline and emotional chaos. It is also true that the man who accepts a traditional form, joins an organized group or enters an established church benefits by the help of the tradition or institution. Hence we are not against teachers and groups which fulfil or even only sincerely strive to fulfil these legitimate expectations. But neither in past history nor present experience are absolutely sincere institutions ever found on earth, although they may be found on paper. It would seem that to set up an organisation is to introduce fresh sectarian limitations; that the institutionalising of a revelation is to render null and void its spiritual inspiration; and that total submission of faith, reason and will to one man, is eventually to invite exploitation and accept superstition.

(2) The religious viewpoint is excellent for those who cannot rise to a higher one. Like love and art it provides them with one of their supreme emotional experiences. It brings them a faith in God, hope for, and love among themselves. The moral restraints which religion provides for the masses are its practical contribution to social and individual welfare, while its provision of ethical standards to limit the baser actions of men, would alone justify its existence. So far as any religion succeeds in imposing moral restraint upon millions of ignorant and simple people and prevents wholesale crime among them, it succeeds in justifying its existence. But of course that is not the primary purpose of religion. It is only one-third part of that primary purpose. Therefore, we may accept the fact that great contributions to human welfare have been made by traditional religion whilst denying its claims to act as sole intermediary with God, as well as its exaggerated promises and apparently profound assertions which turn out to be the wildest guesses. Asseveration is hardly a suitable substitute for proof.

(3) This word 'religion' is very often and very glibly used. Yet the meaning given it by the seers is too frequently not the same meaning given it by the hearers. Consequently history has witnessed the curious spectacle of Spinoza, whose entire life was a contemplation of God and a practice of virtue, denounced as an atheist by the Jewish ecclesiasts, and as a scoundrel by the Christian ones, of his times.

(3a) Such teachings are not to orthodox taste. They destroy complacency.

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(24) Insofar as a religious rite succeeds in arousing the proper attitude of reverence, enchaining ~~xx~~ the thoughts to a loftier centre than usual, and bringing the worshipper into contact with a genuinely inspired priest, it deserves an honored place.

(25) Instead of clinging slavishly to phrases and formal prayers which have become so out of tune with the needs of our own time as to be almost meaningless, twentieth century churches sunagogues and temples would be more helpful to others and to themselves if they wrapped the inherited mantle of their prestige around mystical ideas.

(26) The message of Jesus, which was so largely a call to repentant deeds and changed thoughts, is needed today by us all much more than it was needed by the Jews of his time.

(27) The toiling masses need the services of religious institutions for they have neither the capacity nor the opportunity to help themselves spiritually.

(28) We need not torture our reason to accept these parts of the New Testament which seem incredible. If we give some of them an allegorical meaning, as being taken from the mythology of a mystery cult, and reject the others as the results of deliberate ~~tam~~ tampering with the text, as obvious interpolations, we shall be able to justify all the more our faith in the credible parts. For with them is interwoven the genuine historical narrative of the real life of the man Jesus. The result is a mixed composition, where the Annunciation and Crucifixion are not to be taken literally but Jesus' preaching and his disciples apostolate are. The biographic Jesus must be separated from the symbolic Christ, for the one is an earthly figure and the other a mystical concept.

(29) The services of aspiration expressed in song are an excellent feature of some churches and chapels.

(30) All these minor stars of religious theology and intellectual theory pale before the bright constellation of final Truth.

(31) The noble life of Jesus inspires sensitive men as few lives have done. The benign sayings of Jesus afford them matter for the heartfelt ethical reflection during the peace of eventide. The terrible sufferings of Jesus have taught his weaker kindred how to bear their own personal misfortunes with strength, courage and dignity. The true followers of Jesus have not merely gone down on their knees in prayer but have spent great sums and given much food, clothing, shelter and education through varied praiseworthy charitable enterprises.

(32) Caesar said, as long ago as the time of his Gallic war, that those who studied philosophy did not worship Gods.

(32a) Why have people followed religion so fervently and so long?

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(33) When Christianity, in its early years, let go of Gnosticism, it let go the great errors it sought to ~~expunge~~ expunge but, unfortunately for itself, also great truths.

(34) The idea of a personal God as a loving father naturally appeals to, and greatly helps, the intellectually young. Children everywhere feel acutely the need of, and depend upon such a parent. But when they grow up and become adult, they learn to practice a large measure of self-reliance. In the same way, when the more advanced concept of Deity where the love remains but the being is depersonalized.

(35) Few men can accept their traditional religion in its entirety; they accept it only in part.

(36) The vitality of a religion is most apparent in its primitive unorganized form as the purity of a religion is most apparent in its apostolic phase.

(37) We can hope to understand folklore myth, early religion and savage beliefs only when we understand that these are the first faint foreshadowings of philosophic truth created for the benefit of primitive minds by better informed ones. The savage was taught to think in terms of what he could easily visualize, consequently he was taught to see the invisible in the visible, to feel the presence of spirits, ~~e.g.~~ i.e. shadowy human or animal forms as lurking in trees in order to explain their growth and life, as escaping from dead bodies in order to explain that the dead man continued to survive or gigantically sized and placed in the sky in order to explain the processes and movements of Nature. How else could the intelligent leader teach these ungrown minds the truths that the mind of a man did not die with his body or that mind was forever producing thoughts of the universe? Thus these primitive "superstitions" are semi-symbolical and rest on a philosophical foundation.

(38) Countless men - both layfold and clergymen - have sought to deceive God at some time by their hypocricy but God has never yet deceived a single man. The promises given through every inspired prophet have always been fulfilled. If any think otherwise, it is because the prophet's own mind transmitted the message faultily or because those who sought fulfilment failed themselves to live and think according to that pattern of a higher life which was a prerequisite condition to it.

(39) The ceremonies it observes, the liturgical forms it uses, the festivals it holds, the congregational assemblies it convenes, are useful but they are not the essence of religion.

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(40) There may however be one result of such comparative study which is as unpleasant as it is undesirable. If it is overdone and independent thinking underdone, it may breed confusion in the understanding and contradiction in the feelings. The more books written from different points of view he reads, the less certain of his knowledge he may become.

(41) From the standpoint of social need, I am the advocate and friend of religion when it performs its proper duty of keeping men within ethical bounds. But, from the same standpoint, I am the opponent of religion when it becomes a farcical hypocritical hollow show or when it slays and tortures men for holding contrary beliefs. Mounting to a higher level and adopting the standpoint of "What is the ultimate truth?" I can be neither the friend nor foe of religion, for I see each man's religious affiliation as but an elementary stage of his journey on the mountain road leading to this high goal. Whoever seeks the last word about life must not tarry at the starting point, but whoever has not the strength or desire for this secret, needs and must find the benefit of religion.

(42) The difficulty with most conceptions of the Ultimate is that they are shaped out of the materials of what we know alone. Those materials only are very limited and we must certainly go beyond them in any search for what is true and what is real.

(44) The teacher, the savior, the guru and the prophet will, to the enlightened philosophical seeker, become a helpful Symbol and no longer be an authoritarian and deified Ruler.

(45) The reference of religion is to the unknown. Its means of reference is the incomprehensible.

(46) Mystics who have dared to carry a brightly flaming torch into the dark places lit only by dim candles of avaricious priests, have been reviled and slandered by the many, but received with love by the intuitive few. Their accomplishments are not to be measured by the narrow and decaying walls of societies and cults which are built by later followers. The mystic's work is infinitely wider than that, and lives on apart.

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(47) Philosophy agrees that the bulk of mankind must be furnished with a religion and that religious doctrine must be simplified for their benefit into a few comprehensible dogmas. It is consequently a necessity for human nature at its present evolutionary stage that organized religions should take on a dogmatic character and a credal form.

(48) After all, it is only an exceptional and intuitive person who is likely to have the courage to refuse the gregarious comfort of belonging to a recognized association, be it orthodox or heterodox.

(49) The hirsute Deities of primitive and conventional religions are mere picture for child-mentalities. They are not and never could have been realities.

(50) The Ultimate meaning and social significance of religion will be hidden from us so long as we do not understand ~~xxxx it~~ that it represents the appeal to the first of the three stages of growth in human mentality. The latter begins with the primitive, arrives at the civilized and finishes with the philosophic stage. We have only to study the fruits of the anthropological research to become aware of this truth. Ultimate truth being beyond the intellectual range of savage society, its wiser leaders unfolded a faith suited to their capacity and needs, a faith which worked perfectly well and was indeed the best faith for such people. It ill becomes us to sneer at their superstitions therefore merely because we are totally unable to place ourselves into sympathetic relationship with their primitive environment. Their beliefs became superstitions only when those who led them did not realize that capacity for change and growth must be allowed for when the tribes had outgrown their first faith. Therefore such esotericism does not mean that the masses are condemned to wear forever the badge of intellectual backwardness.

(51) Philosophy sees that the problem of man's attitude to God is an individual problem, that organizations can at best only contribute towards its solution and at worst retard and delay its solution. No organization can even solve it for him. Only he himself can do so.

(51) Mythology and religion are only devices for impressing higher truths on the popular mind.

(52) He who wanders into an Oriental temple and moves about its dusky corridors and greasy shrines, who gazes at its grotesque stone idols illuminated by many little oil lamps, no less than he who sees golden or silver idols brought out, to the rattle of drums and the piping of clarionets, into the glaring light of day and carried upon painted carriages or within palanquins that rest on long-beamed stretchers, knows that he has wandered into a strange twilight world

(47) Philosophy agrees that the bulk of mankind must be furnished with a religion and that religious doctrine must be simplified for their benefit into a few comprehensible dogmas. It is consequently a necessity for human nature at its present evolutionary stage that organized religions should take on a dogmatic character and a creedal form.

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where both charlatanry and sincerity jostle each other at every moment.

(53) The controversy between those who believe ritual to be indispensable and those who believe it to be irrelevant nearly always ignores four truths which, understood, dismiss the controversy itself as ordinarily carried on, as futile. The first is that any means that adapts the truth to the limitation of intelligence which is present in the masses, is useful to those masses. The artistic symbolism of ritual is such a means. The second is that the idolatry which the puritan objects to in ritual, reappears in his own use of mental images and limiting attributes, or anthropomorphic terms in thought, speech and literature about God. The third truth is that the puritan's means is obviously adapted to a higher grade of intellect than the ritualists' and that one day the physical worship will have to give way through evolution to metaphysical worship. The fourth truth is that since each means helps different groups of men, its advocates should not attempt to impose it on a group to whom it is unsuited and consequently unhelpful. The diverse levels of human minds must be recognized. If it is wrong for the ritualist to interfered with the non-ritualist who has outgrown his level, the latter needs to be tolerant of the former who has something more to exploit in the lower level.

(54)Men of all religious faiths can come to the study of philosophy. They will not be able to keep their faith after such study, however, without profoundly deepening it. Nor will they be able to keep with it the enthusiastic arrogance or intolerant ignorance which accompanies so much sectarianism.

(55)Its appeal isto those who, already religious, are looking for greater depths to their present belief and to those who, now unreligious, are looking for something more positive than scepticism. Yet still based on reason and experience.

(56)Although Jesus was himself a man of the people, and wanted to give them as much as he could, he was forced by their own limited capacity of receiving to teach them in homely parables. Whereas those who had more faith in and more intuitive feeling for the presence of spiritual reality, were taught in direct short sayings.

(56a) It is something that no outer organization has yet given, or can give.

(56b) That a man may find his wya to God without the benefit of creed or ordained clergy is attested by history.

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The cleverest enemies of religion say th(XIX)--(c)
(1) Heaven and Hell are fables; creeds are composed of superstition and idolatory; rituals are riduculous concessions to cheat real instincts; in short all religions are impostures offering illusory benefits and are fit only for foolish men. They assert that primitive religion depends for its very existence upon a numerous supply of primitive people. With the advance of culture and spread of education it must slowly wither and die. Let us examine religion, they continue What do we find? Firstly, in ancient times the king was deified as heaven descended. In the Orient the Japanese and several Indian States still inculcate the same nonsense. Its origin is political not divine. Secondly it darkens human reason by imposing belief in miracles on primitive minds; it accepts impossible and incredible occurrences as true. The Hebraic story of creation is nothing more than a primitive hypothesis, unworthy of the attention of reasonable men. Thirdly it offers evidence in the form of prophets visions which modern psychology reveals as being nothing more than figments of the imagination. Fourthly it introduces unnecessarily into the mind of man, supports and strengthens the profoundest of all errors, the belief in a good and omnipotent God. Fifthly, where it rises to a higher form such as mysticism, religion evades the issue. The mystical interpretation of scriptures is vain and unfair. To look for hidden and symbolic meanings in them is as unjustifiable as to look for such meanings in ordinary history or even in novels. We are merely exercising our own imagination, nothing more, as is proved by the fact that there are so many contradictory interpretations among mysticism. Sixthly it brings into existence a useless, idle and parasitic class of men, priests and clergymen. They do no real good to their parishoneers. The clergy constitue a burden on the backs of honest and hardworking people.
(2) The masses have heretofore been fed on simple religion saturated throughout with superstition. The diet which satisfied them best was one of myths and hymns, rites and customs, dogmas and devotions, egoistic fears and exuberant hopes, and abofe all prayers for personal benefit.
(3) If we bury our reason alive, so much the worse for us. Its wraith will rise up one day and sneer in revenge at our silly errors and self-made troubles.
(4) This is hardly religion. It is merely sentimental materialism and theatrical terrestrialism.
(4a) Philosophy is profoundly religious but it is not a religion. Men belonging to different folds may study and practice it.

The cleverest enemies of religion say th(XIX)--(e)

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(5) Real rel gion is as universal as the wind. Cut and dried religions are mere local limitations; they were originally put up as temporary trellis-work for the young souls of man to climb and grow upward, but they have become imprisoning hatches, and sometimes instruments of torture. Let us look only for that which is salient in a religion, and we shall find ourselves set free from its lasooing limitations. We shall not arrive at its meaning by muddled talk in its favour and more than by muddled talk in its despite, for the powers of calm judgment and reasoned reflection are then stupified. The philosophical student's attitude is simply this, that he can begin no discussion with acceptance of the existence of any dogma; such acceptance is only proper as the culmination of a discussion. He must question and cross-question every inherited belief, every acquired doctrine until we can elicit what we really know out of the mass of pseudo-knowledge, until he becomes conscious of the ignorance which is so often ~~xixx~~ ~~ixed~~ veiled by the mask of supposed knowledge. Through such agitated unsettlement and such sharp doubt alone can he win our way to rock-like certitude ultimately.

(6) Mystical experince will not be nullified and philosophical truth will not be falsified even if it could be conclusively proved that men like Jesus and Krishna were mysthological constructions of the human mind and never had any historical existence. Nevertheless we insist that they did once live in a fleshly garb, whatever fancies and fairy tales may have been embroidered around their stories by unphilosophical devotees or priestly cunning in later ties. Scientific criticism may easily dispose of these fancies and tales but it cannot so easily dispose of the fact that only a Jesus-like mind or a Krishna-like character could have invented their existence and forged their teachings--which amounts to much the same as the actual existence of Jesus or Krishan themselves. Their wisdom comes from a source that transcends the common reach.

(7) History teaches the same story about all the religions, They begin as faiths, freely held in the heart; they culminate as creeds, imposed like shackles upon the mind. The myth of an almost ecclesiastical infallibility is maintained by the church leaders in their own interests.

(7a) He will begin to understand scriptures, all the world's scriptures by m ans of this light in his mind with a new ease.

(5) Real religion is as universal as the wind. But and dried religions are mere local limitations; they were originally put up as temporary trellis-work for the young souls of man to climb and grow upward, but they have become imprisoning hatches, and sometimes instruments of torture. Let us look only for that which is **salient** in a religion, and we shall find ourselves set free from its jaccoing limitations. We shall not arrive at its meaning by muddled talk in its favour any more than by muddled talk in its despite, for the powers of calm judgment and reasoned reflection are then stupified. The philosophical student's attitude is simply this, that he can **begin** no discussion with acceptance of the existence of any dogma; such acceptance is only proper as the **culmination** of a discussion. He must question and cross-question every inherited belief, every acquired doctrine until we can elicit what we really know out of the mass of pseudo-knowledge, until he becomes conscious of the ignorance which is so often ~~xxxx~~ ~~xxxx~~ veiled by the mask of supposed knowledge. Through such agitated unsettlement and such sharp doubt alone can he win our way to rock-like certitude ultimately.

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(8) Men who imagine that if, they take part in the ritual of a cult, they have done their religious duty are dangerously self-illusioned. By attachig such a narrow meaning to such a noble word, they degrade religion. We have progressed in religion to his extent that whereas ancient man sacrificed the animal outside him upon the altar of God-worship, modern man unders ands that he has to sacrifice the animal inside him. The external forms of religion are not its final forms. Jesus ordered one convert to worship "in spirit and in truth," that is, internally. The two phases of worship--external and internal are not on the same level; one is a higher development of the other.

(9) Superstition is a costly luxury which the mood of this age cannot afford to set up; it is harmful to genuine religion and useless to genuine devotees. False thoughts are so plentiful that they lie ready to the hand of man; hence he finds it easier to pick them up without effort, rather than to exert his own mind to independent thinking. In the absence or the inspiration of true religion men will accept the degradation of untrue materialism, though it is noteworthy that the younger clergy have abandoned the teaching abut the creation of the universe and the origin of man which they had inherited.

(10) There comes a time in the life of each traditional religion when it becomes the enemy of true religion. History tells us ths; psychology predicts its inevitability.

(11) In most countries men do not have true religion. They merely have a substitute for it.

(12) No formal rite of circumcision, as in Judaism and Islam, no mechanical baptism, as in sects of Christianity, can have the slightest actual virtue in spiritually affecing a child. Alll that it can do is to affect him post-suggestively by providing a remembrance in adult years of his dedication to a Faith to be secretly held, an Ideal to be earnestly followed.

(13) It is no sin on the part of any man but rather an intellectual duty critically to investigate for himself the formalised systems of unyielding dogma, which in the name of tradition, claims his belief.

(14) What room and what need can there be for doubt that Krishna represents the Ove rself when he states in his own words: "....Gita X 20; IV 35; VI 29; VIII 1-3; XV 7-18)

(14-a) Those who have touched the mystical level in what they have deeply believed and deeply experienced, are much less likely to be dogmatic narrow religionists.

(14b) The teaching which will be of help to a select group of matured persons may be of no use to a mass group of immature ones.

(8) Men who imagine that if, they take part in the ritual of a cult, they have done their religious duty are dangerously self-illusioned. By attaching such a narrow meaning to such a noble word, they degrade religion. We have progressed in religion to his extent that whereas ancient man sacrificed the animal outside him upon the altar of God-worship, modern man understands that he has to sacrifice the animal inside him. The external forms of religion are not its final forms. Jesus ordered one convert to worship "in spirit and in truth," that is, internally. The two phases of worship--external and internal are not on the same level; one is a higher development of the other.

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(15) It is ironical indeed that although so much of religion is mere superstitious nonsense, the portion that remains is tremendously worth while to humanity.

(16) It is too late in the intellectual day to treat us to accounts of the early history of mankind which smell overmuch of musty theological dogma. The discovery of fossil remains vitiated, for too many educated people, literal acceptance of the Biblical history of creation.

(17) It st discard that obnoxious form of snobbery which makes an entire religious world-view and ethical code out of mere sufface mannerisms, the accident of birth or transient earthly possessions.

(18) Those who cling to tribal legends and magical rites a as essentials of religion, who put them on the same level as theological affirmations and moral injunctions, have never understood religion.

(19) Every superstition is a truth corrupted. Therefore when we say that religion ought to purify itself, it need in many cases only turn its superstitions inside-out to set itself right!

(20)This is hardly religion. It is merely sentimental materialism and theatrical terrestrialism. terrestrialism

(21) We find that not a little in popular religion is nothing more than a thinned-down materialism.

(22) No ceremony has any real value or internal force if it has no worthwhile effect on the mind.

(23) We need bold courage to question the wisdom of these theological idols.

(24) Dull followers in the generations soon to come falsify his ideas and selfish ones degrade them. Such is the disagreeable truth about every prophet's fate. Receiving the pure teaching is a sacrament but upholding its degenerated forms is a sacrilege.

(25) The more importance is placed upon the inner life by a religion, the less is ~~deveop~~ development given to ritualism.

(26) If the teachings of Jesus, for example, were correctly interpreted, if the teachings of the churches which use his name were freed from the ignorant accretions and veiled materialisms which he never taught, the Western people would then be so effectively helped by their religion that it would undergo an intellectual rebirth.

(27) When faith and authority speak with a hundred different contending voices, how can we trust in their infallibility?

(28) There are no lost souls, no individuals doomed to

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everlasting perdition. Nor are there saved souls, a favored group of God's elect. There are only ignorant or well-informed individuals, immature or mature beings, unevolved or evolved persons.

(29) Those who look for an earthly heaven and spiritual millenium round the corner of the widespread adoption of some cult, are sure to be disappointed. Their credulity shows they understand neither why nor how cults are formed, nor what human nature still is. That people will shed overnight their conventional forms of religious subservience on the one hand and their selfishness and violence, their ignorance and uncontrol on the other hand, is a naive belief which only naive unphilosophic cults could foster.

(30) The different prophets - if they are really fully authentic - draw their inspiration from the same source, but being individually different express it differently.

(31) It is necessary to remind the orthodox from time to time of what one of the greatest and sincerest of orthodox Episcopalian clergymen reminded his audience in a Philadelphia church. He himself dwelt in the holy Presence and knew what he was talking about when he startled them by exclaiming: "God is not an Episcopalian."

(32) HAROLD J. LASKI: writes, "Gibbon's thesis was that Christianity merely mangled a great process of revival which Stoicism was accomplishing by perfectly logical means. I never read Seneca without a sense that he knew all that the Fathers had to say and preached it a damned sight better." It is true that the Stoic authors wrote for ordinary people, for men of the world, whereas most other authors wrote academically or technically for students of metaphysics. But logic alone could not bring mankind what Jesus brought. Laski is wrong.

(33) In the presence of sectarianism, with its rivalry and recrimination, philosophy remains aloof and silent. Unlike the sects, it is concerned with universal truths that will always be valid.

(34) There are many people to whom the ceremonies, the Masses and the symbols of their religion mean life itself. By these things they are sustained to bear the troubles of human existence or inspired

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II cont

(1) The defect in human nature which makes it stress the person rather than the power using him, the letter rather than the spitit, is responsible in part for the deterioration of religion. Let men beware of a personality-worship which is carried blindly to idolatrous extremes. Let them beware, also, of unquestioningly receiving ideas about religion which have been propaged by its ministers a and missionaries. It is not group effort but individual effort that counts on the quest. The prophets and teachers helped people in groups and churches only because of the need of economizing their own time and energy, not because this was more efficacious. Those who quote Jesus, "Where two or three are gathered in my name, there shall I be in the midst of them," in refutal, are self-deceived. Words like these were never spoken by Jesus. They were interpolated by cunning priests. The populace, a term in which from the standpoint of intelligence we must include different members from all strata (social) from lowest to highest is led to accept contradictions and obscurities out of a regard for religious authority which paralyses all independent thinking.

(2) It is a tragedy of all history that the namess of Men like Jesus, who came only to do good, are ~~inxxrixkkt~~ invariably exploited by those who fail to catch their spirit and do more harm than good. Formal entry into any religious organization relates a man only to that organization, not at all to the Prophet whose name it claims. No religious institution in history has remained utterly true to the Prophet whose name it takes, whose word it preaches, whose ethic it inculcates. A religious prophet is mocked, not ~~xxxxxxx~~ honoured, when men mouth his name and avoid his example. No church is a mystical body of any prophet. All churches are, after ~~xxxxxxx the xerrorx and xistakex, inseparx arkle from such societies~~ all, only human societies, and suffer from the weaknesses and selfishnesses, the errors and mistakes, inseparable from such societies. It is an historical fact that where religious influence upon society has bred the evils of fanaticism, narrow-mindedness intolerance, superstition and backwardness, their presence may be traced badk to the professional members and mo monkish institutions of that religion. Priestcraft, as I have seen it in certain Oriental and Occidental lands, is often ignorant and generally arrogant. Throughout the world you may divide cleggymen and priests into two categories-those who are merely the holders of jobs and those who are truly ministers of religion.

(2) Adherence to any religion may be either a personal convenience or a flaming conviction. It is reckoned enough to be labelled a mamber of some conventional orthodox and organised religious c mmunity, to be regarded as having fulfilled religious duty. Because men measure human spirituality by human conformity, history mocks them and punishes their error with evils and crimes, with sordid happenings and brutal deeds. Whatever faith a man attaches himself to, outside the faith of his forefathers, will depend partly on his intellectual level and partly on his personal inclinations. If he is sincere, he will illustrate the difference between the social inheritance and profound conviction motives as well as demonstrate the superiority of the conscious adoption of a faith after wide search and comparative examination over the mere inheritance of a faith after geographical accident or chance of birth. For the source and form of religious belief have usually been the parents of the believer. Men accept their faith from their fathers and never question it. Yet, is that his forefathers happened to believe in religion a valid standard of what is true in religion? What shall it profit a man if he enters a religious building merely because his neighbours expect him to go, or if he takes part in a religious gathering for he same reason that soldiers take part in military drill? It is impossible for those held in creedal chains or organizational strait-jackets to keep their judgment free and their thinking unconditional. A respect for the human personality cannot submit entirely to the extremism which would impose a rigid strait-jacket of total authoritarianism. Indeed, a man is likely to be harmed by it. This happens as soon as he allows his leaders to imprison him in the tradition or enslave him in the institution. He is then no longer able to benefit by, and is instead robbed of, all the other knowledge or inspiration available outside the little space in which he is shut in. The men of this era have to be led closer to the freedom of their higher self. No organization can do this because all organisations necessarily demand fealty and impose bondage.

(3) Where doctrine is elevated above life, it inevitably leads by a series of fatal downward steps to guard itself by persecuting those who hold opposing views. This happened in medieval Catholic history. It happened in early reformation history and it happened even in American Presbyterian history.

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(4) If there is any lesson which history can teach is, it is that absolute power always corrupts. Such unchecked domination proves in the end, and in the religious w world, as bad for the dominator as for those dominated. It breeds weaknesses in him and retards the spiritual growth of his victims. This is not less but even more true when it is exercised by a group, for the risk with tl creation of all institutions and organizations is that everything is thereafter done more for the sake of the institution or the organization than of the principle it was embodied to spread. That this risk is very real and almost unavoidable is proved by all history, whether in the Orient or the Occident, whether in ancient times or in modern. It is not long before a time comes when an organization defeats its own ends, when it does as much harm as good, or even more, when its proclaimed purposes become deceptive; external attacks and internal disputes increase with the increase of the organization. No relig ious organization is so all-wise and so all-selfless that being entrusted with totalitarian power, it will not yield in time to the temptation of abusing that power. It will practice intolerance and paralyse freethought. The history of every religious monopoly proves this. Thus the in dividual's need to follow whatever faith he pleases, to think and act for himself, to find the sect that suits him best, is endangered by the monopoly's demand for blind obedience and blinder service. The organization which begins by seeking to spread truth, ends by obstructing it. The inheritors of a message of peace and goodwill, themselves bequeath hate and bitterness.

(5) We do not need to be much learned in the chronicles of both Asiatic and European history to note the unfortunate fact that as religious institutionalism spreads and strengthens itself, religious inspiration shrinks and weakens itself, The original impulse to authentic communion with God becomes gradually changed into an impulse to selfish exploitation of man. The climax comes when the ecclesiastical organization which was intended to give effect to the sacred injunctons of a seer or prophet not only fails to do so but actually tries to prevent its members from trying to do so themselves. His purpose is perverted. His teaching is degraded. Thus religion, whic should be a potent help to mankind's evolution, tends to bec me and does become a potent hindrance to mankinds evolution. For such a degradation the karmic responsibility lies heavily on its paid professionals.

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(6) History has shown that a monopolistic religious institutionalism invariably falls into spiritual degeneracy and inevitably ends in untellectual tyranny. The setting up of autocratic government, episcopal authority and professional clergy is sooner or later followed by a train of corruptions and abuses. Jesus denouneed the religious institutions and religious hierarchy of his time, and drew his followers out of th m. Yet hardly had he passed from this earth when they began, in their atavistic reversion to traditional ideas, to recreate new institutions and new hierarchy. If it be asked why the spiritual teacher who knows the harmfulness of these ideas is not heeded by those who believe in him, the answer is first, that belief may be present yet understanding may ge absent and secondly that the innate selfishness of men finds too easy an opportunity for exploitation through such ideas to miss falling into the temptation of propagting them. Were the truth of any religion really clear to people, all the bitter controversies and bloody persecutions of history would not have happened, and all the innumerable commentaries of theology would never have been written to prove what was so plainly evident.

(7) It is a drawback of most ecclesiastical organizations that they operate in the course of time not to promote spiritual growth but to prevent it. Their extreme devotion to the means has caused them to lose sight of the end. It is the duty of religious organizations to promote the higher emotions of their members and to negate the lower ones. But some do the very opposite.

(8) God is mind and they that would worship it in truth m must worhhip it mentally. The ostentatious ceremonies set up by paid professionals enable men and women to obtain pleasing emotional effects but they do not enable them to worship God. A building becomes a sacred temple when it ceases to hear photographic mumblings and when it ceases to witness theatrical mimicries, and when it provides a fitting place where its visitors can engage in undisturbed silent and inward-turned communion with their own deeper Mind.

(9) Because th Jewish priests saw that Jesus' pure teaching would bring about their financial and professional ruin, they destroyed him. What can one think os such priests who prefer their own miserable posts to th God they are presumed to represent?

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10) Amid much materialistic nonsense Lenin wrote an historical truth when he wrote that the fate of great men was to serve as ikons after their death.

(11)When men become enslaved b their religious symbols to the extent that they are willing to murder other men for them, or evn imprison them, when this slavery blinds their better sight and renders them fanatically intoleratn of all other views, Nature deems it time to liberate both--the first from their sin, the others from their suffering. When ecclesiastics become intolerant and forget the first virtue of all religion--which is goodwill towards other men--and when they begin to persecute good men who are unable to agree with them, they not only put others in danger but themselves. Jesus is one authority for this statement, for he warned all mankind that they would reap the circumstances sown by their conduct. Another authority is the ever-open bloodstained book of history. A good deal of true Christianity burnt itself out in the mediaeval fires which its more ardent advocates lit for each other and for those unfortunate infidels who knew nothing more of Christ than his name

(12) The degradation falsification commercialization and exploitation which men, making use of institutional religion, have made of a prophet's mission, speaks clearly of what these men themselves are made. The fact is that they are not fit to be trusted with the power which institutionalism gives them. Religion is safer and healthier and will make more genuine progress, if left free and unorganized, to be the spontaneous expression of inspired individuals. It is a personal and private matter and alwyays degenerates into hyprocrisy when turned into a public matter. The fact is you cannot successfully organise spirituality. It is an independent personal thing, a private discovery and not a mass emotion.

(13)It is not the prophet not the seer, but the men who come later who found churches establish organizations and turn religion into a vested interest. Thus when Buddha was dying his attendant disciple, Ananda was alarmed, according to the ancient records, and said:"The Master will not pass into Nirvana before he has arranged something about the Order?" The Buddha replied: "It would be one who would say, 'I will lead the Order' or 'The Order looks up to me' who would arrange something about it. But I did not think so. Why then should I make any arrangements about the Order?"

(13-a) The man who seeks the true God will not hesitate becoming something of a heretic if heresy is the only way to accomplish this.

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(13-a) The man who seeks the true God will not hesitate becoming something of a heretic if heresy is the only way to accomplish this.

(14) They obey the external demands and attend the external demands and attend the external ceremonies of religon but ha hve no internal conviction ot its truth.

(15) The history of most religious organizations is a histo ry of pure motives mixed with impure ones, of spiritual aspiration mixed with human exploitation, of reverence mixed with selfishness, intuition with superstition and prayerful petition with arrogant exclusiveness.

(16) When we consider how many millions of people down the ages have been tortured or killed for the sake of an illusion like religious dogma, an illusion shared by persecutor and pe secuted alike, we may well begin to wonder whether religion is not too costly a luxury for mankind.

(17) To keep one's religious affiliation through heredity or habit but to live without daily reverence or active faith--this is not true religion; it is pseudo-religion. Yet this is precisely what conventional hypocrisy so lazily accepts.

(18) What is the use of these temples of traditional religion when the gods have deserted them, when the only things in them is a bit of stone or metal, and idol; when truth and compassion, honesty and sincerity, spirituality and service are absent?

(19) Throughout the Orient, at least, if not in other parts of the world, rituals sacrifices and ceremonies have been a large source of income for the priestly order.

(20) Until the heart is deeply touched, religion remains a mere external form with little value to the individual and less to society.

(21) It is amusing irony that the very rites and ceremonies which the Brahmin priests tell the masses will advance their spiritual progress were denounced by Buddha because they hinder spiritual progress!

(22) There is a wide difference between men who come by their religion through inward private conviction and those who come by it through outward social convenience.

(23) They are stuffed with stale notions, being unable to clear their minds of conventional associations.

(24) Their preposterous prestige is derived solely from the past; their present does not justify it, and they have little future!

(25) A religion flourishes best outside its stone temples and inside its followers hearts.

(25-a) The fuller entry and further permeation of religion by science will take a few hundred years more but will inexorably lead to the displacement of old established churches appealing to blind faith by new religions appealing to reasoned intuition. and mysticism

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(25)-(a) (25a) (XIXd) (2)

(The Inspired Prophets did not themselves (XIX)-(D) personally organize religion. What they did was to give inspiration to those individuals who could respond to it. It was their followers, men acting on external methods, men with limited capacity, who organized and eventually exploited institutions. Indeed these followers had no alternative but to use such methods, not possessing themselves the inner depth of the prophets. The truth is that nobody has ever really organized religion, for it is a private and personal affair between each individual and his God. It is men who have organized themselves for purposes derived from their religious feelings - which is not the same as organizing religion itself. All such organizations are man-made throughout, as is also the authority they claim. There is no record in the New Testament speeches of Jesus that he himself appointed apostles. Consequently we must believe that they appointed themselves after he was no longer present among them. The basic claim of certain Churches to be a continuation of this apostolate has no ground to support it in Jesus' own statements. It is because of this claim that the Catholic church does not theoretically recognize the right to freedom of worship on the part of other religious organizations, although in actual practice it gradually found it expedient to grant that right on practical grounds. "My kingdom is not of this world," declared Jesus. We may easily identify to which world these institutions belong which were later organized in his name by noting the official status which they secure in "this world." This explains the historic opposition occurring at times between the true spirit of Jesus and the worldly behaviour of his Church. It is regrettable that most people confuse an institution with the man upon whose name it may be built. There is no indication that Jesus ever wanted an organized church but there is every indication that it was his followers who wanted it and who made it. Unfortunately, the masses do not understand this but are easily deceived into thinking that they are in touch with Jesus through his Church when in reality they are not so at all. To find Jesus they must go deep into their own hearts. There is no other way.

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(26) The organised institutions tend to become more interested in, and more bound by, the unessentials or religion.
(27) They h eard his voice but alas! their hearts did not receive his message. They honoured the man but ignored his message. This was mere lip service
(28) Those who pin their faith to institutional size l strength, miss the true message of prophets and seers.
(29) The more religious insttutionalism may be flourishing, the more religion itself may be stifling.

(30) Jesus and Buddha tried to purify great religions from t he selfishness and sinfulness and commercialism which had destroyed so much of their value to humanity.
(31) The passive acceptance of a religious absolutism is as dangerous as the passive acceptance of a political one
(32) When a religion organizes itself to conquer the world, the world instead conquers the religion. History tells us this time and again.
(33) The passage from religion as a working in men's hearts to religion as an institution in men's societies, is a downward one.
(34) The herd of men and women are so hypnotized by the prestige of an institution that they never stop to question the truth of the institution. This is why Jesus was persecuted and Socrates was poisoned.
(34) History shows that a religion or an ashram which starts with authoritarianism and submission will end with absolutism and ~~tyranny~~. tyranny.
(35) These narrow-minded ecclesiastics look with horror at any and every departure from rigid orthodoxy, and insist on a mechanical legalistic following of the form of every detail.
(36) It is better to go one 's own spiritual way and walk at one's own private pace than tread the path or an organized church in steps set for us by professional priests.
(37) The self-deception into which the masses fall is to start their thought about religion with the presumption that it must necessarily be organized, institutionalized, traditional and professionalized if it is to be genuine religion at all.
(37) The sad fate of most institutions is to make the gathering of possession and the seeking of power more important in their scale of values than the selfless service of their adherents and the truthful education of their members. The awful fact is that they come to spread light but end by spreading darkness.

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(38) The real use of any physical ceremony in religion can be only to help the worshipper who is not able to arrive at the same mood by metaphysical understanding.

(39) When Emerson saw a ritualistic procession during his European visit he wrote in his Journal "There is no true majesty in all this millinery and imbecility." (Gulleto #62)

(40) Whilst religion is intimately associated with ecclesiastical organization, it will be intimately associated with money and power needs also. In such a situation it can no longer remain true to its purer self but must inevitably deteriorate.

(41) When cults and creeds get under wrong leadership they are turned into subtle pretexts to prevent a man from effecting his own salvation while keeping his conscience. They profess sacred aims but give sinister results.

(42) How pitiful is the condition of those who accept the acts and edicts of a church management as being the acts and edicts of God!

(43) When a religion, suffering from decay and inertia, asks us to give reverence to tradition more than we give it to God, it fails in its own mission.

(44) The Churches selfishly preach themselves, or their Prophet 's name, as a means to uphold themselves, rather than the true principles which their Prophet saw and selflessly taught. Thus, their inner failure began long before it was reflected in their outer failure. If millions of people reject them today, there are reasons why they do so.

(45) If there is to be an institution or organization and if it must have a head, experience leads the impartial observers to prefer unhesitatingly the elective principle to that of hereditary succession.

(46) What is your attitude towards the Pope? This is a question I am sometimes asked. My answer is: I have much respect for him as an individual. I believe he is a man who lives in prayerful fellowship with spiritual forces. I might even be willing to accept the claim that, historically and legally, he is the successor of St. Peter, but I have not studied this point. Unfortunately I am unable to respect His Holiness as an institution, for I am unable to accept the claim that he is the Vicar of Christ on earth. Christ's true church is not built with hands and his representative is to be found by each man in his own heart alone.

(47) In the end the powers of karma fall crushingly upon those who, for selfish motives, have suppressed truth and supported falsehood.

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(47) In the end the powers of karma fall crushingly upon those who, for selfish motives, have suppressed truth and supported falsehood.

(48) In their bewilderment at drastic exposures the followers are forced to turn from the ecclesiastical institution to its teachings, from personality worship to principle worship. The following of emotional belief or the faith in theological theory is only a beginning although a good beginning.

(49) All churches, by putting organization on such a pedestal, betray the original teaching of their great Teachers.

(50) When religion identifies itself with an ecclesiastical organization and forgets itself as an individual experience it becomes its own enemy. History proves again and again that institutionalism enters only to corrupt the purity of a religion.

(50) When institutional selfishness becomes too strong, spiritual service becomes too weak.

(51) The atmosphere of pure religion is as different from the atmosphere of sectarian organization as a natural flower is different from an artificial one.

(52) The way in which some people flock to join organized groups is often an indication on their part of some unconscious or unexpressed doubt, for it is an indication of their need to strengthen their faith by getting the support of numbers. But this is only a spurious support because the faith is inside them, whereas the group is outside!

(53) There are several matters which are not dealt with by the personal teaching of Jesus. Is it not proper therefore to regard them within the general spirit of his teaching? And where there is only a single uncertain mention of such a matter, is it not safer again to interpret it within the light of that same internal spirit rather than within the letter of mere external logic? If we do this we will find it impossible to give to the word "church" the meaning which the materialistic mind historically gives to it. The true Christian church was an invisible one.

(54) No church can keep its primitive spirituality unless it keeps its political independence. And this in turn it cannot have if it accepts a preferred position above other churches as a state establishment. It was not the leader of Russian atheism but the leader of the Russian Orthodox Church itself, the late Patriarch Segius, Metropolitan of Moscow, who admitted that the disestablishment of the State Church in his country by the Bolsheviks was really "a return to apostolic times when the Church and its servants did not deem their office a profession intended to earn their living" Such were his own words.

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(55) When religion falls from being a sacred communion twixt man and God into a sordid commerce twixt man and priest, then it is no longer religion.
(56) History shows thatthe danger which faces every organized religious and spiritual hierarchical body of becoming a self-seeking corporation is a serious one.
(57) To give religion a merely institutional significance is to ~~ma~~ take the incidental for the essential. The churches and sects of religion are its least part; the influence on character and intuition its greatest.
(57) The arisal of institutionalism in the past was not always a triumph to be praised but often one to be deplored. For it was frequently purchased at the price of turning a sincere private ethic into a formal public faith, of changing an ardent, dedicated group into professional, paid, church officials. And it often led to merely mechanical prayer, formal gramaphonic repetition of words which lost their meaning. Such a kind of worship is undesirable; it is as valueless as that of the Mongolian Tartars who turn a metal or wooden barrel containing written prayers, in the hope that repetition may reach the ears of the gods where righteousness fails. This inturn generates hypocrisy not only among the unfortunate flock but among the shephers also. How often has organized religion lent its hands to strengthen tyranny, and how often has it given its shoulders to support impostures! (Impostors). How seldon has it raised a voice, amid the incessant din of theological controversy, on ~~bei~~ behalf of the oppressed, or to rescue those whose only crime was a sincere following of conscience! How often has it proclaimed loudly that it walks in the footsteps of Christ or Krishna, when its actions proclaimed still more loudly that it walked in no footsetps but its own!
(58) When he penetrates deeply into the real life of these institutions, he will become disillusioned by the wide gap between what exists on their lips and what exists intheir practice. If he is wise he will take the hint and understand that he has come to a point where he has exhausted the serviceableness of that institution to him. He will put on his hat and depart.
(59) The noble ideals and elevating tenets of religion tend in time to get buried under the self-centered institutions which grow up around it. The finer instincts of religion tend to get throttled by these institutions. The latter become enslaved by past routine and outward ~~appearcnes,~~

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appearances, ~~kin~~ being unable more and more to cope with the complex problems of changing times, and unable to make themselves elastic enough to meet living, individual needs. So much for the officialdom of religion. What of those whom they are supposed to serve? These votaries finally lack emotional ardor and become victims of a dull monotonous round of formal duties and superstitious habits. When this process is complete then a religion which formerly rendered valuable service to mankind, then renders dark disservice. Karma will step in and require payment of its account. From then onward the institutions (and unfortunately, the religion with them) will totter painfully and slowly to a fall and gazing at our own times, only the purblind can assert that the religious, ethical, and intellectual satisfactions offered today are adequate to genuine human need. They are not.

(60) The true church is and ever was invisible, not made with hands; it is found by faith, not by organization. It is mental, not physical.

(61) I am equally unable to accept the Roman Catholic doctrine that true saints have existed only within the Roman church and that all others are impostors, lunatics or self-deceived.

(62) It is interesting to recall here what Emerson thought of the Roman Catholic Church, with the elaborate ceremonies and cymbolical lithurgies enacted at its altars. He regarded it as an institution which belonged to the past and had no future. He believed that humanity would derive less and less hope and comfort from it. He pictured it as a fossil. It is nearly a century since Emerson delivered himself of this prediction. How far has history confirmed or negated it? History's answer is that Emerson was partly right and partly wrong. In the lands where Catholicism was traditionally powerful for centuries, like Mexico and Italy, it has lost much ground but in the other countries where it was not, like England the the United States, it has gained ground.

(63) The need is now for a fiath which will stand up to the hard thinking and herder events of today. (add to #39)

(64) That Being from which all beings come forth and to which they finally return - that I worship!

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(63) The need is now for a faith which will stand up to the hard thinking and harder events of today.

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(1) If we gaze into the sould of modern man as it has been during the present century we shall discern therein a state of long-drawn crisis. For two opposed and conflicting world-views have been taught him during his youth: the one religious and the other scientific and both accusing each other of being untrue. The emotional consequences of this have manifested themselves in instability, immorality, cynicism, hypocrisy and despair. The mental consequences have manifested themselves in frustration, uncertainty and bewilderment. So long as these two forces cannot come to terms wth each other within him, so long will they exhaust and not nourish him. Such a widespread and deep crisis, such a fateful and difficult situation cannot be left unresolved for long. It is driving men to sink in bewilderment and despair, where they fail to comprehend and master it, or to rise in clarity and strength where they do. It is inevitable that man should try to unify his thoughts into a coherent system and his experiences into a cohernt pattern. All traditional concepts of religion will have to be re-shaped to conform to this new knowledge. If, for example, his religion tells him that the world was created five thousand years ago whereas his science tells him that it was created very much more than five million years ago, a nervous tension is set up within himself which harms his mental sight and hurts his physical health. Only when he can find a satisfactory synthesis which consolidates the claims of reason and feeling without sacrificing wither can he find healing of his trouble. And such a synthesis exists only in philosophy.

(2) When a religion bears no green leaves, shows no sweet fruit, decay and death will overtake it.

(3) When the wretched state of contemporary Europe is pointed out to the defenders of organized traditional religion as evidence of its failure, they triumphantly reply that this is evidence not of failure but of need, that Christianity has never been tried. This is an illogical diversion of the . For what of the close alliance between Church and State throughout the early and late Middle Ages? What did Europe try then if it was not organized traditional religion. For no ne says that Christianity has failed. It is Churchianity that has failed/.

(4) In this general crumbling of religion, we ought to re-examine its foundations.

(4-a) It is a singular fact that although Buddha did not want a priesthood and deliberately refrained from founding a church; yet his followers disregarded his wishes and both were established.

(XIX)--(e)

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(4-a) It is a singular fact that although Buddha did not want a priesthood and deliberately refrained from founding a church; yet his followers disregarded his wishes and both were established.

(5) People are being deceived by the renewed vitality of some old religions, by their conversions activities and literature, into believing that they are witnessing a veritable and durable renaissance with a long bright future before it. This is particularly true of Christians,Hindus and Muslims. But what are thy really witnessing? It is nothing more than the dying flicker of sunset, the sudden blaze before darkness falls.

(6) The existing religions have shown how weak they have inwardly become by showing teir inability to prevent the war or offset the rise of Nazi immorality. Evil has advanced its power not only outside the churches, but under their roofs. It has even been upheld by their prestige. Despite all the self-glorifying speeches to the contrary, the fact is plain for everyone who sees the world today as it really is. Organized public worship and orthodox public religion have largely failed in all three of their functions.

(7) If religious belief has declined, the moral standards dependent on and intertwined with that belief have inevitably declined too.

(8) If the metaphysical foundations are unsound, we need not expect the moral superstructure to be safe from criticism

(9) The tragic decline of religious faith and influence, the pitiful tottering of religious creeds and dogmas, have left a frustrated "What the hell!" attitude in its wake, a cynical about-turn to conscience and a dangerous acceptance of communistic materialism. When, in the last century, science created the inability to believe it left us still the wish to believe. Now even that has gone.

(10) The crisis and war have altered the religious problem along with many other problems. New ideas and new forces have now to be reckoned with.

(11) It will not be able to evade the close grinding of time and destiny. It will be found out and found wanting.

(12) War shakes the belief of mankind in a benevolent Deity. They begin to revolt against the doctrine that its hideous suffering is compatible with God's omnipotence and all-mercifulness.

(13) If an ethic, a truth or a teching is so out-dated as to be a fossil to gaze at rather than an inspiration to live by we can afford to let it go.

(14) When a religion has become a tradition, and nothing more, its decay and downfall are assured.

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(14) When a religion has become a tradition, and nothing more, its decay and downfall are assured.

(15) The past record of all religions does not encourage this hope of a self-reformation from within. Nevertheless we should be pleased to be proved wrong. But if we are not, if the ethical state of mankind gets worse with the worsening of its religious state then are we to sit idly by and watch the moral disintegration of the world?

(16) There have been sporadic religious revivals from time to time but careful reckoning will prove that they never compensate for the steady fall in church membership.

(17) So many among the pre-war younger generation rejected---and rightly--what is false in religion. But since war they have been forced to ask themselves whether they need also reject what is true in religion?

(18) The history of protestant Churches in Europe during the period preceding the war was a history of a marked decline in their membership every year, but most important was the larger relative decline in the number of younger members.

(19) In England, the Victorian Age kept its God for Sunday use; the Georgian Age did not even do that, but relagated Him into the lumber-room, while getting its bright new car out of the garage and spinning eve y Sunday out on swift-running wheels.

(20) It is needful to weigh the services of religion against its disservices. Nor will it be useful to overemphasize what it once was historically; whether good or evil. We must c nsider what it is now, in our own time.

(21) Under such conditions, it is obvious that modern man is actually weak from spiritual undernourishment.

(22) The disaster in which European humanity found itself did not indicate the failure of Christianity, as its enemies declare, but the failure of Churchianity. A nation without some genuine spiritual inspiration is a society without a spine. It will collapse when the big test comes.

(22) Despite the crowded wartime churches, not a few clergymen were apprehensive that people would change their attitude towards religion after the War: Why?

(23) The decay of moral influence attributable to religion may be deplored but cannot be ignored.

(24) Churches are anachronisms while the heart of man turns sick at the cold comfort of meaningless monotonous words; while the body looks up at the sky of hope and sees it turn to grey lead and tarnished brass; while the mind is tortured by despairing queries during the night that surrounds it; while faith craves for saner religion, actual and living, and is handed instead, the pious aspirins of a future after-death heaven.

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(25) Religious beliefs, metaphysical conclusions and mystical experiences are good and necessary in themselves but they are more valuable still as vehicles to instigate in those who accept them, the practice of noble virtues.
(26) The general social insecurity of post-war times does not only arise out of their chaos but also out of the reaction against religion which always sets in during such periods. As men abandon the religious view of life they abandon the religious sanctions of morality, too. If they look for nothing else to replace lost moral standards then an increase in wrong-doing must be looked for. Religion could help to stave off something of this danger and hold some of its following if it were to put a more rational face upon itself.
(27) Hospitality to religious doctrines is yielding to hostility to them.
(28) Time is like a river which is forever flowing onwards, which can never turn back and which sweeps religions and races before it. This is why those who look for a triumphant and lasting revival of any particular religion deceive themselves. Revivals have occurred and will occur but history shows how transient they are and philosophy shows why this must be so.
(29) If the inner spirit and moral discipline of true religion have so largely evaporated from the modern world, if the institutions which have claimed to represent it have become stifled by their own worldliness, are we to assume that the masses will be left to suffer so blindly and drift so helplessly?
(30) The absence of such virtues as kindliness, justice and sincerity in human relations is testimony to the absence of true religion.
(31) The moral restraints which religion imposes upon its believers, are a social necessity. Religion cannot be injured without injuring those restraints. But when it is no longer able to impose them, it loses much of its social value.
(32) If the clergy are to free themselves from this corruption of doctrines, this degeneration of mood, this hollowness of rite, the first step is to free themselves of ignorance of the true meanings of religious doctrine, the religions mood and religious rites. Then only religion itself becomes intelligent and its following become sincere. It then worships the One Spirit, not any one person.
(33) The Romans who brutally slaughtered the assembled Druids in Britain were symbolic of the retribution which eventually punishes priestly fanaticism and of the challenge which inevitably comes to priestly superstition.
(34) The loss of influence by the priests has been balanced by the increase of power by the educationists. It is the teacher who should give us what we cannot get from religion. But does he?

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(35) The only way to retain Faith is to regenerate it. Churchianity must become Christianity. Its failure became plain during the war when a situation existed where the Japanese nominal followers of the peace-bringing Buddha spread murder and pillage across Asia and where the German nominal followers of the love-bringing Jesus spread hatred and aggression across Europe, in some cases with the sanction and under the blessing of their local priests and national High Priests and in all cases without a firm protest and resolute opposition by the whole weight of their organizational influence against such betrayal of what both Buddha and Jesus stood for. Here history but repeats itself. It was not the atheists who crucified Jesus but the priests. It was not the atheists who drove Buddhism right out of India but the priests.

(36) This post-war period is the most morally dangerous in all mankind's history. The breakdown of religious sanctions is inevitably more widespread than ever before. For evolution has brought millions of men to the point where irrational dogmas and unscientific beliefs have become hopelessly outmoded. Such anintellectual displacement need not be deplored because sooner or later it had to happen. But unfortunately the loss of these sanctions is accompanied by the breakdown of that which depends on them. And the most important single item amongst the latter is the ethical standard. Men have no cause to practise virtue and fear evil when they come to believe that the one will go unrewarde and the other unpunished. The whole world has witnessed in the barbarous wrongdoing of Hitler and his young fanatic followers, how lost to all decent living, how utterly without a conscience, how unguided by any valid sense of right or wrong, men may become when they give up religious faith but are unable to replace it by right mystical practice or correct metaphysical reasoning. They exist thereafter in a moral 'no-mans-land'. It is this interregnum in moral evolution between the standards set by religions and those set by mysticism or metaphysics, an interregnum where moralit lapses altogether, that must necessarily constitute a period of the gravest ethical crisis and danger to mankind. The depths to which the Nazis sank amply illustrate this truth.

(37) When through a lapse of time, a teaching or an instruction has become so crystallized, so letter-bound and spirit-bereft, so out of tune with contemporary thought and need, then it obstructs the very progress of mankind for which it was originally proclaimed or established. Bad Karma will then accumulate, weaken its influence and finally destroy it altogether.

(38) Religion must become more reflective and more inspired if it would save both itself and its followers.

(XIX) The teachings are baseically true, but certain reservations, which are not unimportant, must be made all the same.

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(4) When religion has ceased to have any hold upon men's conduct on the one hand, and ceased to inspire the convicti on that a supreme power exists, on the other, then religion has itself ceased to fulfil the very purposes for which it was instituted. There is confusion in the post-war feeling about the conventional religion of the past as there is blindness about the coming religion of the future. Too many people are utterly unthinking. They accept a religion or a doctrine without ever asking how it came into existence, how it came into supremacy and so on.IfThey made such enquiry they might then discover that their own religion is a manufactured one, shaped by different hands centuries, and far from the pure original teaching of its prophet. Their doctrines derive from personal satisfactions, not from facts.

(5) There are two chief justifications for the existence of a religion (a) its influence upn the character and actions of people for the better (b) its dim intimation of world meaning. But when a religion fails to prevent wickedness or to convince men that their existence has a higher purpose, it deserves to decline--and does.

(6) The sincere acceptance of any religious or mystical belief is really one response to the human need of security. Such belief offers inner security, however vaguely, as a bank balance offers outer security, for it puts the believer into favorable relation with the all-pervading mind and force behind the Universe's life and consequently behind his personal life too.

(7) Religions's value arises from its function of morally regulating the common people, teaching them elementary spiritual truths and repeatedly reminding them of the higher purpose of their life on earth.

(8) Why do these people run after new sects, strange cults and heretic movements? Why are they not content to remain in orthodox religion? It can only be that the latter has been given up and there is a vaccum in their hearts and minds demanding to be filled.

(9) The first purpose of religion is an individual one. It is to inculcate belief in a higher power and an immaterial reality--God. The second purpose is a social one. It is to teach a code of morals to govern human relations.

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(11) The original social purpose of religion was to discipline the masses into the keeping of their proper duties and to protect them against the dangers of their own lower desire-minded nature. But owing to historic degeneration the first has often been turned into an alliance with political and economic exploitation whilst the second has not seldom been turned into an alliance with hypocritical convention and social oppression.

(12) Organized religions have been useful to help the masses keep within moral bounds. But for the individual man who is growing to think for himself, their usfulness lessens as he grows. Spinoza found his way to the loftiest thics only after casting his inherited religion wholly aside.

(13) Religion is that which asks us to believe in a supernatural being and toperform certain practices based on that belief.

(14) In some rose-stained glass windowed church one may sense the strong atmosphere of true devotion so acutely that one instinctively falls on bended knee in humble prayer and in remembrance that self is nought; God is all.

(15) We must try to fish up the true facts about religion from the mud int which they have been sunk by stupid and superstitious generations.

(16) The first social utility of religion is to curb the passions and instincts, the hatreds and greeds of the multitude.

(17) Philosophy is a pallid ghost for the many; they want warm-blooded appeals to emotion, i. e. religion.

(18) It is not necessarily the soundest expression of spiritual truth which receives the most public honour.

(19) When religious devotion never rises above the physical details of the form of its object, it becomes materialistic. When it is centred in the human details, alone, it becomes hysterical.

(20) From the philosophical standpoint the entire chapter of Genesis in the "Old Testament" is both an allegorical legend and a divine revelation at remote remove.

(21) Religion should provide a passage along the journey to reality and not a prison for the aspiring soul.

(22) We may see in religion the rudimentary beginnings of philosophical thought.

(23) The Upanisadic story of Nachiketas and the God of Death, as of many others, is mythological. The name alone suggests this for Na = not, Chiketas = knower.

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(39) War reveals agnostic rationalism to be but a reed that breaks in one's hand. This is why the aftermath of war brings scepticism although the presence of war brings faith to the frightened. Such is the startling contrast which the trial of scepticism and its disappointing consequences must inevitably bring about.

(40) Religion in its purity deserves reverence; in its decay, scepticism. When a noble tradition tails off into a mere travesty of itself, the end is near, and none ought then to complain when somebody attempts to hasten it. When honest men feel they no longer receive any spiritual help from a church they stay away. And what help can come from those who are full of the letter but empty of the spirit? Hence it was possible long ago to predict with perfect certitude that unless institutionalized religion found a new inspiration, it would find itself more and more unwanted. Recent events have been shattering the sacerdotal shrines. The wreckage of a once great faith is beginning to lie strewn all around us. The ship which once sailed the Western seas in such imperious state, is smashing upon the rocks of man's greed and God's will. With the disappearance of Christianity are we not likely to see Europe turning into a wild beast arena, as we have seen happen among the Nazis, when every man may feel that he may do as he wishes or strike down all in his path in order to get what he wants, unrestrained by any code or by any power except that of the law of the country? When religion goes out of the life of a people and nothing fit to replace it goes into it, a dangerous situation is created, a situation which we cannot afford. But the truth is that the old vessel goes only that a new and better one may be built. Just as Karga gives death to man only that he may gain a new impetus towards life so it deals out death to organized creeds that no longer liberate but only cripple man's growing spirit, only to prepare a way for new ones.

(41) The abatement of faith in a particular sacerdotal organization is not alarming in itself but the abatement of faith in the Supreme Power which works for righteousness is indeed alarming. How many people have forsaken institutionalized religion not because they have lost faith in the existence of the supreme power but because they have lost faith in the representative character of the institution itself, not because they do not feel the need of religion but because they feel the need of a purer and better religion? If they have not found any other creed to replace the one they have outgrown, they may still turn for inward solace directly to the Supreme Power itself.

(39) War reveals agnostic rationalism to be but a reed that breaks in one's hand. This is why the aftermath of war brings scepticism although the presence of war brings faith to the frightened. Such is the startling contrast which the trial of scepticism and its disappointing consequences must inevitably bring about.

(40) Religion in its purity deserves reverence; in its decay, scepticism. When a noble tradition tails off into a mere travesty of itself, the end is near, and none ~~x~~ ought then to complain when somebody attempts to hasten it. When honest men feel they no longer receive any spiritual help from a church they stay away. And what help can come from those who are full of the letter but empty of the spirit? Hence it was possible long ago to predict with perfect certitude that unless institutionalized religion found a new inspiration, it would find itself more and more ~~unwanted~~ unwanted. Recent events have been shattering the sacerdotal shrines. The wreckage of a once great faith is beginning to lie strewn all around us. The ship which once sailed the Western seas in such imperious state, is smashing upon the rocks of man's greed and God's will. With the disappearance of Christianity are we not likely to see Europe turning into a wild beast arena, as we have ~~xx~~ seen happen among the Mais, when every man may feel that he may do as he wishes or strike down all in his path in order to get what he wants, unrestrained by any code or by any power except that of the law of the country? When religion goes out of the life of a people and nothing fit to replace it goes into it, a dangerous situation is created, a situation which we cannot afford. But the truth is that the old vessel goes only that a new and better one may be built. Just as Karma gives death to man only that he may gain a new impetus towards life so it deals out death to organised creeds that no longer liberate but only cripple man's growing spirit, only to prepare a way for new ones.

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~~specimen~~

(1) True religion is often fostered in a man by the use of a symbol. If a visible representation of the invisible God helps a man's worship, he is entitled to use it. If he has need of a symbol of the Infinite Spirit, be it man angel or Incarnation, to help him to feel that It is something more than an abstract concept on, that It may become existent and real, then its use is of assistance. If the symbol evoked a higher mood for the worshipper, it is an effective and worthy and honourable device which is unaffected by its failure to do this for others. It is one use of the Symbol to lead him from the familiar outer plane of awareness to the unfamiliar inner one, to throw a bridge over which his mind can cross into perceptions beyond its everyday zone. He has passed from the tyrannous rule of exterior attractions to the gentle sway of interior ones. Until the time comes when the external symbol is no longer needed, he would be as foolish to cast it aside prematurely as another would be to refuse it altogether. But if he begins to believe tht this image is thereby permeated with divine power in its own righ , he begins to go astray. ~~The worship of any~~ The worship of any false deity is the degradation of reason. Hindu pilgrims make their threefold ceremonial perambulation around smug idols an expect marvel and miracle in return. Reason denounces these futile propitiations of an unheeding deity.

(2) Many in the pre-war period had so altered their outlooks as to be somewhat sceptical of the validity of religion. But scepticism is a negative atttitude which hides a real hunger, the hu ger for some new truth to replace the old belief which has been found lacking. It is for us to show such minds that a rational mysticism, pruned of superstition, has much to offer them. It is also for us to show the few amongthem who can ascend so far that the hidden philosophy will satisfactorily fill their hunger and provide an alternative to replace what they have renounced.

(3) The popular c nception of God is not a static one. It must grow and exp and. And it will do so partly as people ~~have been~~ forced to think out the religious implications are of the war and partly as they begin to hear more frequently of the mystical conception of God.

(XIX) By hiding behind the phrase: "It is God's will!" they surround the event with needless mystery and block any effort to bring its significance into the light

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(4) Buried underneath the contemporary form of every religion there exists the original and authentic gospel, that which was transmitted by its Seer to his living followers, but which is too subtle or too spiritual for his present day ones. The truths of religion and the intuitions of mysticism have nothing at all to fear from reason, but the superstitions of religion and th simulations of mysticism may well shrink from the cold contact.

(5) Religion signifies an intellectual descent when compared with philosophy only when it is separated from Philosophy, which earnestly sets itself the task of evoking the presence of a new Faith in the hearts of men. Prayer, worship, communion, reverence and faith in God are indispensable parts to the philosophic life. Philosophy is, for those who are willing to live it as well as to study it, a religion. They acquire the religious spirit from it even if they never possessed it before. They increase their religious fervour if they did possess it before. They finish up with a sense of their helplessness their smallness and their dependence. They finish up with prayer. Thus religious worship, so often denounced as the first superstition of primitive man, becomes the final wisdom of matured man

(6) All mankind will attain ultimate salvation in the end but whereas most will arrive involuntarily by suffering only a few ill arrive voluntarily by questing. Hence the first way, is called in the Orient "the Path of theAnt" because it flies quickly. The fact that God dwells in all mankind is, however much the masses are unaware of it, a guarantee of their eventual self-discovery as Spirit.

(7)Religionas we usually know it, touches only the periphery of the spiritual life. It is truth brought to bed with mental incapacity. It is a presentation to the gross senses of man of what is by its very nature entirely supersensual. Its exposition isnot only elemenary and narrow but necessarily incomplete.

(8) Those who have reached its higher levels and stand at the portals of philosophy, can get a point of view which will harmonise all old and new religions which now compete or even conflict with each other.

(9) Thus a single philosophical truth is mixed with a foundation of many religious illusions; thus a light moral restraint is mingled with many senseless conventions.

(10) The gulf between ritualistic religion and mystical religion is the gulf between a metaphor and a fact.

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(11) Religion may be the expression of a primitibe faith or of a really profound experience, but it is not for us to offer a lengthy critique of conventional religious ideas. Recent historic events have done that better and more dramatic ally than ever we could dd. Suffice it to say that the belief that God is utterly separate from and outside man, and that He has revealed Himself only once to mankind on a certain occasion in the dimpast is is untrue.

(12)Just as the confusion of planes of ethical reference between the monastic and householders duties has introduced error into the whole subject of yoga, so the confusion of planes of intellectual understanding between the religious and the philosophic concepts has introduced error into the whole subject of truth. Philosophy has no quarrel with religion so long as it does not go beyond its legitimate frontiers.

(13) It is as erroneous to take the popular form of a religion as being all there is to it as to takethe symbolic statements of that form in a literal sense. Deeper than th this form is a mystcal layer and deeper still a philosophic lore.

(14) From the standpoint of social need, we must be the advocate and friend of religion, when it leads to its proper duty of keeping men within ethical bounds: But from the same standpoint, we should be the opponent of religion when it becomes a faccical hypnotical hollow show, or when it slays and tortures men for holding other beliefs; But mounting to a higher level and adopting the standpoint of what is the ultimate truth, we can be the impartial observer of religion for then we shall see it is but an elementary stage of man's journey on the upward mountain road leading to this high goal. Whoever seek the last word bout life must not tarry at the starting point.

(15) To insist on prim tive forms of religion being offered to, andhonoured by, those who have reached the threshold of mental maturity, is like insisting on grown up men playing toys or grown women with dolls.

(16) The limited god of little men which has been fashioned out of their own five sense-perceptions and their own human characteristics, is not the God of philosophy.

(17) FAQUEER SHA VASALI OF KHURASHAN: "We that are awakened turn neither to worldly things nor to religion."

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(17) FAQUEER SHA VASALI OF KHURASHAN: "We that are awakened turn neither to worldly things nor to religion."

(18) Philosophy is forced to support existing religious bodies not because it conceives them to be the best, but because it can find no better ones. It is grieved by their faults and imperfections, their past history and present selfishness, but it believes that a world without them would be a worse one.

(19) If some men find help in the regular formal observance of established religions, philosophy does not object. But if they assert that these observances should be honoured and followed by all other men, as being indispensable to their spiritual welfare, then philosophy is forced to object. We must allow tolerance in spiritual and social matters to all except those whose doctrines would subvert tolerance itself or whose action would destroy it. If we regard it as wrong to impose our religious views on others, we also regard it as wrong to allow others to impose them on us.

(20) If the masses could not enter straightway into philosophy, this was no reason why they should remain entirely in darkness. They could begin to approach it by entering religion! The religionist's adorative feeling is good even though it is usually blind.

(21) In the end man will find that no church can give him what he can give himself or do for him what he must do for himself. And that is, to go back to the source of his being and seek communion there within his own mind and his own heart where God is hidden.

(22) Because philosophy includes and extends relgion, it necessarily supports it. But it does not support the erroneous dogmas and misguided practices which are cloaked under religion's mantle, nor the human exploitations which are found in its history.

(23) The God whom they worship may be a fiction of their own brain but It is not a baseless fiction. The essence of the concept is true enough, only its form is false.

(24) It would be sheer folly for even an organised form of mysticism to compete with organised religion. The votaries of mysticism are and will remain a minor group. But in so far as their challenge acts as a successful irritant, they may help orthodox religion to improve itself.

(25) A teaching is effective to the extent that there are responsive students of it. Philosophy can be effective only to the extent that there is a public mentally and morally ready for it.

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June II

(25) To persist over too long a time in treating the masses as spiritual infants is to stop their spiritual growth, to prevent them from turning to their own inner resources, is to prevent them from ever attaining maturity.
(26) Christ's mission was addressed to the common man with limited intellectual attainments. I have said so in my book "Search in Secret Egypt". That is why he did not publicly teach the metaphysical truths.
(27) Even the cleggyman who is trying to reach simple country folk, would do well occasionally to drop a hint for the benefit of the few who are ready to receive iniation into mystical practices.
(28) We all worship God as best we can. But the ignorant perceive and honour only the veils of liturgy, dogma and ceremony which enwrap Him whereas the wise thrust the veils aside and worship Him as He is.
(29) The simple feeling of religious reverence which we have on entering a church building, even though we may not believe in the doctrines of the sect to which it pertains, if stretched to a farther extent becomes the deep feeling of mystical communion which we have on entering the advanced degree of meditation.
(30) The truth they see is seen dimly, mixed up with doctrinal irrelevance and covered by selfishly-interpolated priestly superstition. Nevertheless they do see it.
(31) Religious institutions have always been unfriendly to philosophers. This is because they have feared philosophy.
(32) The mystical phase is to be acquired without dropping the religious phase, although he may wish to modify it.
(33) What church authority has the insight and courage to point out that the rituals, legends and injunctions of religion are only preliminary steps for freshmen in the college of life, whereas philosophy is the higher stage where the real truth was unveiled for undergraduates?
(34) Instead of clinging slavishly to phrases and formal prayers which have become so out of tune with the needs of our own time as to be almost meaningless, twentieth century churches, sunagogues and temples would be more helpful to others and to themselves if they wrapped the inherited mantle of their prestige around mystical ideas.
(35) Conventional forms of religion, in their earlier years, always met the needs of the people for a ~~simple and~~ simple and not too demanding faith. A form which carried them out of their depth would render more disservice than service.

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(36) To move from the public worship of popular religion to the private worship of contemplative mysticism is to move up the ladder of life to a higher stage.
(37) We do not mean that the concept of God is an untenable one: we do not assert that it should be totally dropped. We mean only that in the light of our latest knowledge, as gleaned from such sciences as physics, astronomy, anthropology, archaeology, comparative religion and psychology, the hour has arrived to restate this concept in a modern way. The concept itself remains but the semantic content which is put into it must be rectified and purified. The fictions about God which were fashionable in older times have been largely exploded but the fact of God's existence remains what it always must be — the greatest and grandest in the universe.
(38) The danger and downfall of every religion begin when its symbols are taken as substitutes for its realities, and when attendance at its public services replaces efforts at individual development.
(39) Codified religion is not the final truth. It is but the vestibule of Mysticism, which is the vestibule of philosophy, which is the vestibule of Truth. He who tarries in any vestibule is a sluggard, unfit for entrance into the innermost chamber where Truth's ~~tx~~ treasure lies.
(40) That the cross was a mystical symbol used in the ancient Mysteries was known to Plato. In the "Republic" he wrote: "The just man, having suffered all manner of evils, will be crucified."
(41) Religion is philosophy seen through two veils.
(42) When a man of superior intellectual attainments, moral stature or intuitional feeling, ends a period of doubt or search, of darkness or agnosticism, by attaching himself to a sectarian religion and especially, to a sectarian religion which attempts to impress the senses by sacerdotal pomp and ritual, as well as the mind by claims and dogmas, it is a confession of the man's mental failure, an indication of his intellectual retrogression and an advertisement of his moral cowardice. Such a man should have gone onwards into either the mysticism of truth or the metaphysics of truth. There must have been some weakness either in his character or in his intellect which caused him to fall back so far.
(43) ~~If~~ It would be a mistake to believe that because his search will lead him beyond religion that therefore religion is to be thrown aside....it would be more than a mistake; it would ~~imprikkis~~ imperil his whole quest.

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(45) Jesus did and does his work through the hearts of men, not through their sacerdotal institutions. For men are diverted from looking inside themselves for the kingdom of heaven into looking outside at the institutions themselves.

(46) Unless he possess enough ~~intuitiv~~ intuitional and metaphysical capacity, there is no way in which the believer may make contact with the Real except indirectly through the use of a Symbol. This can mediate between the limited degree his capacity has reached and the ineffable degree that can alone make the contact. The mediation is indirect however because it makes use of the senses, the imagination, the capacity to believe or even of the ego itself. Consequently the result is incomplete. There is no way of completing it without passing first, into mystical religion and later, into philosophical religion.

(47) In Times past the mystic had to hide his thoughts like a leper among men. This was because institutionalized religion forgot its proper place as a preparatory school and pretended to be a finishing school also, forgot its sacred duty of serving the human entity, not enslaving it. Ignorance is not a crime. But when it would impose its own darkness upon those who seek enlightenment x then it becomes perilously like a crime. Those who live in a creedal cage are always anxious to invite others to share their prison. The only useful thing to do with this feudal relic of the claim that one creed possesses ~~the~~ all the truth, is to bury it decently in a winding sheet woven of rational skepticism, and then to ~~g~~ forget

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it as fast as we can. One can hardly go into a rapture over rationalism, but from the modern standpoint it is not altogether desirable that, when man has evolved his intellect to such an extent as to perceive at last the superstitious nature of much that was served out to him in the name of his traditional religion, he should retreat from reason into a fresh creedal cage.

(48) "My doctrine make no ~~distinc~~ distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all." announced Gotama Buddha.

(49) Whereas philosophy can be brought only to the few qualified to receive it, religion can be brought to a whole people, nay to the whole of mankind.

(50) If we look at man's inner life from the point of view of the whole cycle of re-incarnation, popular religion will be seen to be a preparation for philosophy. The idea of a personal God is admitted and belief in it is encouraged, because it is the first step towards the idea of and belief in, ~~i~~ an impersonal God. Belief that the good or ill fortunes of life are sent to us by some outside being at his whim is useful as leading the way eventually to the understanding that they come to us under the operation of eternal ~~univeral~~ universal law. This is one of the reasons ~~why~~ philosophy does not criticise or oppose popular religion on its own ground and why it leaves it completely alone and never interferes with it.

(51) These ideas cannot be brought within conventional ways of thinking, so it is inevitable that they should be rejected and cast out by conventional religion.

(52) From this high altitude, the outer garments of religions are seen to be but fables written in garish rites and resounding phrases, for the easier comprehension of immature minds.

(53) Whenever the masses begin to question, they ask: "What are we to believe?" whereas whenever the intelligent few begin to question they ask, "What can we know?"

(54) The race has not evolved out of true religious ideas because it has not even practiced them yet.

(55) We can truly worship God without ever entering a religious building, opening a religious book or professing a religious membership.

(56) The old theology invested God with the quality of man. It belittled the Infinite power and imputed ~~pix~~ petty motives to the motiveless. Such a theology really worshipped its own thought of God, not God in reality, its own cruel and pitiful concept of the ~~Inconvei~~ Inconceivable. Can we wonder that it provoked ~~ath~~ atheism and led to agnosticism when the human race began to

it as fast as we can. One can hardly go into a rapture over rationalism, but from the modern standpoint it is not altogether desirable that, when man has evolved his intellect to such an extent as to perceive at last the superstitious nature of much that was served out to him in the name of his traditional religion, he should retreat from reason into a fresh creedal cage.

(48) "My doctrine make no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all." announced Gotama Buddha.

(49) Whereas philosophy can be brought only to the few qualified to receive it, religion can be brought to a whole people, nay to the whole of mankind.

(50) If we look at man's inner life from the point of view of the whole cycle of re-incarnation, popular religion will be seen to be a preparation for philosophy. The idea of a personal God is admitted and belief in it is encouraged, because it is the first step towards the idea of and belief in, an impersonal God. Belief that the good or ill fortunes of life are sent to us by some outside being at his whim is useful as leading the way eventually to the understanding that they come to us under the operation of eternal universal law. This is one of the reasons why philosophy does not criticise or oppose popular religion on its own ground and why it leaves it completely alone and never interferes with it.

(51) These ideas cannot be brought within conventional ways of thinking, so it is inevitable that they should be rejected and cast out by conventional religion.

(52) From this high altitude, the outer garments of religions are seen to be but fables written in garish rites and resounding phrases, for the easier comprehension of immature minds.

(53) Whenever the masses begin to question, they ask: "What are we to believe?" whereas whenever the intelligent few begin to question they ask, "What can we know?"

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outgrow its intellectual childhood? However fitted to that early stage of our growth, such an idea is unfitted to this mid-twentieth century of our history. We must and can face the truth that God is not a glorified man showing wilfull characteristics but a Principle of Being, of life and of consciousness which ever was and therefore ever shall be. There is only one Principle like that, unique, alone, the origin of all things. The imagination cannot picture it, but the intuition can receive some hint of its solitary grandeur. Such a hint it may receive through its worship of its own source, the Overself which links man with this ineffable power, the Divine Spirit within him which is his innermost Self. The personal concept of Deity was intended to satisfy the race's childhood, not to enlighten the race's adulthood. The time has come to do away with such false concept and to accept the purity of this philosophic truth.

(57) When the questions concern the spiritual meaning of life, the spiritual techniques of communion or the spiritual nature of man, and when they are strongly and earnestly felt, it is the pressure of the answer itself working upon the mind from within that is forcing the questions into the focus of attention. It may take years before the man can unite the two, however.

(58) Nowhere in the parables, nowhere in the spoken words of Jesus is there any teaching showing that he wanted an ecclesiastical hierarchy established or that he instituted a system of sacraments.

(59) Society is so mesmerized by pomp and appearances that if truth uses an unknown individual for its channel, he will not be received. He must first belong to a recognized group an authorised institution or a traditional church so that he can speak in its name, not his own.

(60) He is safe in selecting those tenets, those mystical revelations, those moral disciplines and personal regimens, which form a common basis to all religious cults and systems; they are at least the best beginning.

(61) It is so reasonable a teaching and so elevating an ethic that it is worth the attention of those who can bear with sectarian stuffiness and fanatical unbalance only because they have been able to find nothing better.

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II cont

(1) The enlightened philosopher has no conflict with religion so long as it retains its ethical force. When a religion is crumbling, when men reject its moral restraining power, when they refuse to accept its historical incidents and irrational dogmas as being vital to living, when in consequence they are becoming brutalized and uncontrolled, as our own epoch has painfully seen, then this religion is losing its raison d'et re and the people among whom it held sway are in need of help. The mass of the common people now in the West mentally dwell outside any church, and are consequently outside its disciplinary moral influence. They cannt be left to perish unguided when religion becomes just a means of duping simple minds in the interests of ruling or wealthy classes, and is no longer an ethical force. This puts te whole of society in danger, and such a religion will inevitably fall, bringing down society with itself in the crash as it did in France and later in Russia. When the old faith fails then th the new is needed. Thinking men refuse to bind their reason to the incredible articless of a dogmatic creed. They refuse to swear belief in queer concepts which they find impossible to reconcile with the rest of human life and certainly with modern knowledge. The philosopher finds that religion looms against a much larger background; it is the mere shadow cast by philosophy, but for the masses th shadow suffices.

(2)Primitive peoples feel and act in response to the feelings aroused in them. Civilized peoples behave in the same way but with this addition, that feeling now combines with immature reasoning and to that extent is controlled by by it. This explains why it was easy for the leaders of early races to get them to submit to religion. For religion is an appeal to feeling excited through the imagination.

(3) We may approve of the general trend of these religious teachings without approving of all their parts. On the otherhand, we may condemn the superstitions in these tenets and the evil in their institutional history without oondemning the religion itself.

(4)When we speak here of the dangers of atheism and the darkness of materialist, we do not refer to thoe brave intelligent men who have protested against superstitious religions and pious exploitation. That which they opposed was not genuine religion at all, but he satanic pretence of it. It is an historic and unfortunate fact that such pretence is too often sudcessful.

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(5) The broad masses of the people must live by accepted faith and not by reasoned enquiry; they have neither the leisure, mentality nor inclination for the latter. Conseqqently they have to live by rel gion which is ultimatly and immediately based on faith. Religion is and must remain the motivating force behind thei moral outlook on life. From this standpoint we have always to ask ourselves whether a religionless world would not place mankind in great jeopardy. If the defects and degeneration of old religions have caused millions to desert them still there are vastly more millions who cling to the old dogmas simply because they have nothing else to grasp. It would gherefore be an unwise, even wicked, act to abolish all religion and it would be an act which must end in failure. Those who would exterminate religious though and practice must pause to consider th ethical breakdown which might follow. That can they offer to replace that which is taken away? They are faced with the choice of quarreling with this view or compromising with it. But this does not mean that twentieth centrury intelligance is to be insulted b offering it obsolete dogmas and ridiculous asseritions; that because the multitude must have a religion therefore any worn-out creed and senseless rite will suit them. They will not. The religion that is needed by our age is a rational one.

(6) Too often a man thinks that his problem is solely personal, whereas it is most probably common to all mankind. Most men and women have or will have to face it at some time; for the basic problems of the human situation are really few and part of the work of a religious prophet is to give guidance in a general way as to how rightly to deal with these problems. Those atheistic communists who reject pure religion along with their rejecton of sectarian religion, reject also a hand stretched out to help them. In their madness they ignore every prophet's warning against violence ahd hatred against unscrupulousness and greed, and set out consciously to create sorrow for themselves.

(7)The spread of stheistic movements i something to be sadly deplored. But if they are the inevitable reaction against sham religion we are forced to accept them as an historical necessity. This necessity is, however, quite temporay and if atheism is put forward orpermitted to remain as ultimate truth, then it becomes as morally disastrous to humanity as the falsity against which it is unconsciously opposed by the dialectic movementof racial destiny.

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(8) Salvation is for all, the atheist and the devotee, the wicked and good, the ignorant and learned, the indifferent and earnest. It is only the time of its realisation that is far off or near at hand but realisatio n itself is certain. "Let no one of Thy boundless Grace despair"--thus Abu Said, an 11th century Persian mystic of high degree, holds out the prayerful hope to all men of their impending or eventual l beration. The New Testament Parallels the Bhagavad Gita' promise of ultimate salvation for all, sinners and good alike. It says: "God willeth that all men should be saved and come to the knowledge of the truth"":--I Tim. 2.4.

(9) We can get a just view of religion only by placing its defects in parallel wth its merits. To get at the truth about religion, and by 'Religion' is meant here not any particular one but the entire cluster of authentic sacred revelations throughout the world, it is quite insufficient to consider it only in decay and corruption. We must also consider its early purity and original concepts. It is quite unfair to examine only the superstitions that degrade it. We must also examine the truths that inspire it. A balanced view wold recognise that underneath all its evils which atheists point out, religion holds much thatis good and beneficent.

(10) The impulse which originated each existing religion has largely worked tself out, leaving stark error and pseudo-religion as its current offering. Even the error has come in the end to assume the form of an authentic tradition!

(11) These curious superstitions and grotesque customs make us smile, but there is a sound side to them. It was to this side that religion imparted its sanction, ~~xxxxxx~~ not to the other.

(12) The exalted and pure concepts of great prophets have disappeared in a mass of fetishism, magic, imposture, priest-craft, mystery-mongering and devil-dancing.

(13) When the acceptance of religious faith stirs up animosity, creates hatred and fosters persecution, it is then no better but even worse than its rejection.

(14) We a y give up hollow religious rites, if they hve become meaningless and repugnant to us, and yet we need not give up religion itself. The two are distinct.

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(16) It is no longer possible for informed and instructed men to continue as votaries of the old religions or even many of the new cults.
(17) The nineteenth century busily established the religion that there is no God, and produced ardent apostles for this new creed.
(18) In Germany and Austria there were in 1933 over a million members of Freethought organizations; in Czechoslovakia in 1938 there were a million persons who declared themselves to belong to no religious body.
(19) We may accept the fact that great contributions to human welfare have been made by traditional religion whilst denying its claim to represent the highest truth.
(20) The outdated scepticism of earlier science and the moral ineffectualness of the later Church, have helped those communists who brand religion as an instrument of intellectual domination and indirectly of economic exploitation.
(21) They are fools who do not know that though they burn ten thousand heretics this day, God will implant the same idea, if it be a true one, in ten thousand minds tomorrow.
(22) All religion rests ultimately in some kind of revelation, that is, onthe appeal to faith. The first impulsive reply of modern man must be to doubt.
(23) The strength of religion does not come from the strength of popular ignorance or popular superstition. It comes from the innate need of every human creature to worship its source. The religious instinct cannot be killed.
(24) A monopolist religion striving for complete control of a nation's inner life, will necessarily ban or seek to destroy every other religion or each new separatist movement as it arises.
(25) Jesus did not come among men to urge them to right social wrongs. He knew well enough that this result would be accomplished quite incidentally and inevitably if men righted their wrong thinking and practiced his moral teachings.
(26) After many years of propaganda work inEurope, Miss Lounsberry, Secretary of the "Friends of Buddhism Society" of Paris, had ruefully to confess (in the "Maha Bodhi Journal" in the middle of World War II) "How can we help now, how can we bring the truth forcibly to bear on men's minds? Surely not by just saying there is no God and no Soul? For God in the West means many things, among others an inherent justice, which is to us Buddhists -- Karma." This confession based on experience justifies our own attitude that religion is needed in the sense that belief in a higher Being is needed.
(27) When Lenin said that "all religious ideas are an unspeakable abomination," he merely revealed that in this matter he simply did not know what he was talking about.

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(28) They do not understand such defiances simply because they do not possess width of mind. They have neither the imagination to see the new nor the brains to think themselves out of the old.

(29) In the old days metaphysics fell asleep through too much reclining in the arms of my lady Church; if it woke up with the ~~renasse~~ renascence that is because this theological flirtation was stopped.

(30) Scepticism is the inevitable swing from superstition. The moral code that comes with the superstition goes with it, too. This the worst danger of false religion.

(31) When religious faith is inculcated as an attitude towards the unknown and unseen, it is rightly inculcated. But when it is advanced as the right attitude towards the irrational and impossible, it is wrongly advanced.

(32) Those psycho-analysts who would stamp all religious instinct as a sexual derivation and those materialists who would stamp all religious belief as a social exploitation, exhibit neither a profound psychology in the one case nor an accurate realism in the other. What they assert is only sometimes and somewhere true, not always and everywhere true.

(33) What is it that leads humans to seek satisfaction in religion or in mysticism? The materialists may tellus that biological or personal frustration drives many spinster women to do so, that the natural need of consolation ~~dra~~ that decaying intellect drives many aging men to do so, drives many widows and widowers to do s. Marxians call the idea of God "the opium of the masses." That there is some basis of truth in all these criticism must be admitted but that there is an immeasurably broader basis of truth in the time-old declaration that man is really related to God and must fulfil the responsibilities of such a relation must be more emphatically affirmed.

(34) But after we have made our worst criticism of religion we have still to recognize the fact that a world left without any religion at all is a world left in grave peril. For the vacuum left by the disappearance of an outworn religion must needs be filled with something else. If it should be atheistic immorality, then the belief that evil-doing, selfish aggression and injury to others are justifiable and unpunished will be rampant.

(35) The heavenly pantheon has been peopled with a galaxy of gods, most of whom have since toppled down.

(36) It will not avail us to practice self-deception. Let us think for a moment of how many millions of men and women implored God to bring this bitter war to an end during its first year but found God deaf, how many millions repeated this request during its second year with the same sad result. Those ~~who~~ who would force this narrow and petty picture of God upon others, deny and blaspheme the true

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God in the very act. Whoever reflects upon this unsatisfactory conception of a deity subject to racial bias, arbitrary favoritism and other limitations of human personality, must repudiate it. And if it is not repudiated by millions it is only because they never pause to reflect long enough nor deeply enough on such a matter.

(37) To the ignorant sceptic, the venerable institution of religion rests on the twin pillars of superstition and prejudice, but to the philosopher these are but the incrustations of time on the real pillars, which are understanding and reverence.

(38) Criticism is the inevitable karma of superstitious credulity as hatred is the inevitable karma of unjust persecution. We heard much of the persecutions of the Russian Orthodox Church by the Bolsheviks after their revolution but little of the persecutions by the same Church before the revolution. Those who understand how karmic retribution works unerringly will find the following little paragraph, taken from a leading St. Petersburg newspaper The Novoye Vremya during the year 1892, very significant. Dealing with accounts given by Prince Mestcherski, of certain suffering endured by the Christian sect called "Old Believers" at the hands of the Orthodox State Church, in Siberia, the paper writes: "The treatment of the Buddhists is still harsher. Says the Prince. "They are literally forced by the police, at theinstance of the local clergy, to embrace Christianity. All kinds of means are resorted to; they are captured in the woods, hunted like beasts and beaten, force even being employed with pregnant women."

(XIX)One of the Commandments warns men not to take the name of God in vain. The simple and obvious and usually accepted meaning of this is not to utter the word "God" without seriousness and reverence. But the truer meaning is not to talk of religion --and especially of attending places of religious worship--while avoiding the effort ~~[illegible]~~ INVOLVED IN ~~of~~ seeking a (TRULY) religious experience.

, There are a number of alleged portraits of Jesus, some passed down traditionally and others made in our own time by psychic means They are not in agreement with each other. But this contradiction is resolved when we understand that they are the fruit of the artist's own idea. They are imaginative conceptions

)If he strives to make the PUBLIC movement his own in the sense that a man strives to make his own career, he is working for the ego rather than mankind, he is serving professional ambition rather than spiritual aspiration. —XIX—

Signature

Address (Street)

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(1) God has made man in His own image, says the Bible. Man has made God in his own image, says the cri tical scien of comparative religion. Understanding this, we can understand why the African savage imagines God in the form of a magnified tribal chief of terrifying aspect. It is not eas however to proceed on a higher plane and understand that it is for much the same reason that highly evolved civilized men have made God a great Artist or a great Logician or a great Architect or a great Mathematician. Yet it really is so. Such concepts represent the Supreme seen under the limitations of the beholder's personality. Therefore they are only partial and inadequate. The Infinite Power not only includes all these aspects but necessarily transcends them. So far as the human intellect can form a complete and correct idea of God it can form it only by bringing the whole personality to the effort and not merely a fragment of it.

(2) Religion teaches mythology as historical fact. The Hindu holy book "Wishnu Purana", tells of a king who massacred the male children in his country in a vain search for the divine Krishna, whose fortunes it was predicted, would menace his own. The Jewish scriptural tale of the infant Moses and the Egyptian scriptural tale of the infant Osiris escaping from exactly the same danger, are significant. We have here versions, differnt in time and altered by time, of one and the same event, whose origianl is lost in the pre-history of Ce tral Asia. Or, alternatively we have an equally ancient myth whose inner meaning needs to be fathomed.

(3) A religion which would gather into itself the common truths of all existing religions, would b e an artificial one. It might satisfy the academic intellects. It could nc not satisfy the intuitive hearts. Religion is real only when it is the spontaneous flowering of one man's communion with the Divine. All attempts to invent a synthetic universal religion based on doctrines common to the exising principal ones, are merely academic and bound to end i in sterile futility,if not failure. For every religior worth the name must issue forth from one man, one inspired prophet, who gives it life, spirit, reality.

(4) There are more ways than one to the Ultimate and this has always been recognized by the sages priv ately, even though they may not have stated so publicly.

(XIX) Once he enters such a cage he stops growing and is no longer open to new ideas. His mind becomes stiff with dogmas, more and more indistinguishable from the minds of his fellow-captives as time goes on.

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CH 1807 Blonay (Vaud)

Switzerland

(5) Religion as profound conviction and religion as a social inheritance are vitally different. Philosophy examines religion as profound conviction because it is not the monopoly of any particular race or land but is the possession of all. There is no single religion with which philosophy identifies itself,. It cannot accept what is not proved true; it may not regard a belief as false but it cannot use it as true. It does not deal in a priori reasoning; it assumes nothing and is thoroughly agnostic at the start. Faith and philosophy are like the lion and the lamb--they cannot easily bed together! Consequently, philosophy's approach to religious questions is comparative in method and eclectic in spirit.

(6)In those first few centrueies when Christianity was a pure and vital religion, the name 'Christian' meant one who believed in the existence of this higher power and surrendered his heart to its loving presence. The name 'Muslim' (our western 'Muhammedan') had mcuh the same meaning in the early days of Islam's history. It signified one who had submitted hiw lower self to the Kivine, resigned his personal will to the higher will of God. Such submission was not regarded as being only moral; it was also psychological. That is, it was to rule consciousness as well as conduct. Hence it was a difficult achievement following a long endeavour rather than a mere verbal assent made in a single moment.

(7) If anyone religion is to be taught t chil dren and youth at State expense, than all representative religions should be taught likewise. Let it ba a part of such education to know not only the life and teachings of Jesus, abu also the lives and teachings of Buddha and Baha'ulla, Krishna and Muhammad. Only so w ll religion in its purity rather than in its corruption be instilled. Only so will the young be liberated from the quarrels and prejudices created and kept alive by the selfish monoplies and vestd interests which exploit religion for their own benefit.

(8) Each group gives a different name to the Parent of the universe; calls it Brahma or Jehovah, Allah or Tao, but all groups really direct their worship to one and the same God.

(9) We do not say that one faith is as good as another. We acknowledge that divisions in doctrine are significant of grades in development

(10) It is common for the believers in a particular religion to exalt its founder to a unique position among the worlds prophets.

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11) It is true that the Buddhist way is one of self-discipline and the Christian way one of discipleship, but this is so in appearance only and not in te highest schools of both ways, which are naturally esoteric, the latter approah each other much more closely. The Mahayana School for instance has many parallels with the Christian and has as much right to be regarded as authoritatively Buddhist as has the Southern School of Buddhism

(12) When comparing the relative appeals of Christian and Buddhistic thought remember that the weight of tradition, the power of vested interests and the difficulty of embracing ancient forms of approach would prevent any widespread flow of the Buddhistic system in the West. The present need seems to be moe for a new form that would synthesise the two systems and also add something to satidfy the special requirements of modern humanity. But the truth of the need of three progressive presentations to suit the three types--religious mystical and philosophical--has not been antiquated but only modified by present conditions.

(13) But there are no labels in the kingdom of heaven, no organisations and no ashrams either. He who affixes a label to his name, be it that of Christian or Hindu, Advaitin or mystic, affixes a limitation also, and thus bars the gateway leading to the attainment of Truth. The study of philosophy mercilessly demolishes every possible division which the history of man has established.

(14) ~~In many countries men do not have true religion~~ Jesus and Gautama did not speak to mankind from different levels of being. They spoke from different levels of intellect. Their realization of the truth was one and the same. For there is only one truth. But they could only communicate it t others according to the intellectual equipment, degree and background of its receivers.

(15) The protagonist of a world-federation of faiths or of a reunion of all Christian sects or of a fereration of all rival theosophical societies do not grasp the fact that a marriage of two or more half corpses cannot produce a living body.

(16) The harmony between religions is a fact, but unfortunately it is not a fact ea sily seen nor frequently supported by religious organizations to whose interest it is to oppose it.

(17)Human development is so diverse that no single religion is fit to become or is likely to become, the sole universally accepted one.

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fables at second hand ratherthan look at facts and do
a little thinking over them.

(19) It is natural that men of different intellectual capacity or moral character or spiritual experience should think differently. It is foolish to expect that a single creed should satisfy all mankind.

(20) There is plenty of room on this planet for many diverse expressions of religious faith.

(21) The man who goes into a church because he believes that all the other churches are wrong, is going to a kinder-garten school. When experience has schooled him through many births, he will learn the first lesson--that God is no respecter of churches but comes to the threshold of all and nowadays too often to none.

(22) What strikes us most poingnantly is the absence of sympathy, of love in the widest Christian sense, for all those outside each little sect. For the Incompatible difference between the lofty kindness enjoined by Jesus and the petty meanness practiced by the sectarians in his name, is heart-saddening.

(24) Most blind followers of a sect do not attempt to understand the metaphysical and practical problems involved but simply take sides against the one who is being personally vilified.

(25) The wise man has no religious sectarianism for the same reason that he has no baby-clothes! He has outgrown both.

(26) That all human beings will soon profess one and the same religious faith, is unlikely. Their infinite diversity of character and their gradation of mentality, would bar such an event.

(27) So long as ecclesiastical leaders falsely teach their flocks that their own particular religion is the only one acceptable in God's eyes and that all other religions are bereft of His grace and light, so long will religion continue to give birth to ~~strike~~ instead strife of peace, prejudice instead of tolerance, hatred instead of love.

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one man might not benefit another. There is no universal religion which could profitably be adopted by everyone. The belief that a single religious form will suit all the different peoples throughout the world is naive and just the kind of mechanical doctrine likely to spring up in the minds of materialistic believers. Each type will have to find the form suited to its own special temperament and special mentality. Each will and ought to continue following the different spiritual path dictated by its particular evolutionary grade. All this ~~a~~ said, there exist certain fundamental principles which are common to all the varying forms of religion. There still remain a certain minimum foundation upon which all these different forms rest because they have to fit both human needs and divine revelations.

(29) Anthropology is another of the subjects which can yield some of its substance to the student of philosophy. So far as it traces the evolution of the God-idea and of morals from primitive to civilized, it may usefully be studied.

(30) Materials for a comparative study of religions and religious mysticism exist as abundantly in our century as they existed sparsely before it.

(31) Several years ago my much esteemed friend, Sir Francis Younghusband, asked me to join the Council of the World Congress of Faiths. I reluctantly refused to do so, because although I sympathized greatly with his noble motives in forming the Congress I could not help regarding such well-intentioned efforts as being unlikely to lead to any practical result. Tolerance between the members of different faiths is something greatly needed in the world today as much as it ever has been. However, I believe it is a purely personal matter which can only come with the development of individual character and not by any organized efforts as such. I am disinclined to give active support to the World Congress of Faiths and the Fellowship of Faiths partly because it will never be more than a drop in the ocean, so far as effectiveness is concerned, and partly because the old religions have had their chance and decayed. A mere mixture of such decaying religions will not renew their vitality or render them more serviceable to mankind. It is wiser for me to devote energies to a new faith, which will have the vigour of youthfulness and do something, than to support an Irish stew of stale faiths.

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II cont

(1) When ture religion descends upon the earth and makes its way among men, two things will happen. It willdissolve the false beliefs of the populace that they already possess it and it will receive the opposition of religious institutions wth pretensions to represent it. It was St. Paul who started Christianity on the road which turned it into Churchianity. But he derived his Christian knowledge at second hand. He knew less about the work which Jesus sought to do on this earth than about the work which he himself sought to do. He is the true founder of the Christian church, its first great propagator, but he is not the truest interpreter of Jesus' message. It is the Church's personal self-interest , however unconsciously present, which has made the apostle Paul the most praised Christian teacher and the most frequently mentioned one in all the sermons and writing of the clergy. Never having met Jesus, he should not be blamed for never having fully understood Jesus' teaching. The grave consequences of this misunderstanding appeared later in the form of obstacles which interposed themselves between Jesus and his true work, and which succeeded in diverting and distorting it. They were organization, dogma, hierarchy and literalness. Where Jesus tried to create Christian individuals, St. Paul tried to create Christian groups. This opened the door to hypocrisy, externalism, materialism, ritualism, priestcraft, persecution and deterioration. The realizable kingdom of heaven within man had to give way to an unrealizable kingdom of God on earth. The way back to true religion must therefore lie through making a fresh start with new ideas and a fresh approach through individual self-development

(2) Or Jesus today would not ask you to rely only on belief for we can now comprehend things which were beyond the comprehension of his day. People of his time did not have the comprehension that this electric age has given us. It is through scientific comprehension of nature that the doors will open to the Light and give us greater consciousness of the One Being within us.

(3)Faith in any religious creed and the following of any religious system should not be imposed by the State nor financed by it nor identified with it, but should be left entirely to the individual conscience and support. Even authorities, as history proves, are capable of making mistakes.

(4) Only when these truths fall upon his mind with the freshness of the morning dew, are they likely to stir him sufficiently. Theold, over-familiar faiths are too much taken for granted.

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(Humanity has to find a religious form to suit the coming era. It has to find something between the extreme of mere anarchy and the extreme of steel-trap institutionalism. In the first case, it becomes the victim of any and every phantasy which human imagination may throw up, which human ambition may put forth or which human ignorance may blunder into. In the second case, it becomes the victim of a letter that kills the spirit or of a collective enslavement by outworn dogmas and selfish organizations and by mechanical worship. Humanity has to find a form which respects the individual's right to choose freely what will most help him and which to that extent leaves religion a personal matter. Yet it cannot afford to disdain the proferred hand of traditional experience, authoritative knowledge and group association. The needed revelation must be relevant to external conditions and adequate to internal outlook. Those who are no longer attracted by church religion, who believe its claims are exaggerated and its dogmas untenable, can go forward towards higher religious truth only by going forward into a more mystical and more scientific cult. Instead of wasting time trying to resurrect the dead forms of an old faith, many people were moved up by the war closer to this point ofview.
(6) Jesus, the first and best Christian, set an example for all later professed Christians to follow. He did not preach in return for payment. He did not turn religion into a profession. He even told those whom he sent forth as apostles to carry no purse. If therefore we wish to understand one reason why the Church does not represent him, here it is. The apostle Paul made tents so that he could pay his own way whilst spreading the Christian message. Modern spiritual teachers could not do better than follow this excellent example. Their instruction should be given free. Hence they should either earn their own living or have their own financial resources. Thus, the new clergy will not labour for hire but for love. They will draw no salary for their teaching and preaching, but will draw it from their worldly work. Having learnt how to earn their own living first, they will be beholden to no one, dependent on no organisation, but will have the freedom to speak as the Spirit of Truth Bids them speak. The old idea was to preach and serve at the cost of the clery's hearers. The new idea will be impell the minister to preach and serve at his own cost. When religion is pure however, there will be no professional clergy. Its ministers will then have to earn their livelihood from a different source. Thus they may remain undefiled in motive and inspiration.

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(7) The time is approaching when ortbodox religions must yield to the demand of the modern mind for doctrines that are intellectually satisfying and inspiration which is actually livable. The age of dogmatic assertion has come to an end for intelligent people and the age of scientific demonstration has come upon them. Faith can no longer convince the modern mind but reason may and must. Modern conditions are so different that the appeal of mere dogma and myth is dwindling rapidly, though mythical explanation of the universe were necessary in pre-scientific times because the human mentality could nto then grasp a better one. There are signs that this hour is almost upon us, for religious doctrines have already begun to dress themselves in the clothes of modernist philosophy and to walk in the shoes of progressed science. Nothing but good can come from the collaboration of science, philosophy and religion, provided these terms are not limited down to narrow meanings.

(8) Orthodox religious leaders rightly condemn the unsatisfactory nature of an education whih leaves out the making of moral character but the remedy which they offer is only a little better than the disease. For they would deform the growing rationality of the young and clip their intellectual wings by reverting to a narrow type of education based on outworn religious dogmas and unacceptable scriptural statements. The ~~xxxxx~~ coming age will demand reason alonside with its righteousness, a sharper intelligence rather than a drugged one and a religious truth rather than religious distortion and debasement.

(9) If you realise the extraordianry length of time of the real history of man, and not merely the history which is taught in schools, there you will realize also that many religions have come and completely disappeared. Why should we think that these religions which we now know must continue to exist permanently? They are only tools which are used by God so long as they are effective but thrown aside when they are worn out.

(10) People grow too f miliar with old religious appeals until a day comes when those appeals lose their attractive power and with it their usefulness.

(11) If they are busy living today, they must find their own century in their faith and its own answers to their problems or it will hardly serve them.

(7) The time is approaching when orthodox religions must yield to the demand of the modern mind for doctrines that are intellectually satisfying and inspiration which is actually livable. The age of dogmatic assertion has come to an end for intelligent people and the age of scientific demonstration has come upon them. Faith can no longer convince the modern mind but reason may and must. Modern conditions are so different that the appeal of mere dogma and myth is dwindling rapidly, though mythical explanation of the universe were necessary in pre-scientific times because the human mentality could nto then grasp a better one. There are signs that this hour is almost upon us, for religious doctrines have already begun to dress themselves in the clothes of modernist philosophy and to walk in the shoes of progressed science. Nothing but good can come from the collaboration of science, philosophy and religion, provided these terms are not limited down to narrow meanings.

(8) Orthodox religious leaders rightly condemn the unsatisfactory nature of an education min leaves out the making of moral character but the remedy which they offer is only a little better than the disease. For they would deform the growing rationality of the young and clip their intellectual wings by reverting to a narrow type of education based on outworn religious dogmas and unacceptable scriptural statements. The xxxxxx coming age will demand reason alonside with its rightousness, a sharper intelligence rather than a dragged one and a religious truth rather than religious distortion and debasement.

(9) If you realize the extraordinary length of time of the real history of man, and not merely the history which is taught in schools, there you will realize also that many religions have come and completely disappeared. Why should we think that these religions which we now know must continue to exist permanently? They are only tools which are used by God so long as they are effective but thrown aside when they are worn out.

(10) People grow too f milter with old religious appeals until a day comes when those appeals lose their attractive power and with it their usefulness.

(11) If they are busy living today, they must find their own century in their faith and its own answers to their problems or it will hardly serve them.

(1) Even the worship of an imagined God is not all waste of energy. The good in it develops the worshipper himself even when no useful result is directly developed in his life outside.

(2) The heavy conservatism which follows an orthodox religious path merely because it is orthodox, the blind opposition to unfamiliar tenets, the unyielding cautiousness which shies away from all spiritual adventure because it might be unsafe or scorns it because it is unpopular -- these traits are deplorable concessions to human weakness rather than admirable expressions of human faithfulness.

(3) Many are deceived by the prestige or pomp of an institution into acceptance of its dogmas, its claims or its hierarchy.

(4) If he is to be at all understood, he must use the names and dogmas of the established religion, the ascendant faith, in his own declarations.

(5) It does not seek the convinced sectarians but tries to get the ear of the intelligent laymen who are dissatisfied with orthodox doctrine.

(6) He seems to feel committed, by the mere fact of belonging to this one particular religion, to condemnation of all other religions.

(7) Several antique religions make the Virgin Mother a chief feature. Why stretch the credible so far to accept literally what is, after all, only a symbolism? The pure in heart -- that is, the ego-free -- shall see God -- that is, shall give birth to the awareness of a new life within them.

(8) A Christianity once exited which has long been condemned and forgotten but which is as hearer the true teaching of Jesus as it is nearer him intime. We refer to the school of the Gnostics. ~~and the Interpretations of Marcion.~~ Their defeat and disappearance does not lessen their truth. The Gnostic Christians of the third century accepted the pre-existence and earthly rebirths of man. With this doctrine there came naturally the law of recompense, which warns men to heed more carefully what they think and do for the results will return equally and justly in time.

(9) Not only are there intellectual differences between people; there are also emotional differences. Most are natural, some are [and even aesthetic] developed. The preferences for bare cold services in one group are caused by personality traits as much as the preferences for ritualistic incense-filled services in another group. Why not accept the existence as we accept other divergences, other variations in nature or life? Why use them as reasons for contention and competition instead of friendship and cooperation?

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(I) We must face facts as they are, not as they are imagined to be, and the fact remains that the only kind of religion with which millions of its myriad adherents are acquainted is the kind which takes puerile rituals for communions with the Absolute and degenerate priests for true vessels of It.

(2) God is gradually becoming but a word and religion an anachronism. The lessons to be learnt from Christian history are to-day universally pertinent and more or less applicable elsewhere. Hinduism, Buddhism, Judaism and even Islam, the youngest and therefore least decadent of faiths, have suffered in waning power over the people and in degenerated doctrine, although in different measures. But in writing primarily intended for Western readers, the reference is better kept to a Western faith alone.

(3) The close relation between new faiths and old ones can still be readily traced in Asia, where the vestiges of the latter continue to flourish among aboriginal tribes by the side of the former. It can be traced, too, in African Egypt and Ethiopia, in lands even more accessible to the Western student of theological archaeology, by anyone who cares to venture into the Coptic churches and to examine the Coptic tradition. He will find it in many of the externals and theoretic dogmas of the simple primitive cult of Coptic Christianity, a cult whose propitiations of burning incense, unimpressive mass, cymballed music and priestly blessings, are replete with characteristics that were familiar enough to the Pharaohs. Christianity, which arose in a region midway between the Orient and the Occident, significantly moved Westward first and then spread across Egypt, where it silenced the superannuated sanctuaries more quickly than in any other land. In fact although the worship of Jesus was so quickly triumphant in this colony of Rome, it did not officially supplant the worship of Isis or Jupiter until the reign of Constantine two and a half centuries later.

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(5) He will not disturb the faith of those who are satisfied with their own religion or of those who feel sure they have the truth. His ministrations are only to those who humbly call themselves seekers, who do not arrogantly feel they have arrived at the goal of truth, who are bewildered or who approach him earnestly. XIX

(6) The doctrine of an apostolic transmission of divine authoritative power through human ministry and episcopates is one instance of such false but widely accepted belief. Man will never be saved by any official church

(7) Men and women were being enlightened before Gautama arose and after Jesus went. And they are being enlightened to-day as they will still be in ages yet unborn. Inspired teachers may come and go but the Soul in every man is eternal.

(8) The British soldier and sailor all unwittingly prepared the way for the British dissemination of Bibles throughout the world, The British Empire has been one of the carriers of the Christian scriptures.

(9) When the Romans ruled there were few means of communication, and even these were slow and difficult. Nor were there newspapers and printed books. The message of Jesus spread along Roman highways but even so took a few hundred years to find its hearers.

(10) It is one thing to accept a religion through traditional authority and another to accept it through a search for truth.

(II) God is invoked on every side but there is no sign that he has ever been involved in our affairs say the sceptics. If he reigns, he does not rule !

(12) The timid, the rigid and the selfish who identify truth with tradition.

(13) The gyrations of these religionists are amusing to behold.

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(14) The epochs of superstition have given way to the epoch of science.

(15) If it is the business of religion to guide faith and not to supply knowledge, to promote moral feeling and not to stimulate rational intelligence, it would be well if those who are officially in charge of religious institutions were occasionally to remind themselves and their flocks not to become so immersed in its forms and customs as to forget the ultimate aim of the institution. Ceremonies which become more and more mechanical as they become more and more familiar, also arouse less and less inner response, stimulate less and less true reverence, are apt to turn religious services into empty shows. To take a human ecclesiasticism for a divine religion or a showy ritualism for divine worship, is a sign of intellectual childhood. It is perfectly proper in its own time. But systems and customs must grow up, like the child itself. Formalized religion is too often dead religion. "In the opinion that my body is completely extinct they pay worship in many ways to the relics, but me they see not....Repeatedly am I born in the world of the living", observes Buddha in "Saddharma Pundarika". There is no nutriment here for matured human minds or true human lives. This is why we do not support any external organisation nor encourage the following of any personal teacher. This is why we practise, and counsel others to practise, a balanced individualism.

(16) Remembering that by "religion" is meant here, not any particular one but the entire cluster of authentic sacred revelations throughout the world. No particular world religion is referred to in our criticism. What is to be said is true of them all, although more true of some and less of others.

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(9) It was a Justice of the United States Supreme Court, Mr. O.W. Holmes, who wrote in a private letter with reference to the orthodox religious doctrines which had been inculcated in him in his mid-nineteenth century childhood,--"But how can one pretend to believe what seems to him childish and devoid alike of historical and rational foundations?" The intellectual eminence which had brought this man to such a high position, brought him also to such a questioning.

(10) They get too attached to the symbol, too forgetful of what it represents.

(11) There is no liturgy and no ritual, no hierarchy and no institution in philosophic worship nor are they needed.

(12) The same religious symbol which, at an early stage, helps a man to advance spiritually may, at a later stage and after their inner meaning has been well grasped, become a hindrance to further advance.

(13)The quest has much to offer the man who is dissatisfied with, and critical of, conventional spiritual pabulum.

(14) The study of comparative religion, mysticism and metaphysics if made through geographical travel as well as printed books, spirit as well as letter--brings death to prejudice.

(15)If you wish to know one sign of the difference between a true religion and a half-true or untrue one, remember that the latter seek power over men whereas the former never does.

(16) Let them recognize and admit that there are other approaches to the spiritual goal than their own.

(17) However deplorable and regrettable the history of religious institutions may have been at times, the good they have done should be balanced against it.

(18) Those who go to church for reasons of social conformity or self-interest, not for reasons of inner need, are on a lower level of evolution than those who refuse to go to church at all because their intellect cannot bring itself to believe in what is taught there.

(19) This teaching will only be of interest to those who have long felt an aspiration towards higher-than-ordinary experiences.

(20) The message which a prophet gives to his own generation will usually hold elements of value to those of all other generations.

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(35) The child like the primitive or the illiterate adult makes no demand for a rational religion.

(35a) They are not asked to give up their faith in God but to broaden their idea of God.

(35b) The crucifixion in December is followed by the ecstasy at Easter.

(35c) The simply -constructed, unforgettably inspired sentences of Jesus may be picked out in the four Gospels from those which have been interpolated by later men; Why this interpolation, it may be asked? Because they wrote down the words, as we have them today, after original bearers were themselves dead. Because with the passage of years and the passing down from mouth to mouth, rememberance may be faulty. Because human mentality may misinterpret the facts. Because human desire may exaggerate them. Because the fatal influence of an ambitious Emperor, forced organization and institutionalism on believers to serve his own ends and secured the necessary interpolations on the theory that the end -- monopoly and stability of power through the union of religion and State -- justified the means.

(35d) The sacramental approach used for this purpose by one kind of religion is widely different from the intellectual. Yet both start their effectiveness, and consequently have as their unconscious or conscious aim, the arousing of certain emotions -- reverence and worship.

(36) These words have been used so long, and repeated so often, that the real fact of their being merely metaphoric -al is forgotten. They are mistaken for actualities.

(37) Religions will be limited in doctrine so long as men remain limited in outlook to be exaggeratedly sentimental, fanatically superstitious and narrowly sectarian. But when at last they will submit themselves to the background of philosophy they will become tolerant, broad and sincere.

(38) All scriptures are valuable as inspirers of faith and uplifters of minds but none is essential as the absolute arbiter of creed.

(39) Those who have the heroism to turn away from outworn creedal dogmas are the real followers of their Redeemer or prophet, the real believers in God.

(40) Adherence to philosophy is the most fundamental act of a man's life. He cannot be emotionally rushed into it, as he can into adherence to a religious cult. It is the result of growth.

(41) The man who has tasted this inner freedom will never again find his own fulfilment in the narrow limited fences of any religious denomination, sect or organisation, although he may remain within it to help it or others.

(42)

This clinging adhesion to the institutions and organisations of religions and cults whether established or unorthodox, this lack of exploratory spirit to search out little known but superior teaching must be recognised by the educator in philosophy. He must accept fruitfully that what he has to communicate will be welcomed only by a small minority.

(43) He respects all existing faiths, but only to the extent that their truth, their character and their inspiration make them worthy of respect. He joins none because he finds each is a fragment often ~~mutilated~~ MUTILATED none the perfect whole.

(44) Outwardly organised religion was and is intended to help the majority of the common people but there were and are among them much more today of course, individuals who had ~~outgrown~~ outgrown its ministrations and needed something more than its familiar forms and rituals.

(45) The current of religious conversation, exciting though it be at the time, is likely to exhaust itself as emotion subsides. The inward growth which comes with philosophy is slower moving and deeper rooted but more lasting. The change it makes cannot be undone, the peace it leaves can not be taken away.

(46) As the inward sense of being dedicated followers of a Way, a Truth and a Life fades away with the efflux of time, so religious vision narrows, moral aspiration slackens, declarations of rigid dogma are insisted on, the ardance by a group of outward customs and rules is enforced, individuality is crushed as heresy, the zeal for self-improvement is replaced by the zeal for meddling with the affairs of others, petty differences are exaggerated and pure creative spirituality is killed. Every established religion seems historically to pass down through such a degenerative process to a dry sterile condition. It seems not possible to keep the movement on the high level at which the prophet started it.

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It is inevitable that where people tend to exaggerate the external, sacramental form, so disproportionately, they will tend to overlook the power within the form.

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(48) It is one thing to grope through life blindly and another to fulfill the law of our being consciously.

(49) So long as people fail to take a large enough view of their life--and most are disinclined to do so--what is the use of expecting a wider interest in philosophic teaching?

(49) Those who wish to understand their Christianity better should make this experiment. Let them procure Doctor Moffatt's translation of the Bible into modern English. It lacks the beauty of the King James version, and can never take its place, but it amply compensates for hat lack by the clearer expression and the fresher insights it gives. The two versions are needed together, side by side.

(50) The ecclesiastical structure and sacerdotal services of a church are useful to those who believe in them. Those who lack this faith should be tolerant, and not seek to destroy things which still help others. They have their place. The error starts when they are given the only place, or when the emphasis is so heavy upon the outer(se) forms that the greater need of correcting and shaping the character is missed.

(51) Jesus was not an ordained minister, yet his preachments have outlived many centuries. He was only a layman, yet he brought more reverential feeling for the higher power to more people than thousands of clergymen combined.

(52) What the Methodist finds at his church through group singing is not quite the same as what the Quaker finds at his meeting-house through group silence. The one method is purely emotional the other is passively intuitional. Both Methodist and Quaker are uplifted but there is a difference in the quality of the result.

(53) So long as the age of science had not yet been born, so long did those who formulated scriptural accounts of world creation and world destiny have to write in part-fact and part-fable, in truth mingled with symbol or allegory.

(54) One of the Indian seers actually prayed to God asking to be forgiven for having gone to the temple so often, visits which by their very nature seemed to reject the truth that God is everywhere.

(55) Society itself being organized, the religions which it embraces cannot themselves escape being organized too.

(56) Careful, honest and unbiased scholarship has discredited some religious beliefs but supported others.

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(56) Careful, honest and unbiased scholarship has discredited some religious beliefs but supported others.

(57) What the Western nations need to comprehend is that a large proportion of those who have been drawn into socially destructive atheistic movements fail to find satisfaction in orthodox and established religions and that this has happened because their capacity for faith has been reduced by their developement of evolution, although limited, one -sided and unbalanced, hasbeen working on them. Abusing and denouncing these rebels will not meet this situation. The correct way is to restate spiritual truths and laws in a scientific manner and t show that they can be saved from avoidable suffering and disaster only by learning these truths and obeying these laws.

(58) That one man could pay by his own suffering for the wrong doing of all men is not only illogical and unfair but also impossible. It would be a claim that guilt is transferable. Such a transfer is morally wrong and karmically impossible. This is the answer to those in the West who put forward the tenet of the vicarious suffering of Jesus as the price of God's forgiveness of man as well to those in India who assert that substitutionary suffering of the Maharishee and Ramakrishna is the esult of lifting the burden of karma off their disciples' shoulders.

(59) A rite, a ceremony or an image is of worth to anyone only so far as it brings him, however slightly, closer to a sense of holiness, a feeling of reverence and a recognition of mystery.

(60) When religionists realize that Jesus' simple and eloquent sayings are more important to them than Jesus' unhistorical and less significant doings, and when they begin to look into the inward mystical experience which found expression in those sayings, they and their cause will gain much, while the dissensions and schisms, the rivalry and dispute between their churches will grow less.

(61) Religion includes all religions. It is a feeling rather than a form of ecclesiasticism.

(62) Those who follow rigidly the orthodox paths in religion often find themselves unable to understand others who are unable to find in orthodoxy the satisfaction of their spiritual needs.

(63) If people follow a religion different from this count -ry's established one, - also his own - he should neither feel superior to, nor sneer at, their beliefs.

(64) The sceptic, who has no use for religious institution -s and no belief in religious experience, is far removed from the philosopher, who criticises these hings but does not reject them.

(57) What the Western nations need to comprehend is that a large proportion of those who have been drawn into socially destructive atheistic movements fail to find satisfaction in orthodox and established religions and that this has happened because their capacity for faith has been reduced by their development of evolution, although limited, one-sided and unbalanced, has been working on them. Abusing and denouncing these rebels will not meet this situation. The correct way is to restate spiritual truths and laws in a scientific manner and to show that they can be saved from avoidable suffering and disaster only by learning these truths and obeying these laws.

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(65) To know why he is here and what he has to do is the destiny of every man. Religion should keep pace with his mental growth and feed him this knowledge as his capacity for blind faith decreases. Where it does not do so, he either remains religious in name only and not in realtiy or turns away altogether from it to destructive atheistic and totalitarian movements.

(66) Much as we may deplore the weaknesses and failures of religion, we have to admit that without it men abolish all ethical standards and begin to act like wild beasts.

(67) The philosopher joins with the atheist in resisting superstition. But they part again when this resistance is directed against atheism itself - the greatest superstition of all.

(68) In the business world particularly there are quite a number of men who have no interest in formal religion but who nevertheless have much religious feeling.

(69) We must recognize the valuable services of organized religion and not concentrate the mind only on sins, as its enemies do.

(70) Many ideas are undergoing revision in our time, includ -ing several religiousideas.

(71) We are moving towards a more reasonable presentation of religion and mysticism, not towards the extinction of both. Yet at times the latter possibility has seemed very real. There has been a passage in several lands from decaying religion to dynamic atheism. It is a change that is inevitable. Out of its present evil there will eventually come forth future good. If the guardians of religion had the foresight and courage to handle this transition by self-reform and self-purification they might avoid its horrors and evils. ~~Also~~ Alas! history does not support such a likelihood.

(72) The fact that Jesus was born in the Near East and not the Far East gave the religion that bears his name a geographical advantage and a historical familiarity which help to explain why Buddhism and Hinduism spread in all other directions except Westward. And the fact the European-American mind is much more outward bent and much more attached to the personality than the tropical-Asiatic mind, explain why Christianity had much more affinity with and appeal to the first mind.

(73) So long as men differ so much in personality and temperament, in mentality and character, so long will their religions have to differ also.

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(73) So long as men differ so much in personality and temperament, in mentality and character, so long will their religions have to differ also.

(101) Consider how vain, how puffed-up these mortals be when they declare that nothing less than the One Infinite Power --the Absolute Itself -- deliberately incarnated as man to help them. Surely if it had such intent it would act more in accord with its own laws of progressive development and send here another mortal but a more advanced one. Such a man could be found on a more advanced planet. And this is what happened. Jesus came here from a higher planet. There was no need for God to intervene directly.

(102) It is a sign of the primitive mentality to believe in the personal actuality of a purely mythical and symbolic figure. Yet such faith is not to be despised and rejected as valueless, since it is a fact that the imagination can take hold of such a personal and pictorial representation much more easily than it can of an impersonal and abstract concept.

(103) What faith a man chooses for himself, if he goes so far as to reject his ancestral faith, is partly a matter of temperament, partly of past experience and present opportunity, partly of moral character and intellectual development.

(104) The notion that some sect, some people or some race has been chosen to fulfil a special mission upon earth is a notion which is to be found in every nation that a philosopher can visit and in every epoch of history that he can study. It is a foolish notion and a recurring fallacy. It is such teaching which has kept false ideas and foolish emotions stubbornly alive. But it will persist and go on persisting because it appeals to peoples' vanity, not because it is based on any facts. Josephus lenghtily argued that Plato derived his wisdom from Hebrew lore. Nowadays the Hindu Swamis tell us that Plato borrowed it from Indian lore. 'Tis all opinion, mere opinion--the truth is that the light of wisdom can shine everywhere, on any race and at any time. No single nation or land possesses primal inspiration.

(105) This universal message is destined to flow all over the world. Its bearers will be none other than the writings of ancient and modern seers. It will bring people the opportunity to grow, to go forward. Those who will be mentally flexible enough to understand and emotionally couragous enough to accept the truth will break away from the effete tradition which holds them. The others will stubbornly prefer to remain as they are. It is not easy to desert one belief for another.

(106) Jesus emanated love, Jeusu brought truth and Jesus incarnated forgiveness.

(107) The minister will be able to deliver the true Christ-Message to the degree that he prepares himself Personnaly to do so.

(23) (~~5~~) To accept an institution's usefulness to society generally without accepting the institution personally is his attitude.

(24) (~~6~~) It is a common delusion among orthodox and unorthodox alike, among both religious and mystical, to believe that they have a monopoly on truth.

(25) (~~7~~) Christianity in its beginnings was a mystical religion. Its only hope of recovery from the ailments which afflict it now is to return to the road it has deserted.

(26) (~~8~~) There is something more to be said for established churches than that they keep the veneered savagery of mankind in some kind of check

(27) (~~9~~) Oscar Wilde - in a conversation. "People fashion their God after their own understanding. They make their God first and worship him afterwards.

(28) (~~10~~) The man who cries himself hoarse with propaganda for God wastes his time.

(29) (~~11~~) Pacifism is a natural and inevitable consequence of the monkish and mystic view of life. Monks may rightly submit to martyrdom, but philosophers must resist the evil forces and even fight them to the end.

(30) (~~12~~) There is little room today for servile accommodation to conventions. A wise leader will rip through their red tapes.

(31) (~~13~~) Without Paul, Christianity could never have had any future in Europe and would have remained and died in obscurity. Paul brought it to Greece and Rome and put it into formulations that reached the non-Asiatic mind.

(32) (~~14~~) The established religions are too intent on helping themselves, too forgetful of their original mission to be able to serve man sufficiently in this staggering crisis, let alone save him from its worst effects. A new force must be introduced - fresh spontaneous and sincere, unhampered by trivial pomposities, uninhibited by traditional egoisms.

(33) (~~15~~) Men outside the jurisdiction of any ecclesiastical system have as much right and capacity to find the Soul as those inside one. Success is just as likely to be theirs.

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(108) If the multitude are still not ready for philosophy the remedy is not, as in the past, to deprive them of the chance of learning about it but to raise them up until they are ready.
(109) To the extent that Bahai faith has dropped the mystical side for the organizational, to that extent it has suffered inwardly however much it has ~~xxxxxx~~ expaned outwardly. In this it follows the history of most religions which grow and spread their influence in the world at the cost of the purity and spirituality which should lie at their core.
(110) Where religion converts a man, philosophy transforms him. Where it affects a part of a man, it affects the whole.
(111) It is a mistake to think of philosophy as being a religion, as people usually use the name.
(112) The paid servants of the Church talked frequently of ideals, mentioned the name of God in every sermon, but the true idea of religion and the selfless practice of it was absent.
(113) His outlook is not sectarian but all-inclusive.
(114) People who take no part in formal religious activities

(115) Religion has hardly been successful in bringing men to themost elementary and merely negative duty of refraining from killing one another. At Ayuthia, the former capital of Siam, but now overgrown by jungle, I saw a lone large statue of Gotama the Buddha sadly looking out at the ruins of the city, destroyed by a Burmese army two centuries ago. And both antagonists claimed to be Buddhists! At Shanghai, I saw another Buddha statue am d the debris if a wrecked temple in the suburban district of Chapei. The scene of battle in 1937, yet both the Chinese and Japanese antagonist here were partly Buddhist, and the Buddha made non-killing a prominent tenet of the ethical code which he laid down for all his followers, for monks and laymen alike.
(116) When petty quibbles about surface details and trivial idiosyncrasies of behaviour are placed on a level with the highest ethical standards in importance, we must assert our critical judgment. When external formalities are made to matter just as much as internal virtues of character we must use our sense of discrimination.

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(1) What they give out is only part of the truth. It is not the complete whole pattern of truth.

(2) The same time which made valid many traditional beliefs, also unmade them.

(3) When people are over much social-minded, they are likely to be too dominated by conventional and organised religion which is the pith and essence of real religion; they also become too extroverted to go within themselves and listen inwardly.

(4)Simple minds can be taught to accept the symbols of religion as realities, and the metaphors of its dogmax as truths, but cultivated minds submit with difficulty.

(5)The narrow-minded religionist who believes that only through is own particular brand of religion can salvation come to mankind, will not appreciate these ideas.

(6) No matter what specific religion a man may be connected with, whether in name only or in real faith, he will be all the better for an examination of, and acquaintance with, the tenets of other faiths.

(7) A man who develops his own private approach to the spirit has as much right to hold independeant views of it as others have to hold conventional ones. Societies rightly depend upon organized religions but they should learn to respect individuals who are unable to do so but who are not less appreciative of religions values in their loftiest sense.

(8)It is a teaching for men whose morality and mentality have grown too large for petty standards, too critical of stuffy pretentious atmospheres and too independent to submit to ancient stultifications.

(9) The nations which persist in calling themselves Christian, but which neither think nor act as Christ bade them, may cheat the millions incapable of independent thought but history always shows how retribution follows such discrepancy in the end.

(10) The economy of Nature is spacious enough to have room for all these different ways and means to the common end. They are not competing rivals. A true perceptior accepts them and is thereby made tolerant toward them.

(11) In Love (for the highest) in Wisdom (of intuition and Intelligence)and Power (the creative energy of the Overself) we find the inner meaning of the Holy Trinity.

(12) Clergymen can render betteer service to their flocks when they deepen their own inner life.

(12a))Every religion proclaims the existence of a higher (POWER) and inculcates a moral code.

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(117) The undeveloped mentality may be allowed to take the Book of Genesis as historical fact, in the same way and for the same reasons that children may be allowed to take any fairy tale as fact. But the developed mentality ought to know better, ought to take "Genesis" as an alle-gory and its scenes, personages and events as symbolical. NO OTHER GROUND THAN THAT IT WAS

(118) It is a fallacious dogma which proclaims as necessarily true that which has been believed by an established church merely.

(119) Too many men have used the word God to cover their cruelties, or their follies, or their own selfishnesses!

(120) No doubt individual students have their own beliefs but for these they must accept themselves responsibility. Since philosophy seeks to know the Real, it is not concerned with beliefs.

(121) Because it is not a religious cult, it has no leaders to impose beliefs on its followers for acceptance.

(122) The largest followings of religious groups belong to the least rational and least inspired ones. And they are there usually because their parents were there, not because they have thought their way into these groups.

(123) The appeal of religion touches men at all levels of character and intelligence whereas the appeal of philosophy touches them only at the highest level. Hence, the popularity of the one and the unpopularity of the other.

(124) The impact of these new ideas is beginning to show, and the interest in true metaphysics and mysticism among different classes of people has grown in spit of, or perhaps because of, the war,. But the proportion of those who are responsive to these ideas to the total number of human beings on this planet is as yet too small to affect human destiny today. For although they have spread quite far, they have spread very thin.

(125) But if we do notmtell others that the truth exists how will anyone ever know about it? The answer is that telling is not a job for the/beginner but for the seasoned proficient. (incautious)

(126) If you depend too much on the external, you will become weaker to the same extent internally.

(XIX) Most people who have any spiritual feeling all belong to some established religion or organised group. Each of these is ticketed in name and dogmatic in belief. The result is that hardly any member is left free to search for truth.

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( ) If you study the history of religion, you will find that prophets of the highest order, like Buddha, Krishna and Jesus did not write their messages in books. Every writer of a religious revelation or mystical inspiration belongs to spheres below that on which the great prophets stood. Their work at best is incomplete and at times imperfect. Therefore we should not look for perfection in it. Nevertheless, it is necessary to help lead people in their journey towards the Ever-Perfect and reaches those who are not yet ready for it. To understand this situation, we must understand first of all that the truth is beyond all intellectual formulation. A book is the product of the intellect. The truth in its purity can be communicated only in silence and only to the awakened intuition. Hence the great prophets felt that the pen would be a limiting instrument to use. But why then did they use the instrument of speech which also is a mental expression? The answer is partly that in almost all cases, their speech was directed to individuals, whereas books are not, and partly because of their being able to give some measure of help towards the understanding of truth through the impact of auras. The spoken words became merely supplementary to the interior and intuitive help.

The message

The Final Quest.

( ) Some aredesperately seeking this spiritual solace.

( )Man's deepest instincts remain unsatisfied.

( ) Although organized religion is rendering a great and necessary service to the mass of people, there are still a few individuals who need a somewhat deeper understanding of the truth which such religion is teaching. If they pursue their enquiries they will not only be able to gain this understanding but also be rewarded by inner peace.

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Some [illegible] seeking only spiritual [illegible].

Man's second instincts remain untaught.

(34) Men seek to escape from the soul's solitariness by keeping close to mass organizations, including even the religious ones of traditional churches. Here they find shelter and gregarious comfort. But a day ~~xxxxxxx~~ comes when crisis crashes through the one and disturbs the other. Once again they are left alone with the soul.

(35) All that is finest and all that is really essential in religion is not negated but carried to its fulfillment in philosophy.

(36) The experience which carries him into the pure air of the Overself, carries him also high above the limittations of creeds and dogmas, sects rituals and groups which so arbitrarily divide men.

(37) Every organized religion must have dogmas. It could not be what it is without them. Even its first basic assumption--that there is a God--is a dogma. There is nothing wrong in its adherence to dogmas. What is wrong is adherence to false dogmas, to those whose truth is denied by the realities of existence and life.

(38) The mission of religion is to take mankind thru the first stage of the road to spiritual self-fulfillment. It can succeed in this mission only as it leads its adherents to regard religion more and more as a personal matter less and less as a cooporate one.

(39) The message will be understood only if it accomodates itself to the mental habits and limitations of its auditors.

(40) The easiest way for religion to account for the various forces of nature and laws of the cosmos to simple minds was to personify them. When it came to the Supreme force and Supreme mind, it had to personify that too. Thus, its limited and human conception of God is easier for the masses to grasp than the higher and truer one.

(36) The rapid strides of scientific knowledge and the wide spread of mass education, has led to application of scientific modes of thought to matters which have hitherto pertained exclusively to religion. The consequence is now to be seen in the emptier churches of the West and the neglected temples of the East, as well as in the constant dread felt by the priest for the scientist.

(37) The duties of the priest have devolved today upon the shoulders of the writer. The priest has lost his one-time power to inspire men and all the pleadings of parsonic eloquence sound faint, so the writer must perforce attempt the task.

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(42) The duties of the priest have devolved today upon the shoulders of the writer. The priest has lost his one-time power to inspire men and all the pleadings of pseudo eloquence sound faint, so the writer must perforce attempt the task.

(12) Working thus for mutual benefit, making genuine and g generous concessions to compensate for past exploitations, the sacerdotal order could come to a newer nobler and more fruitful understanding with the masses

(13) Religion must be simple in form and doctrine because it has to appeal to the unthinking masses. Alone, it is not enough to guaranteethe advancement of man. It needs psychology also.

(14) The visible difference between religion in its primitive purity and in its aged decadence, is the best argument for the periodical need of a new religions.

(15) The younger generation of today is not fond of the old phraseology of religion; it would prefer to talk about things in scientific terms, or in the practical vocabulary of the active world.

(16) The only hope of all Churches, all organized creeds, is to find ~~fraxhmanxwill~~ fresh men who will re-dedicate themselves to the practice of spiritual thinking.

(17) Religion, if it is to assist the next stage of man's progress and not hinder it, should convert itself from a public to a private affair.

(18) Let us readily admit the earlier usefulness of those aged forms, but let us not desist from the search after vital, timely and inspiring forms suited to our present ~~xxx~~ needs.

(19) It is only by relegating religion from being a public to being a private affair that those two typical religious nuisances — intolerance of other beliefs and interference with other people's lives — can be got rid of.

(20) Not by kindling the cold grey ~~xhx~~ ashes of outdated religions shall we succeed in saving them. Only by facing the fact that new religions and new prophets are needed shall we save what is more important — humanity's soul.

(21) Unless a religion renews itself constantly like every living organism, and develops itself periodically in relation to the varying needs of new epochs, its doctrines will become dead, petrified formulae, its priests or ministers will become mere mechanical gramophones, and its followers will become hapless ~~xhumbark~~ stumblers in the night.

(22) If religion is to save what is best in itself it must not only set its house in order but must admit the mystical practices into its system of instruction. It must become less exteriorized and more interiorized, more mystical. Stone-built sanctuaries are many in every town and village of the land. But those that truly light the mind are few. Yet there is one with doors wide open to all, great enough to include every city in the country~~xxx~~ yet narrow enough to exclude the dull materialist, the ruthlessly cruel and

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the poisonously selfish. This is the sanctuary of the inner Self. From this mystical standpoint the institutional side of every religion is its least important side. To understand a religion in this way we must first become heretics; we must cast off conventional views which blind the mind's eyes. We need no longer worry ourselves over the hotly-debated question whether or not Christ was born of a virgin mother, for instance, but we do need to give our time and thought to finding xx that which Christ represents within ourselves. Christ can live again within our hearts, as he himself taught, which means we must look for him inside ourselves much more than inside a Church building.

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(1) The sentimentalized and idealized church about which G. K. Chesterton wrote so ardently, does not exist and, religious history shows, could not exist.
(2) The symbolism that is built into the walls of church or temple, that is enacted in its ceremonies and rites, may be translated by a philosophical mind into philosophical meanings.
(3) They mouth a hypocritical convention as thought it were a sincere conviction.
(4) Christianity has had its own different interpretations of which Gnosticism in the third century and Christian Serence in the nineteenth, were specimens.
(5) The same rites which sustain one man's religious feelings, chill another man's. The first has faith in them, the second lacks it.
(6) The doctrine of relativity may be applied anywhere and shows that there are no unquestionable creeds, no indisputable dogmas.
(7) So long as people are overwhelmed by the official prestige of established churches and overawed by their historic tradition, so long willit be futile to expect wide recognition of, and proper honor for, the authentic revelations of a true contemporary mystic.
(8) The Roman Catholic Bishopof Cochin told me a few years ago that he disapproved of mysticism because it could very easily lead to, and historically led, to intellectual and spiritual anarchy and was therefore dangerous. Another Roman Catholic, G. K. Chesterton, the brilliant English author and journalist, told me nearly thirty years ago that he disapproved of mysticism because it could very easily lead to moral anarchy and evil behaviour, and had indeed done so. Yet both men were quite willing to accept mysticism provided it was fenced around by the limitations and regulations, the dogmatic definitions and supervisory direction imposed by their church.
(9) There would appear to be as much right to treat these words as plain statements of fact as to poetize them into mysterious symbols.
(10) The essence of religion does not consist in dogma and ritual but in faith in a higher power, worship of that higher power, and moral purification to come closer to it.
(11) Unless the message is couched in terms with which his contemporaries are familiar they can not understand it. The prophet who is wise will adjust himself to this fact.
(12) Whether to conform to orthodox religion or make an open break with it must depend partly on the prompting he intuitively feels and partly on his family, social and business circumstances. If a rupture might do external harm and create great friction, and if he does not feel a strong urge to make a break, then why do so? In that case it would not be hypocrisy to conform but simple prudence.

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(xxxx) The world being what it is, it is not possible to live in it and yet achieve complete independence. On the other hand, if the intuitive leading takes him away from obedience to these practices then he should obey conscience.

(12-a) The first step is to proselyte for converts. The second step follows later and is inevitable. It is to organize a church.

(12-b) If the highest truths are intelligible only to a small coterie, this does not make their pale reflections in popular religions any less valuable.

(12-c) There is no true growth in our institutions because there is no true growth at the centre of ~~beingx~~ their being.

(12-d) Churches which in the past treated the masses like little children did rightly. But time has brought change and evolution. To continue such a way of treating them is to do wrongly by them.

(12-e) He has first to re-attain the summits he has known in the past incarnation before the fresh original work of the present one can begin.

(12-f) What is lacking from the modern heart is a feeling of reverence in the presence of inspired men and of awe at the thought of the Power behind the universe.

(12-g) Let us be perfectly clear on the matter when its critics say that Christianity (or equally, Buddhism or Hinuism) has failed. This noble teaching has never failed anyone who has tried to live up to it but the organizations and institutions which have taken advantage of its name too often, only to betray it have failed.

(12-h) The earnest pleas of St. Paul could not stop dissensions among the faithful during his own lifetime. "I beg of you, brethern, be perfectly united in the same mind and in the same judgement." It has not stopped them dividing into bickering sects and contending cliques during the many centuries since his lifetime. Only when we understand the limitations of religion shall we understand why his plea was a utopian dream.

(12-i) Calm certainty must be achieved by fact-based truth, not by children's fables.

(12-j) God is not like the clergy. He does not limit salvation to the followers of a particular creed.

(12-k) The faith which he lives by today may be repudiated tomorrow.

(12-l) Just as a single amoeba splits itself into two several times, so religious groups split themselves into a number of sects by a similar continuous process given sufficient time and sufficient freedom

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(44) The absurdity of insisting on name-labels and of joining religious groups attains its summit when immortal life is proclaimed as our destiny ~~but~~ only if we belong to a particular group! the NARROWNESS

(45) What the intellectual ~~does not see is that~~ in driving out false superstition, he makes the mistake of driving out true belief along with it.

(46) The rituals and festivals of religion should be only the stimulants of inward reverence and moral goodness, never its supplanters.

(47) The particular religion which prevails in a man's family is the one he usually follows.

(48) If the old texts are to be brought to a new life today, and made to serve us too, they must be expounded by inspired men and explained by perceptive ones.

(47) They worship their own ego and call it God!

(48) Those who are not practising communicants of any established religion will more eagerly seek truth than the others.

(49) He is a man who follows his own individual quest of truth, who has left all formal religions and arrived at heretical dissenting views.

(50) Some take their guidance from any intuitional feeling, but most take it from an institutional church.

(51) What can the clergyman add to the words of Jesus?

(52) Jesus said: "Except you eat the body of the Son of Man and drink his blood, you have no life in you." In the Aramaic idiomatic language and colloquial the phrase means: "endure suffering and work hard" Also, "Eli, Eli, lamanashabachtani", ~~in aramaic means, "My God My God, for this I was kept"~~ could not possibly mean in the case of aman so advanced as Jesus was, "My God, My God, why has thou forsaken me." In the aramaic common speech it becomes clear for there it means "My God, my God, for this (destiny) I was preserved."

(53) Jesus statement "It is easier for a camel (in Aramaic common speech, more suitably translated 'rope') to enter an eye of a needle than a rich man to enter the kingdom of God, refers to the man who is having all his possessions, and above all his greatest possession of all, the ego.

(54) It is the business of official guardians of religious dogma everywhere to proclaim it as religious perfection. The heretic who ventures to express doubts is sooner or later expelled or, if he is ambitious, forms his own sect. Religious groups multiply by a fission process SIMILAR TO THE AMOEBA'S.

( )It is humiliating to recant one's errors, enormously so to do it publicly. (XIX)

(84) I t is the constant contention of ecclesiastical authorities that mystics who find sufficient guidance and te aching in waiting upon the inner light, who disregard all outward supports, expose themselves to decepti-on and error and the Church to anarchy and disintegration. Their contention is correct enough. Nevertheless the argument~~s~~ is not adequate enough to prohibit the practise of mysticism altogether. For, on the first count, the mystic can be taught how to protect himself against these perils. On the second one, not many people are willing or ready to become mystics and there are more than enough left to keep the church busy while those who are ready can still be helped by the church.

(85) Anyone who is just beginning to feel this presence, however briefly, and intermittently needs to learn how to guard his feeling against large dangers and small encroachments, or it will quickly be killed.

(86) That worship which the followers of pupular religion give blindly, instinctively and often mechanically is given intelligently, scientifically and consciously by the adherents of philosophy.

(87) It is not only for those who have foresworn the established orthodoxies of religion, but also for those who have forsworn all religion altogether.

(88) The disuse of outward sacraments and the distaste for church organization which mark the life-history of several mystics, come from the vigor and independence with which they must shield the growing plant of inner life, and from the reorientation of trust with which they turn from all man-made things to God alone.

(89) The legal, officail and conventional nature of established churches mesmerizes the great mass of people into the belief that here only is the truth, and that outside them lies false religion. The man who is beginning to hear the call of his higher self, may often need to resist the power of this mass-suggestion.

(90) The benediction of a bishop, possesses grace and power only if the bishop himself is an inspired man, not because he is a member of the institutional hierarchy.

(91) The Methodist Church was not organized officially until after John Wesley's death.

(92) Several religious rites are quite useless and therefore quite unnecessary. (92a)Insititutions are necessary to society;it is only when they become tyrannical or dictatorial that they serve evil purposes.

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(10) The journey fromthe narrowness of ~~the~~ dogma to the arrogance of infallibility may take time for a religious institution to finish,but when it is finished a further journey may begin. And that is to intolerance, totalitarianism and finally persecution.

(11) O'Brien writing on Buddha and Buddhism carried too far his interpretations of feligious and sexual symbolism, and thereby fell into error, due to the limited and imperfect acquaintance of scholars with Eastern religions at the time he was writing, a hundred years ago. This mistake of allegorizing the personal Buddha away altogether as if he never ~~exite~~ existed is a consequence of the zeal for the discovery that allegorization was a common cultural practice in antiquity. But carried too far it would remove from history all the great figures such as Plato, Socrates, Muhammed and so on. If these men did not exist, then other men equally as wise and as illuminated must surely have existed to have produced the books which bear their name.

(12) The Buddhist can readily get rid of the charge of atheism by referring to the doctrine of Buddha concerning "Amitabha"-- "the infinite light of revelation"-- "the unbounded light, the source of wisdom and of virtue, of Buddhahood." It corresponds to the Christians' "Logos", the ~~xxxxxx~~ Word, "the true Light that lighteth every man that cometh into the world"

(13) Although we personally do not belong to this or any religious organization, we sympathise with Quaker ideals, respect the Quaker ethos and admire the Quaker individual. But although the Quaker form of worship is quite lofty from the religious standpoint, it is not lofty enough from the mystical one. Its silent meditation is good but its congregational meditation cannot attain the profound depth possible in private and solitary meditation. Moreover, its expressions in uttered speech of what 'the holy spirit moves us to say' although helpful from a religious standpoint, is a hindrance fromthe mystical one. For it disturbs the individual concentration. A community which has always been told by its rules that the corporate form of worship is the primary and necessary one, cannot leap ~~xx~~ suddenly into the blinding glare of full truth. It has to travel first fromthe quarter-truth to the half-truth, and so on. The Quaker method of group meditation is such an advance. Itrepresents a loftier view of the meaning of worship because it shifts the emphasis from outward sacra- ~~xxxxxx~~ ment to inwardholiness, fromswallowed creed to quiet 'waiting on the Lord'. But from the true mystical standpoint, this group form is only a concession to traditional human habit and gregarious human weakness. Nevertheless if anyone feels that membership of a religious body is essential to him, then I would recommend him to join the Society of Friends, or Quakers as they are more popularly called.

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Not that I am satisfied with all their doctrines and methods, but that I consider there is more honesty and more safety amongst them, less exploitation and less insincerity than amongst any other religious denomination I know. That there is no paid class of professional clergy in the Society of Friends is undoubtedly one of the factors which contribute to this purity.

(14) Jesus established no hierarchies, bestowed no authority, invented no rituals and developed no church. These things were done by others. He saw too clearly the risks attending such activities, the heavy price they would exact, the degeneration that would inescapably set in.

(15) Buddha, this godless yet godlike man, rejected most of the Gods in the Hindu pantheon, threw aside the sacrifices, rituals, prayers, and priestcraft current in his time. Buddha is worthy of every admiration because he showed men of rational temperament, men who find it difficult to believe in a God according to the common notion and who are not devotional by nature, how to attain the same spiritual heights as those do who believe and who are religious. He made room in heaven for the rationalist, the free-thinker, and the doubter of all things. Again, those whose familiarity with the Buddha is limited to his statues, with their characteristic attitude of contemplation, often form the wrong notion that he spent his life in inactivity and meditation. On the contrary he lived strenuously, like St. Paul, teaching and travelling incessantly, limiting his meditation to not more than an hour or two every day. If Buddha formulated the tragedy of existence, he did not permit his resultant pessimism to paralyze him into mere apathy.

(16) They are welcome to their faith, but they must let me follow mine. They fail to see how presumptuous, how impertinent, is every attempt to interfere with another man's religious belief and condemn it.

(16a) It is not religion itself that he has outgrown but organized religion, not truth that he has denied but arrogant claims to monopolize truth. He does not want a heaven which is really a prison (16b) There are religious dogmas which are quite unreal, others which are quite inane, yetthis said, the general residue of religious teaching is solidly and substantially true. Some of it may be wrappedin mystery which, those who want to go farther, can unravel with the help of mysticism or philosophy. All of it contains a perceptible message of uplift, of hope, of comfort and of guidance.

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(19) When the religious sanctions for morality prove so largely ineffective as they do today, a grave situation arises.

(20) The real trouble is that many mistake tradition for religion, When they can learn the profound difference between these two things, when they can appreciate that a social relic is not a spiritual force, they will become truly religious.

(21) After an idea, a doctrine, a creed or a system has served its day, it becomes an obstruction and not a help to mankind's progress.

(22) We have to explain why it is that religion and mysticism appeal most to women, to invalids, to adolescent young people or elderly people, and to sexually maladjusted ones in general. These people never take to them for truth but for gratification, for satisfaction, for peace.

(23) They project their own mental picture of their prophet or saviour and it is this that they only see and worship. This projection becomes a barrier between them and the reality, which is by its very presence rendered inaccessible to them.

(24) In making unfaith their faith, the scoffing ~~communists~~ have taken the first step forward out of superstition on a long road whose course will be spiral and whose end will be religious once again. But because the impulse behind this step is so largely selfish and passionate, so negative in emotional feelings and erroneous in intellectual convictions, it is a dangerous one. In getting rid of the evil of superstition, they have invited other evils equally and even worse, to replace it.

(25)When the ceremonies and forms of religion have become a tangled network, when the primal simplicity of its sanctities has been lost underneath the fussy elaborations of its dogmas, it becomes sterile and unhelpful: From the highest point of view, such religion becomes irreligion.

(26) Such a man is sincere rather than ceremonious.

(27)The esoteric traditions have come down from remote antiquity into a large part of the Oriental and Occidental hemispheres. In most cases they were well guarded. A thorough study of them shows that they hold many dissimilarties.If some of these are due to the changes which are inevitable from one century to another,or in transposition from one climate to another,others are clearly due to irreconcilable standpoints and contradictory revelations.

(19) When the religious sanctions for morality prove so largely ineffective as they do today, a grave situation arises.

(20) The real trouble is that many mistake tradition for religion. When they can learn the profound difference between these two things, when they can appreciate that a social rite is not a spiritual force, they will become truly religious.

(21) After an idea, a doctrine, a creed or a system has served its day, it becomes an obstruction and not a help to mankind's progress.

(22) We have to explain why it is that religion and mysticism appeal most to women, to invalids, to adolescent young people or elderly people, and to sexually maladjusted ones in general. These people never take to them for truth but for gratification, for satisfaction, for peace.

(23) They project their own mental picture of their prophet or saviour and it is this that they only see and worship. This projection becomes a barrier between them and the reality, which is by its very presence rendered inaccessible to them.

(24) In making wrath their faith, the scoffing communists have taken the first step forward out of superstition on a long road whose course will be spiral and whose end will be religious once again. But because the impulse behind this step is so largely selfish and passionate, so negative in emotional feelings and erroneous in intellectual convictions, it is a dangerous one. In getting rid of the evil of superstition, they have invited other evils equally and even worse, to replace it.

(25)When the ceremonies and forms of religion have become a tangled network, when the primal simplicity of its sanctities has been lost underneath the fussy elaborations of its dogmas, it becomes sterile and unhelpful: from the highest point of view, such religion becomes irreligion.

(26) Such a man is sincere rather than ceremonious.

(27) The esoteric traditions have come down from remote antiquity into a large part of the Oriental and Occidental hemispheres. In most cases they were well guarded. A thorough study of them shows that they hold many dissimilarities. If some of these are due to the changes which are inevitable from one century to another, or in transposition from one climate to another, others are clearly due to irreconcilable standpoints and contradictory revelations.

( )He would prefer to see religion preserved rather than destroyed, either by its enemies or by itsown shortcomings

(54) The capacity to respond to spiritual intuitions is latent in all men but trained and developed in few men.

(55) Many believe, some suspect but few know that there is a divine soul in man.

(56) They mistake mere religiosity for true religion.

(57) Philosophy does not and could not compete with religion. It inhabits a class by itself.

(58) A worship which is daily, and not weekly, is required of him who is really religious.

(59)The Israelites did not have a monopoly of the 'God's Chosen Race' belief. Milton, in his "Aeropagitica" proclaimed that"God reveals Himself first to His Englishmen." Hegel,however, asserted that it was the divine decree for the Germans to lead the world. And,until Hitler's horde's smashed through their land,not a few of the mystically-inclined Poles passionately believed that their was to be"the Messianic race." In the Far East, the Japanese cherished similar beliefs until American bombs initiated a process of revisionary thinking. history

Naive sentimentalists or distorted thinkers manufacture romantic impressions about their race religion or country.Some dream golden-age,Eden-idyllic fantasies about the past or future that have no basis in fact. Perverted wishful thinking asks for illusion--and gets it!

False theory breaks down before personal experience of the present fact as it actually is. This is often quite painful but how else is the real truth to be established when the sayer of it is disregarded or disbelieved?

( )Philosophy does not effect a conversion from one religious point of view to another,but a confirmation of what intuitive feelings and ideas are trying to tell the man ( )The unconscious belief that there is a divine power back of the universe prevails even in the materialist,the sceptic and the atheist.Only he conceives of it in his own deficient way,limits it to some force issuing from it,and gives it a different name.

( )Those who look for overnight miraculous changes in the minds of the masses are looking for rare happe-nings; this is uplifting and exalting for individuals only; all the others will be changed either by a long process of experience or by a shorter process of education, or,more usually, a combination of both.

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Mutation and evolution

for individuals only; all the others will be changed in unnoticeable ways either by a long process of experience or by a shorter process of education, or, more usually, by a combination of both.

( )More people today are familiar with these ideas than there were 50 years ago

(74) Search all the words of Jesus and you will not find the word "religion" uttered once in reference to what he was teaching. It was a way of positive living, although men have turned it into a mere social convention.

(75) The stately Romans first amusedly regarded Christianity as a Levantine fanaticism but later frowningly persecuted it as a Levantine treason.

(76) A better understanding of the religious instinct is replacing the old one. The elimination of fear and superstition as the accompaniments of this instinct are good signs of the spread of truer knowledge about it.

(77) Whenever popular religion falls into compromise and opportunism, as it has done in so much of its history, it plays into the hands of its enemies.

(78) Weak mortals - which means most mortals - feel the need of an organization to support them.

(79) Most people have had no revelation, no vision, no soul-shaking inner experience. They must perforce accept the word of someone who has. But unless they are content to remain in the religions denomination acquired by heredity, not by the search for truth, they will be confronted by the difficulty of how to choose among teachers, preachers and prophets who all contradict one another.

(80) The sceptics and ~~xxxx~~ atheists of the eighteenth centu-ry, men like Scotch Hume and French Diderot called themselves philosophers. They did not mean by this term that they were metaphysicians; for they scorned such empty speculation and were all for the scientific method. Yet we have seen how a true philosophy is at one and the same time sceptical of and yet trusting in, religion, that at one and the same time it denies the popular God but profoundly reveres the real one.

(81) There is no room for a fixed and finished sectarianism here. The unfoldment of inner life must not be cramped into an arrested form.

(82) Without Paul Christianity could never have had any future in Europe and would have remained and died in obscurity. Paul brought it to Greece and Rome and put it in formulations that reached the non-Asiatic mind.

(83) The type of religion which seeks to frighten men by the ever-burning fires of hell, is for the naive. Tradition supports it but education destroys it. By education we do not here mean the memorizing of opinions but the unfolding of the capacity to think rightly. (83a) The capacity to receive truth is variable from person to person;it is not present equally in all.

( )A groping for his godly source is instinctive in man,altho it maytake camouflaged forms such as absurd superstition or truth-seeking rationalism

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( )In religion he wants a faith he can understand, a worship he can share, an experience that is more personal and much deeper.

(13) It is not true religion but rather impious irreligion to present the formless, limitless sense and thought transcending infinitude of the Deity as a capricious tyrant and angry giant. To make It into an exaggerated human entity is to minify and slander It.

(14) The narrow-minded, little-hearted among orthodox institutions will resent his independence and protest that to allow him freedom and equality is to allow anarchy and chaos to reign.

(15) When a religion asks us to worship before the altar of its power, it asks us to forget that God should be the first object of worship. It asks us to remember a human institution instead.

(16) The first work of religion is to bring the highest mystical ideas within the reach of the lowest mental capacity. It does this by symbolizing the ideas or by turning them into myths.

(17) Religion is a bulwark against social crime but it remains so only as it remains able to hold men's faith. To the degree that it is unable to do so, to that degree it is no longer able to give effective support to their moral welfare.

(18) When an organized religion places power over humanity before service to humanity, it loses its way; and when it becomes an instrument of persecution, it prepares its own eventual doom.

(19) That which can be found in the teachings of Buddha can also be found in the preachings of Christ, albeit under another shape.

(20) There is nothing vital, nothing vibrant, no inspiration in these old cults.

(21) Within one and the same church there should be place for such diverse expressions as those who can find stimulus only in rituals as well as those who can find it only in non-ritualistic worship. There should be place for mystics and thinkers as well as for the simple sense-bound masses.

(22) It is wrong to read the history of a religions later degenerative years into the history of earlier regenerative ones. (22a) There has been much miscomprehension of Jesus' proclamation that the kingdom of God wasimmanent. It did not refer to a future event but to a present fact;it was not prophetic but Vedantic.The kingdom is 'at hand' always; immediacy is its correct attribute

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( )To prevent the representation of Deity by human or animal motifs,their use in decoration is (XIX) forbidden by the Koran;its own texts are often used instead

(93) The savage mind bases its religion on fear, the cultured mind on faith. This proves the position taken by philosophy, that there is an evolutionary movement in religious concepts as there is in social customs.

(94) It cannot be said that these truths have been kept from the masses. Rather, their own limitations have kept them from these truths.

(95) Where religions have failed it is through their institionalism, where they have succeeded it is through whatever individualism still remained in them. Romantic illusions may keep these institutions alive, but he darkening gloom of our times shows that human welfare cannot be preserved by illusions.

(96)When established religions no longer feflect the pure light which their prophet originally received and radiated to his followers, they they reflect only its discolorations by men's own mental creations, the operation of the cyclic law of evolution begins to bring new prophets into incarnation. They will either purify the old corrupted religions or else establish new ones.

(97) The widespread stimulus given to intellectual developmen since the opening of this scientific epoch tow and a half centuries ago, and even earlier since the Renaissance, will reflect itself in the coming religion of the new eopch for which the world will be prepared. It will be a religion of intellect vivified by intuitive feeling, of the head balaned by the heart, sane and not superstitious. The coming of a new faith will inevitably be contested by the old ones, by those forces which are evil or materialistic and by the selfish vested interests which profit by human ignorance.

(98)Who are the real bishops, priests, clergymen and preachers of God's church? They are those who show, by the way they live and think, that they have found the spiritual self and follow the spiritual laws. And this is true whether they wear a clerical garb or a layman's suit.

(99)Outwardly the religious situation may seem excellent, the religious institutions well-supported, but inwardly the real effectiveness may be little.

(100)The prominence of established religions is an historical fact ~~fact~~ with which everyone is familiar.The power of established religions is a social fact which everyone is made to feel.Both these facts blind the mass of people to the need of thinking about religion for themselves. ( )R.L.Stevenson "Our beliefs are wiser than we;the best that is in us is grounded beyond experience,and guides us,blindfolded but safe,from one age on to another"

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"Our beliefs are wider than we; the best that is in us is crowded beyond experience, and guides us, blindfold-ed but safe, from one age on to another."

(1) The idea is one thing, but the symbol which expresses it is another. To confuse the two together, to be satisfied with the symbol alone and to regard it as sufficient for all time, is the error of undeveloped mentalities.

(2) The Indian Mahatma Ramaliggam committed a similar error to Emerson's. In the year 1872 he ventured to predict the following 'Twenty-nine years from hence, all ~~differenzaxofxeast~~ differences of sects, religions, dogmas, shastras, formalities, castes, etc., shall go away and the pure spiritual universal path alone shall prosper. This is the Divine Will.'

(3) Emerson's scorn of the "mummery" of Catholic pageants and processions which he saw in Italy is intellectually understandable but spiritually unwarranted. Such festival shows have this effect that in the mentally unevolved masses they keep alive the remembrance of historic figures and values in their religion, while in the mentally evolved they provide satisfaction for aesthetic needs of symbolic ones. Whatever promotes a mood of reverence is to be welcomed.

(4) Simple people are satisfied with the form and ritual, the myth and legend of religion, but philosphy casts them aside or re-interprets them to its own use. The beginnings of the world, as related in the Jewish Genesis or the Hindu Puranas may suit the credulousness of primitive minds but they do not suit the critical enquiry of developed ones.

(5) Philosophy neither elevates any man into God nor drags God down to any man's level.

(6) Religion is satisfied with the spiritual fact diluted by myth and legend, philosophy wants the fact only.

(7) Of what use was it, in former times, to bring these teachings to the attention of those whe were not yet ripe, or cultured enough, to appreciate their worth and comprehend their meaning?

(8) Why ~~phik~~ was philosophy not revealed to the masses in view of its worth and importance? The answer lies in the graduation of Spiritual evolution into the three stages, religious, mystic and philosophic. The masses are still on the first stage.

(38) Human knowledge has expanded enormously, human outlooks have largely altered: We now realize that we live in a rational world, where cause and effect hold sway, and we demand consciously or unconsciously a rational religion. For modern needs a tribal unintellectual religion will not suffice.

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( )The liturgy and vestments are but a door to the Real Presence (XIX)

(44) We do not hear the voice of God in the priest's voice. We can hear it only within the mind's stillness. We do not commune with God through pageantry and ceremony. We commune through self-relaxation and self-surrender.

(45) So long as faith is founded on, guided by, or checked with reason, it is a nessary and valuable support for living.

(46) "To hear people speak, one would almost believe that God had withdrawn into silence since those old times, and that man was now placed quite upon his own feet." -- Goethe

(47)When spiritual yearnings become moreinsistent but perhaps more undefinable,it may be that the mystical depths of religion are calling him away from its shallow surfaces

( )Where the minister of religion now fails to get through to modern man, the composer of music or the painter of pictures, the writer of books or the lecturer who broadcasts throu wireless may succeed. For the failure of religion is balanced by the success of art. But is this right,proper and good?

(XIX)The recitation of set prayers, and the performance of religious duties the attendance on religious ceremonials may be good but they are not enough.

(XIX) Beauty and Goodness,as we witness them on earth, are symbols of the divine.The failure to recognize this is responsible for much misery and suffering. "The commandment,"Thou shalt have no other God before me" meant that the highest of all desires should not be sought among earthly things.It did not mean especially the physical gold,bronze or othermetal images that the unfaithful worshipped--these were only symbolic of those earthly things.

( ) It is not a long step but rather an easy one from the universalising of communications and transport which is such a feature of our times, to the universalising of spiritual culture. The search for God, the quest of the Soul, can now be carried on with the help of all the knowledge gleaned by all human beings everywhere. It can now be discussed in terms of basic human experiences and not mere sectarian ones.

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(20a)Men read into a religious teaching or text whatever they happen to like or to imagine. (XIX)

(21) Every man has the right to accept all these inferior views, if he wishes, but he does wrong, when he tries to foist them on other men as being the ultimate ones.

(22) This term means with some their religiously emotional experiences, with others their abnormally physical ones, and with most persons their personal beliefs about God. This is not the meaning which philosophy gives it.

(23) The man who finds that only solitary individual communion with the Higher Power, rather than a huddled communal one, can satisfy him, is to be called a mystic.

(24) My feet move cautiously when they move near the threshold of institutions, organizations, associations and coteries. I am a member of none. I fear them, for I see what they do to men.

(25) This term means with some their religiously emotional experiences, with others their abnormally psychical ones and with most persons their personal beliefs about God. This is not the meaning which philosophy gives it.

(26) The peregrinations of humanity in its quest for religious satisfaction have led it into curious beliefs.

(27) In religion it will be found that many false beliefs are later corruptions of originally true ones.

(28) While the mass of people are absorbed in their immediate and personal problems, they should not be expected to become absorbed in metaphysical and impersonal ones.

(29) Emerson over-estimated the value of individualism because he tended to overlook the fact that all the fine things he said about it, were true only of those rare individuals who had attained the zenith of noble character and inspirational wisdom.

(30) The prophet gives a religious message and leaves it at that. His followers come later with a religious system and organization.

(31) Few have the willingness, or even the capacity to penetrate more deeply into the foundations of their position.

(32) It is the business of these religious guides to open the peoples' eyes to the simplest of truths.

(33) Those who would make a perpetual observance out of a passing custom, force worship into becoming an unnatural act, when it becomes unsuited to its time.

(34) These teachings arouse enthusiasm in only a few persons and leave most untouched. (34a)Why not be large enoughto tolerate both the ritualistic and the rationalistic in the same system,for each has its place and does its service?

(XX)So long as their leader is regarded by his awed and devoted followers as a god in the form of man, so long will the truth hide from them.

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( )It is easy to come up with glib answers to these problems. Yet if the Church is disendowed, what would happen to so many beautiful or hallowed buildings? (XIX).

Every theological critic will carp at it, and every bigotest sectarian will scorn this saying--but it is true.

(6) Those who would allegorise away every bit of religious history, take an extreme view. ( )If the truth is not to be adulterated or diluted to suit those who are unable to appreciate it in its fulness, what is to be done about bringing it to them? ( )The sects, seeking to get adherents, to commit new members to its doctrines or opinions, are not for him

For nineteen hundred years priests, captive clergymen and pale theologians have been deliberately endeavoring to persuade people that the kingdom of heaven is to be reached within a professional organization called the Church, and nowhere else, as though they could be saved in a mass. Had the ecclesiastics honestly said that their organization existed to help people find the kingdom within themselves and therefore had a perfect right to receive support, nobody could cavil at them. But they have deliberately transplanted the emphasis in their own interests, and followed their master only from the safe distance of a sermon.

(4) It was not fear of human ghosts which gave birth to early religions, as so many anthropologists believe, but faith in the Holy Ghost. It was not negative emotion that first gave moral guidance and spiritual hope and cosmic meaning to our race, but positive revelation.

(41) No matter how illumined his mind, how universal his outlook, how far-traveled from the intellectual limitations of mankind, he may be, the prophet or seer impelled to give a religious message largely uses and mostly stays within the terms and symbols, the ideas and creeds of the orthodox religion of his group or people because they are the most convenient for him and the best understood by them.

(42) Luther carried out the work for which he incarnated, the purifying of a once great religion from the selfishness and sinfulness and commercialism which had made it a hindrance that spoiled its helpfulness.

(43) Only a few possess a philosophical conception of their religion. (43a) If the immature are taught nothing better than the incredible and half-credible assertions, the foolish tales they have hitherto been told, why wonder that religious faith and church attendance turn to religious hypocrisy?

(39) When a religious institution fails to do this, it betrays its trust.

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XIX.

( ) (XIX) Those who are capable of comprehending abstract metaphysics are usually intellectual persons. Despite this, philosophy reborn must try to make itself plain to the man in the street, try to express its uncommon ideas in common language.

( ) The turning of most energies for higher pursuits in the direction of more communal and social fellowship and encounter effort is the not the primary way to use them but only a secondary one.

(XIX)Histpry has ~~xxxxx~~ presented us with too many spiritual guides, prophets, sages and saints, in too many lands and through too many centuries for any single cult to claim monopoly of ~~xx~~ revelation wisdom truth. No human formulation can give us all the fullness , so we profit by them werever they appear. But partisans, with narrow views, ignore history and neglect the study of comparative religion.

XIX.

-1/ When we consider the tremendous number of public prayers which have been spoken, chanted, read or muttered in public gatherings for so many centuries, the human race seems to have derived ~~little~~ DISPROPORTIONATE profit from the practice. May it not be because the utterance has become too formal, a matter of mental repetition without the supporting inward loving devotion needed to make it real?

(XIX)When church services become merely mechanical, they become a show, mere appearances, and lack the spiritual vitality they ought to possess.

) We find ~~this~~ violent extremes ~~of~~ this ~~ascetic character manifest also~~ in ~~its~~ religion. Its theology proclaims the divine nature of man's inward being whereas its worship gives itself up to the grossest outward sacerdotalism The one is mystical, the other materialistical.

(xix) Those who are capable of comprehending abstract metaphysics are usually intellectual-persons. Despite this, philosophy reader must try to make itself plain to the man in the street, try to express its uncommon ideas in common language.

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19

19

( ) With what ideals and upon what basis shall he found his inner life? And how keep a philosophic balance for his outer life which necessitates contact with the everyday world, dealings and relations with all kinds of people? And finally can the practice of meditation be advanced so far as to become deep and sustained yet not stop the usual functions and attentions required by ordinary activities? How far can the better wiser and purer level of existence which his involvement in philosophy demands conflict with his activities and surrounding?

( ) If such philosophy is lived by him what he says can not be valueless. Out of the deep stillness within there will emerge genuine truth, invisible substance, measured quality or he will hold his peace and say little or nothing.

( ) He will seek to find an equilibrium within himself, his thinking and feeling and doing. It will not be easy to do, for the only living offered is his higher nature, the only joy is when the pain of a self-division comes to an end.

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( ) A well-balanced outlook on situations, beliefs or things needs to have something of the Chinese idea of Yin and Yang in it. There should be a bringing-together of opposites, differences, complementaries or paradoxes to get the whole truth.

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( ) Exaggerated respect for established views can soon lead into servitude to them.

( ) When he understands that the different elements which go to make up the work of this quest must balance each other, he will have a solid basis for the work itself.

( ) It develops into a wisdom that is never priggish, a good will that is never sentimental.

( ) His is a mind uncontaminated by prejudice, uncommitted to dogma.

( ) Philosophy should refine the mind and purify the morals.

( ) It is a good practical rule to seek always for the best that can be obtained.

( ) We do not have to hold the belief that there has been only a single formulation of truth since time began.

( ) Those who play with words and call the results Philosophy may enjoy themselves or flatter their cleverness but that is all. It is <u>not</u> philosophy.

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( ) Many complain that they are unable in meditation successfully to bring their active thoughts to an end. In the ancient Indian art of yoga this cessation — called nirvikalpa samadhi in Sanskrit — is placed as the highest stage to be reached by the practitioner. This situation must be viewed from two separate and distinct standpoints: from that of yoga and from that of philosophy. Would-be philosophers seek to become established in that insight into Reality which is called Truth. Intuitive feeling is a higher manifestation of man`s faculties. So long as the feeling itself remains unobs - tructed by illusions, and — after incessant reflection, inquiry, study, remembrance, reverence, aspiration, training of thought and purification — a man finds the insight dawning in his mind, he may not need to practise meditation. He may do so and he will feel the satisfaction and tranquillity which comes from it. Those who become sufficiently proficient in yoga, even if they achieve the complete cessation of thoughts, should still take up the pursuit of understanding

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and insight. If they are content with their attainment, they can remain for years enjoying the bliss, the tranquillity, the peace of a meditational state, but this does not mean knowledge in its fullest meaning.

( ) How worthwhile, how extremely valuable is this quality of balance in a man`s character and personality.

( ) But today Mechanics rules where once Magic held its sway. We do not dream that there is room in life for both.

( ) The lack of inner balance leads to outer error.

( ) Metaphysics may become useless or even dangerous if it has no grip upon facts, if it loses itself completely in its own attractions without any reference to reality and more so if it is the product of personal phantasy.

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Class
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Class

XX

(Para 29 cont)

magnificent but premature, emotional and hence partial. Its universe is incomplete and incoherent.

To view the inferior mystical experiences or the ratiocinative metaphysical findings otherwise than as passing phases, to set them up as finally representative of reality in the one case or truth in the other, is to place them on a level to which they do not properly belong. Those who fall into this error do so because, in the former case they ascribe excessive importance to the thinking faculty. The mystic is too attached to the one as the metaphysician is to the other, And neither can conduct a human being beyond the bounds of his enchained ego to that region where Being alone reigns. It is not that the mystic does not enter into contact with the Overself. He does. But his experience of the Overself is limited to glimpses, which are partial because he finds the Overself only within himself, not in the world outside. It is temporary because he has to take it when it comes at its own sweet will or when he can find it in meditation. It is a glimpse because it tells him about his own 'I' but not about the 'Not-I'. On the other hand, the sage finds reality in the world without as his own self, at all times and not at special occasions, and wholly rather than in glimpses. The mystic's light comes in glimpses but the sage's is perennial. And whereas the first is like a flickering unsteady and uneven flame, the second is like a lamp that never goes out. For whereas the mystic comes into awareness of the Overself through feeling alone, the sage comes into it through knowledge plus feeling. Hence the superiority of his realization.

The average mystic is devoid of sufficient critical sense. He delights in preventing his intellect being active in such a definite direction. He has yet to learn that philosophical discipline has a steadying influence on the vagaries of mystical emotion, opinion and fancy and experience. He refuses to judge the goal he has set up, as to whether it be indeed man's ultimate goal. Consequently he is unable to apply correct standards whereby his own achievements or his own aspirations may be measured. Having shut himself up in a little heaven of his own, he does not attempt to distinguish it from other heavens or to discover if it be heaven indeed. He clings as stubbornly to his self-righteousness as does the religionist whom he critizes for clinging to his own dogma. He does not comprehend that he has transferred to himself that narrowness of outlook which he condemns in the materialistic. His position would be preposterous were it not so perilous.

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Mysticism must not rest so smugly satisfied with its own obscurity that it refuses even to make the effort to come out into the light of critical self-examination, clear self-determination and rational self-understanding. To complain helplessly that it cannot explain itself, to sit admiringly before its own self-proclaimed impalpability, or to stand aristocratically in the rarefied air of its own indefinability -- as it usually does-- is to fall into a kind of subtle quackery. Magnificent eulogy is no substitute for needed explanation.

(30) Such misunderstandings as that reasoning alone leads to realization, that it can replace meditation and that metaphysics is superior to mysticism, could not possibly arise, as ~~will~~ SHALL be seen from the second volume ~~when it is published~~. For in this final volume the old gods ~~will be~~ ARE restored but placed in new shrines; it ~~will~~ shows that the earlier preparatory chapters were really leading up to it. These misconceptions are likely to occur because in the first volume I deliberately criticized certain things in order to stress what, it seemed to me, the time had come to stress. For I wanted to clear the ground of all this debris, thus preparing the way for the higher mysticism unfolded in "Wisdom of the Overself." The essential principles of mysticism and yoga have remained intact but are explained from a new angle of approach, the scientific-philosophic, so as to clarify the real issues. As the angle of approach differs, so does what is seen, appears differently too. I am fully prepared to apportion the blame for whatever mistakes I have made in the past, but I consider it is more important to learn how they have constituted stepping stones to my present-day higher knowledge. I have been engaged in a widespread mystical research for most of my lifetime, so that the conclusions whch I have formulated are at least worth considering, if not more. I consider it a sacred duty to free that which is so precious to me from the large falsifications, extravagant claims, ancient distortions, degraded doctrines from which it is suffering. I cannot remain silent and indifferent whilst its treasures are caricatured by the unscientific and unphilosophical or whilst its truths are deformed and shamelessly cheapened by the egoistic, the hyper-emotional and the foolish. We must view this subject as a whole, not merely in its bright or dark patches. This means that we must be bent on realistically seeing both. Our morals must be tough enough to do so and exalted enough to accept the consequences of facing unpleasant facts without losing a far-sighted confidence in the essential

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(31) 'Intuition' had come to lose its pristine value for me. I cast about for a better one and found it in 'insight.' This term I assigned to the highest knowing-faculty of sages and was thus able to treat the term 'intuition' as something inferior which was sometimes amazingly correct but not infrequently hopelessly wrong in its guidance reports or premonitions. I further endeavoured to state what the old Asiatic sages had long ago stated, that it was possible to unfold a faculty of direct insight into the nature of the Overself, into the supreme reality of the universe, that this was the highest kind of intuition possible to man, and that it did not concern itself with lesser revelations, such as giving the name of a horse likely to win tomorrow's race, a revelation which the kind of intuition we hear so much about is sometimes able to do.

(32) "In language tremendous and unmistakable, philosophers had been informed that mankind had done with them; that they had been weighed in the balance and found wanting; that if they had no better Gospel than that to preach, they must make way for those who had.....In the year 529 Justinian finally closed, by imperial edict, the schools of Athens... They had no message for mankind, and mankind no interest for them." In these picturesque words Kingsley's fine novel Hypatia describes the death of Grecian metaphysics, which had degenerated with time into mere logical debate. What is one lesson which may be derived from this bit of past history?

(33) Life is not a matter of meditation methods exclusively Their study and practice is necessary but let them be put in their proper place. Both mystical union and metaphysical understanding are necessary steps on this quest, because it is only from them that the student can mount to the still higher grade of universal being represented by the sage. For we not only need psychological exercises to train the inner being, but also psychological exercises to train the point of view. But the student must not stay in mysticism as he must not stay in metaphysics. In both cases he should take all that they have to give him but struggle through and

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come out on the other side. For the mysticism of emotion is not the shrine where Isis dwells but only the vestibule to the shrine and the metaphysician who can only see in reason the supreme faculty of man has not reflected enough. Let him go farther and he shall find that its own supreme achievement is to point beyond itself to that principle of Mind whence it takes its rise. Mysticism needs the check of philosophic discipline. Metaphysics needs the vivification of mystical meditation. Both must bear fruit in inspired action or they are but half-born. In no other way than through acts can they rise to the lofty status of facts.

The realization of what man is here for is the realization of a fused and unified life wherein all the elements of action, feeling and thought are vigorously present. It is not, contrary to the belief of mystics, a condition of profound entrancement alone nor, contrary to the reasonings of metaphysicians, a condition of intellectual clarity alone, and still less, contrary to the opinions of theologians, a condition of complete faith in God alone. We are here to live, which means to think, feel and act also. We have not only to curb thought in meditation but also to whip it in reflection. We have not only to control emotion in self-discipline, but also to release it in laughter, relaxation, affection and pleasure. We have not only to perceive the transiency and illusion of material existence but also to work, serve, strive and move strenuously and thus justify physical existence. We have to learn that when we look at what we really are we stand alone in the awed solitude of the Overself, but when we look at where we now are not isolated individuals but members of a thronging human community. The hall-mark of a living man, therefore, ought to be an integral and inseparable activity of heart, head and hand itself occurring within the mysterious stillness and silence of its inspirer, the Overself.

The mistake of the lower mystic is when he would set up a final goal in meditation itself, when he would stop at the "letting-go" of the external world which is quite properly an essential process of mysticism, and when he would let his reasoning faculty fall into a permanent stupor merely because it is right to do so during the moments of mental quiet. When however he learns to understand that the antinomy of meditation and action belongs only to an intermediate stage of this quest; when he comes later to the comprehension that detachment from the world is only to be sought to enable him to move with perfect freedom amid the things of

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the world and not to flee from them; and when he perceives at long last that the reason itself is God-given to safeguard his journey and later to bring his realization into self-consciousness-- then he shall have travelled from the second to the third degree in this freemasonry of ultimate wisdom. For that which had earlier hindered his advance now helps it; such is the paradox which he must unravel if he would elevate himself from the satisfactions of mysticism to the perceptions of philosophy. If his meditations once estranged him from the world, now they bring him closer to it! If formerly he could find God only within himself, now he can find nothing else that is not God! He has advanced from the chrysalis-state of X to the butterfly state of Y.

If there be any worth in this teaching, such lies in its equal appeal to experience and to reason. For that inward beatitude which it finally brings is superior to any other that mundane man has felt and, bereft of all violent emotion itself though it be, paradoxically casts all violent emotions of joy in the shade. And when we comprehend that this teaching establishes as fact what the subtlest reasoning points to in theory, reveals in man's own life the presence of that Overself which reflection discovers as from a remote distance, we know that here at long last is something fit for a modern man. The agitations of the heart and the troublings of the head take their dying breaths.

(35) If those who have hitherto given their faith and thought to the ordinary presentations of yoga, will now give further faith and more thought to the higher teaching here offered, they need lose nothing of their earlier understanding but will rather amplify it. Nor is anyone being called upon to renounce meditation; those who criticize me for this are as mistaken as they are unjust. What is really being asked for is the purging of meditation, the putting aside as of secondary and temporary interest those phases of yoga experience which are not fundamental and universal. But meditation itself should and must continue, for without it the Ultimate can never be realized. Only let it be directed rightly. Hence the inferior yogas are not for a moment to be despised but it should be recognized that they are only relative methods useful at a particular stage only. Thus they will take their place as fit means leading towards the ultra-mystic practices and not be confounded with them.

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(55) If those who have hitherto given their faith and thought to the ordinary presentations of yoga, will now give further faith and more thought to the higher teaching here offered, they need lose nothing of their earlier understanding but will rather amplify it. Nor is anyone being called upon to renounce meditation; those who criticise me for this are as mistaken as they are mutant. What is really being asked for is the purging of meditation, the putting aside as of secondary and temporary interest those phases of yoga experience which are not fundamental and universal. But meditation itself should and must continue, for without it the Ultimate can never be realised. Only let it be directed rightly. Hence the inferior yogas are not for a moment to be disguised but it should be recognised that they are only relative methods useful at a particular stage only. Thus they will take their place as fit means leading towards the ultra-mystic practices and not be confounded with them.

(56) The highest contribution which mysticism can make is to afford its votaries glimpses of that grand substratum of

the universe which we may call the Overself. These glimpses reveal It in the pure unmanifest non-physical essence that It ultimately is. They detach It from the things, creatures and thoughts which make up this world of ours, and show It as It is in the beginning, before the world-dream made its appearance. Thus mysticism at its farthest stretch, which is Nirvikalpa samadhi, enables man to bring about the temporary disappearance of the world-dream and come into comprehension of the Mind within which, and from which, the dream emerges. The mystic in very truth conducts the funeral service of the physical world as he has hitherto known it, which includes his own ego. But this is as far as mysticism can take him. It is an illuminative and rare experience, but it is not the end. For the next task which he must undertake if he is to advance is to relate his experience of this world as real with his experience of the Overself as real. And this he can do only by studying the world's own nature, laying bare its mentalistic character and thus bringing it within the same circle as its source, the Mind. If he succeeds in doing this and in establishing this relation correctly, he will have finished his apprenticeship, ascended to the ultimate truth and become a philosopher. Thenceforward he will not deny the world but accept it.

The metaphysician may also perform this task and obtain an intellectual understanding of himself, the world and the Overself. And he has this advantage over the mystic, that his understanding becomes permanent whereas the mystic's rapt absorption must pass. But if he has not passed through the mystical exercises it will remain as incomplete as a nut without a kernel. For these exercises, when led to their logical and successful issue in Nirvikalpa samadhi, provide the vivifying principle of experience which alone can make metaphysical tenets real.

From all this we may perceive why it is quite correct for the mystic to look undistractedly within for his goal, why he must shut out the distractions and attractions of earthly life in order to penetrate the sacred precinct, and why solitude, asceticism, meditation, trance, and emotion play the most important roles in his particular experience. What he is doing is right and proper at his stage, but is not right and proper as the last stage. For in the end he must turn metaphysician just as the metaphysician must turn mystic and just as both must turn philosopher, who is alone capable of infusing the thoughts of metaphysic and the feelings of mysticism into the actions of everyday practical life.

(37) He who shuts himself up within the narrow confines of religion alone, or mysticism alone, or metaphysics alone, shuts himself off from the great stream of Life. The way

(56 contd)

the universe which we may call the Overself. These glimpses reveal it in the pure unmanifest non-physical essence that it ultimately is. They detach it from the things, creatures and thoughts which make up this world of ours, and show it as it is in the beginning, before the world-dream made its appearance. Thus mysticism at its farthest stretch, which is Nirvikalpa samadhi, enables man to bring about the temporary disappearance of the world-dream and come into comprehension of the Mind within which, and from which, the dream emerges. The mystic in very truth conducts the funeral service of the physical world as he has hitherto known it, which includes his own ego. But this is as far as mysticism can take him. It is an illuminative and rare experience, but it is not the end. For the next task which he must undertake if he is to advance is to relate his experience of this world as real with his experience of the Overself as real. And this he can do only by studying the world's own nature, laying bare its mentalistic character and thus bringing it within the same circle as its source, the Mind. If he succeeds in doing this and in establishing this relation correctly, he will have finished his apprenticeship, ascended to the ultimate truth and become a philosopher. Thenceforward he will not deny the world but accept it.

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(37 contd) must embrace many apparently antithetical (XX) things yet it is really one. Hence the wise man will first evoke within self those diverse elements which are next to be co-ordinated into the rounded entirety of a splendid harmony. Hence too the foolishness of the imprudent mystic who abandons his critical faculties on the threshold of his quest and who scorns the guidance of reasoned knowledge, wanders haphazard along a path not without its dangers for it skirts at times the very edge of the precipices of madness, delirium, deception and error. For such scientific and metaphysical knowledge acts as both pilot for the journey and check against its dangers. Without it a man gropes alone and blindfolded through the world-darkness. He does not know the proper meaning, place and purpose of his multiform experiences. He does not understand that the ecstasies, the visions, and the devotions which have consumed his heart must later give place to the calm, formless and abstract insight of philosophy. And it was because Ramakrishna was divinely led in the deepest sense of the term that he eventually accepted this fact and submitted to the philosophical initiation at the hands of Tota Puri and thus set out to climb the ascent from being a visionary to becoming a sage. The lesson of this is that man, like all else, must be viewed in his entirety. Perhaps Hegel's greatest contribution was his discovery of the Dialectical Principle. For it showed the imperative need of surveying all round a matter and of understanding it in the fulness of its entire being rather than in the narrowness of a single facet. Ignorance of this important principle is one of the several factors responsible for the birth of fanatical fads, cranky cults and futile revolutions. In the application of this principle, reason rises to its highest.

(38) The mystic who has never brought his achievements to the bar of reasoned enquiry, is flapping his lopsided way on a single wing.

(39) How can the mystic ever solve these problems when he has not even become conscious of the need for their solution?

(40) Yoga and Reflection are two wings of the same bird and perfect flight depends on possession of both.

(41) No mystic experience is continuous and permanent. All mystic experiences come to man in broken fragments. It is therefore the task of philosophy to turn them into a coherent and systematic correlation with the rest of man's experience. And it can do this successfully only by examining mysticism with as much criticism as it must examine it with sympathy; it should neither take trance-reports at their face value nor dismiss them as being of less importance than ordinary sense-reports.

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( )Because it deals with matters not readily discernible, occultism's door is wide open to the bogus.

(60) The mere capacity to sit for long periods in meditation is no guarantee that those periods are not productive of sheer delusions, and are not to be taken as a sign of a man's spiritual power.

(61) Such an incident becomes invested in their minds with exaggerated significance even where it is trivial and unimportant.

(62) The philosophic tradition has hitherto been kept within an aloof and fastidious minority, living mentally apart from the majority.

(63) When they find that their paths do not lead to the expected results, dissatisfaction is sure to arise. This in turn will lead to some painful thinking, questioning and revision of views. They will eventually recognise their mistakes. In the effort to rectify them, they will start learning anew.

(64) They move in a circle from charlatan to charlatan, each of whom accomodates himself and his teaching to their egoistic desires.

(65) It is a valuable practice to judge a theory by its everyday results, to measure its truth by its personal effects and to test its correctness in one's own experience. Such a course however, is valid only if accompanied by other and non-practical assessments

(66) It is a lyrical paragraph and attracts by its cham, but it is not a logical one.

(67) The beliefs and practices of yoga are not wrong: it is only the mistaking their place and altimate purpose that is wrong. They are preliminary and not final.

(68) The Light of the Overself impinging on the intellect from behind or from a realised man, impels it to more upward. This creates a response that appears as a restless mental state, an obscure longing to know what is beyond itself, a blind aspiration. It does not know the real origin of this impulse.

(69) It is quite commonly assumed that the mystic's experience, the prophet's revelation, must be accepted altogether or not at all, since they transcend the need of interpretation.

(70) If he would make the realisation of the Overself an abiding one, he must widen his mysticism or yoga into philosophy.

(71) Occultism is a field which has become notorious for charlatans. (72) Too many romantic illusions beset this subject; a prudent picking of one's steps is needed here (72a) Only when events strip him of the illusions which hitherto sustained him in this quest will but which really impeded&obstructed it he make true advancement

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(84) In so far as yoga seeks and finds the raptured it is doomed to end in frustration when, as is inevitable, the state does not endure.

(85) Mystics have been known to hold such queer ideas that the criticism, disbelief, contempt or intolerance which has met them is partly understandable.

(86) Rare is the man who can use such power for the benefit of his fellows.

(87) What is all their teaching but a projection of their personal experience?

(88) My position is now one of sympathetic yet utter independ -ence. I cannot identify myself with any single teacher, ashram or movement in India, with any racial or hemispheral religion, doctrine or group in the world.

(89) They repeat the same situation with each successive teacher, seeking the impossible and suffering a series of deceptions in consequence.

(90) There is no field of human activity where self-delusion is so fertile and so frequent as in the religio-mystic field.

(91) Why reveal knowledge of Meditation if it is dangerous to some people? Reply: the facts should be known even if the practise is prohibited. We should learn about the existence of poisons even if their drinking is prohibited. But in the form of simple relaxation there is urgent need for meditation today and no danger is in that.

(92) There is no unamimity among the leading mystics on all points. Their revelations should be received with sympathetic yet critical judgment.

(93) If he is not careful, critical, balanced, sensible and self-disciplined, the eager seeker may find, after ma -ny years that he has simply been moving around the labyrinth of occultism to his own confusion in the end.

(94) This is a period when esoteric pretensions are out of joint with the times, when direct communication is to be the rule or else none at all, if anything of value is really to be given to the world . Those zealous protectors of the truth who surround it with enigma and riddle, who hide it under out-of-date symbols and unnecessary jargon, forget that they live now in an age of science, not an age of medievalism.

(95) They fill themselves, by the power of suggestion, with a false sense of divinity. They they affix the label of enlightenment on their stat .

( ) Where gurus are mainly intent on profiting personally from their work of instructing disciples, the latter may [illegible] little benefit spiritually in return.

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( )They are eager to become superhuman without having first become properly human (XX)

(95) How much truth or falsity there is in his interpretation, how much of his own human devising there is in his revelation could be ascertained only by a judge who was ruthlessly impartial and one who was possessed of the keenest philosophic insight. He himself is safe however in making universality a fair test of validity.

(96) It is by trying, aspiring, daring, that the latent creative forces in us are called into activity. Occultism teaches that all kinds of hindering and hostile forces surround us to drag us down. But if a man believes an influence, or person, or thing or environment to be hostile, if he thinks it will make it impossible for him to progress, then it may well be so; he will not progress. What occultism teaches is true, but it is not necessary to burden oneself with doubt and pessimism. There is also a higher truth.

(97) His cultural background mingles with his perception and his intellectual capacities cannot be separated from his inspiration.

(98) If he wanders from one teacher to another, if he submits himself to the ministrations of occultists or mystics, swamis or masters, he may pick up quite a variety of approaches to the subject.

(99) The religio-mystical mind easily falls into cults or personality idealization and worship. The philosophic mind rises to a higher level and emphasizes the importance of Principles. For persons are ephemeral whereas principles are enduring. The cultists attribute to the worshipped one all sorts of god-like qualities especially omniscience and omnipotence.

(100) The danger of mistaking his mere opinion for God's voice is a real one. It can be averted only if he will allow himself to be guided by the wider experience of Masters and disciplined by the rejection of egoistic influences.

(101) The medieval monk emotionally enjoying a rapturous union with God in his cell was not necessarily farther on the way than the advanced Quaker sitting rapt in the still, silent meeting-house three centuries later.

(102) It would be in better harmony with the facts, and mysticism would lose nothing not worth losing by it, if the representation of great mystics as demi-gods and infallible entities, ceased. They are human beings and sometimes they make mistakes. (102a)As much nonsense has been written about the mystic and the occult as about politics, or any other subject where appearances do not coincide with realities.

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( )Questers who are sincere but foolish, (X X)
earnest but gullible, join such cults
( )The evidence is dubious and the testimony is
suspect.

(93) Neurotic and psychotic individuals who imagine they are on the quest, become bad advertisements for it. Unfortunately the public does not know that their childish fantasies and wild fanaticisms do not belong to the quest at all.

(94) These romantic doctrines offer consolation to the unhappy and compensation to the unfortunate at the price of being deceived. For they issue from dreamland and need not be taken seriously. They cannot fulfil their promises.

(95) To the extent that the mystic lacks this fullness of approach, this rounded, well-integrated development, to that extent his capacity to receive truth will be uneven and disequilibrated.

(96) Too often these cults are merely foolish systems of self-deception or clever devices to avoid the gruff confrontations of reality.

(97) Those who expect him to play God, may get the foolishness and tyranny they deserve.

(98) The interference with an illumination occurs when it is being transmitted through the everyday normal consciousness of the mystic.

(99) He unconsciously brings into it his own personal view of life, which thereupon becomes invested with the authority of inspiration and the prestige of revelation.

(100) Preposterous cults can flourish only among those who are the victims of their own or other people's fancies.

(101) A sincere motive is praiseworthy but not enough to give complete protection for untried untempted inexperienced innocence against these psychic and other dangers. It cannot be a substitute for cautious prudence, critical judgment and psychical knowledge.

(102) Men who give voice to the maddest fantasies, who traffic in the worst aberrations, are admired as prophets. ( )They impose their own imaginary creations, their own illusions, on the reality by their supporters&followers.

(102a) Unnecessary secrecy is a warning sign that something is wrong; that mental balance is disturbed, or that ulterior mltives are present.

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(103) Unnecessary secrecy is a warning sign that something is wrong; that mental balance is disturbed, or that mischief motives are present.

(175) We must not think that every mystic who has been blessed with the light of the Overself stands on the same spiritual peak of vision and consciousness, of being and knowledge. Some are still only on the way to the summit of this peak. There are definite differences between them. If they all share alike the consciousness of a higher Self, they do not share it in the same way or to the same degree. (xx)

(176) When we come at last to perceive that all this vast universe is a thought form and when we can feel our own source to be the single and supreme principle in and through which it arises, then our knowledge has become final and perfect.

(177) The mystic is content to be carried away by his feelings. The philosopher wants to understand both the nature of their movement and the character of the destination.

(178) A mystical revelation can be considered as trustworthy if the revelator has not only purged his mind and heart by philosophic discipline but also developed them by philosophic cultivation. It is the absence of this precautionary preparation which accounts for the conflicts between the recorded revelations of history.

(xx:)Philosophy contains the chief branches of mystical knowledge that a man needs;all others are likely to take him off on side-tracks which will lead him in the end far from the correct goal.

( ) They put mystery into the most ordinary persons and events;they pump an atmosphere of revelation into rehashed tenets and teachings.

( )When they present opinion as personal opinion and theory as ~~a~~ speculative theory,no harm is done. But sooner or later the position in which they find themselves brings on a belief in their own infallibility,and a presentation of mere opinion as divine revelation. The situation is much worse when the guru is a man locked up in his own mad delusions andmisleading his followers xx into sharing them

--placed on pedestals and worshipped as idols--

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BRUNTON

( )Some lose their head and become conceited because of their mystical experiences

(103) It is an unfortunate fact that those who come only into contact with the products of defective, unphilosophical incomplete mysticism, who see dreamers, drones, unbalanced, irrational, superstitious, inconsequential, emotionally distraught individuals , decry the whole subject. Yet the truth is that the products of philosophic mysticism are not a whit less practical, energetic, and reasonable than worldly mortals and that their work is better done than it would otherwise have been had they not undergone its training.

(104) The words and images, the phrases and symbols, come from his own mentality or experience but their inspiration comes from that part of himself which is not in time.

(105) Some of the practises enjoined by these cults are enough to drive the weaker candidates to the borderline of insanity.

(106) The mystical experience is at the mercy of his meagre development when it comes to being intellectually interpreted or communicated, or when his feelings about it are to be transmitted or conveyed.

(107) There is no doubt that Joseph Smith, the Mormon prophet, was half-medium half-mystic, half-Spiritualist, and half religious. He developed the megalomania which psychic or spiritual advancement brings to those who fail in the test of motive and purity. He planned to be a candidate for President of the U.S.A.!

(108) The lunatic fringe surround the halls and vestibules of mysticism, the incorrigible cranks infest its ascetic disciplines and physical regimes. The morons are there too, gullibly swallowing every tale and addicted to every superstition, and unaffected by logic, science, common sense, practicality or facts. But the account is not finished with them: there are the sensible, the educated, and the thoughtful, the genuine seekers after truth or peace.

(109) Cults which promise too much, play the part of modern witch-doctors. They tell their followers that they can have anything they want.

(110) The Oriental swamis, the occult teachers and the psychic lecturers benefit by the leisure, curiosity and credulity of their female audiences.

(111) We may bring to the pages of these mystical writers all our intellectual sympathy and general faith but we ought also bring to them some of our critical judgment. (111a)We may accept this teaching without accepting all of it.Discrimination is as necessary here as elsewhere.

(103) It is an unfortunate fact that those who come only into contact with the products of defective, unphilosophical incomplete mysticism, who see dreamers, drones, unbalanced, irrational, superstitious, inconsequential, emotionally disturbed individuals, decry the whole subject. Yet the truth is that the products of philosophic mysticism are not a whit less practical, energetic, and reasonable than worldly mortals and that their work is better done than it would otherwise have been had they not undergone its training.

(104) The words and images, the phrases and symbols, come from his own mentality or experience but their inspiration comes from that part of himself which is not in time.

(105) Some of the practises enjoined by these cults are enough to drive the weaker candidates to the borderline of insanity.

(106) The mystical experience is at the mercy of his meagre development when it comes to being intellectually interpreted or communicated, or when his feelings about it are to be transmitted or conveyed.

(107) There is no doubt that Joseph Smith, the Mormon prophet, was half-medium/half-mystic, half-Spiritualist, and half religious. He developed the megalomania which psychic or spiritual advancement brings to those who fail in the test of motive and purity. He planned to be a candidate for President of the U.S.A.!

(108) The lunatic fringe surround the halls and vestibules of mysticism, the incorrigible cranks infest its esoteric disciplines and physical regimes. The morons are there too, guilty swallowing every tale and addicted to every superstition, and unaffected by logic, science, common sense, practicality or facts. But the account is not finished with them: there are the sensible, the educated, and the thoughtful, the genuine seekers after truth or peace.

(109) Cults which promise too much, play the part of modern witch-doctors. They tell their followers that they can have anything they want.

(110) The Oriental swamis, the occult teachers and the psychic lecturers benefit by the leisure, curiosity and credulity of their female audiences.

(111) We may bring to the pages of these mystical writers all our intellectual sympathy and general faith but we ought also bring to them some of our critical judgment.

( ) So much wishful thinking and imaginative nonsense enters mysticism that the (XX) (0)

(112) To keep silent about matters which need to be made better known is not prudent but foolishness. There is now no persecution involving personal life and freedom, so they can be safely revealed.

(113) The dangers of a misguided mysticism are real, but with the proper safeguards and protective disciplines they vanish. The shaping of a sound, worthy and strong character as prerequisite and accompaniment to all intuitive or mystical experiences, is the very first of these safeguards.

(114) Philosophy cannot encourage lunacy even when it masks itself with the name of mysticism or assumes the postures of yoga.

(115) Those who are still unsatisfied must take the higher path, the path of philosophy.

(116) It is not even from their ecstasies, much less their excesses, that the mystic's can communicate their highest truth.

(117) What is it that draws such diverse followers to this cult?

(118) To separate the essential truth from its accidental overlay, the permanent fact from the personal dream, the full insight from its temperamental coloring - this is one task of philosophy.

(119) Those who go around hunting a variety of masters or joining many cults may be passing through a useful phase for beginners which is their way of making comparative study of religion, mysticism or philosophy. Its usefulness is not to be derided for certain types. Or it may be a sincere quest for the one master with whom they have real affinity or the one teaching in which they can find their life's guidance. This too may serve their purpose. But they should also understand that their real progress starts only when they stop this movement and concentrate their further interest on intensive work within themselves. If they do not stop the external search when it is no longer really necessary, then its prolongation will make them too dependent. Their curiosity or instability will thus weaken them further and lead them into bewilderment in the end.

(120) His origin and outlook contribute their influence to it.

(121) Humility is willing to question the reality of the figures it thinks it is seeing, but conceit is not. (121a) These neurotics try to make themselves interesting by inventing psychic or mystic experiences. It is all an egoistic craving for attention

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( )Why must all seekers be corralled into a single field?Why not let them go their separate ways? (XX)

(122) Cults whose leaders mix the motive of extracting money from the wallets of their followers with the motive of helping them are immensely better than those which seek money alone. But they are still far from the pure spirit of service which ~~the~~ is the mark of true attainment.

(123) The advance into divine illumination or the fall into paranoiac delusion, depending on whether one is inside or outside the cult's following - when he announces that he is no longer merely a spokesman for God but the appointed, specially-favored Messiah of God to this age.

(124a)They merely pass from one set of opinoons to a different set,and this they call "finding the truth!"

(124) We should apply the test of reason to these revelations, however lofty their human sources, for we must recognize that no human mind is infallible. The failure to make this recognition, the refusal to see the contradictions between revelations, can only work to our own detriment in the search after truth.

(125) There are eccentric individuals and peculiar cults which have fastened their attention and belief exclusively on some chosen part and excitedly proclaimed it to be the whole. They fail to see how disproportionate is the place they have given it, nor how unfair they are to all the other parts of truth.

(126) It is not altogether his own fault that he grafts his passionately-held opinions upon the stem of his mystical experience, for the process is quite unconscious.

(127)Some part of his current beliefs work themselves into his inner experience, and his imaginative faculty expresses itself in his (some fraction of) mystic vision.

(128) Swami Abhedananda called spiritism ancestor-worship and scorned theosophical mahatmas as psychic figments of the brain.

(129) The mystic is only a recording instrument. If he is too egoistic, too ambitious or too taken up with his own views, the transcription will be to that extent incomplete, imperfect or even distorted.

(130) The student trained along philosophical lines approaches the interpretations of his inner experiences with a restraint laid heavily upon his ego by the feeling of his own limitations, his own weaknesses. If therefore he errs at all in such interpretation it will be in the direction of an unflattering one.

(131) A man need not be foolish in his spiritual seeking just because he is fervent. ( )They are seeking the right thing in a wrong way.

( )It is not enough to have had a mystical experience.What about its quality?

( )He is too sane to lose himself in this nonsense

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(51-a) The annals of mysticism are replete with violent exaggerations, startling aberrations and outrageous exercis-es. ( )A trustworthy honest accurate and full history ofa leader or of his sect is almost un-obtainable. Signi~~ll (a)~~ficant bias

(52) The ~~ideology~~ 'ideology' which prevails in so many of such circles--if I may use such a pretentious but popular word with reference to those whose noteworthy characteristic is not seldom the absence of intellectual culture--is diametrically opposite to that for which we strive to stand. For they represent the world's vanishing age of intellectual imposture and superstitious ~~credulit~~ credulity, and this teaching, the nascent age of verification and profound enquiry.

(53) Selfish hypnotists pose as spiritual teachers. They usually attempt to suborn their pupils' intellect, in order to make him their obedient slave. When the latter is frightened to use his reasoning and critical faculties upon the claims made, he readily becomes a mere puppet in the hands of his mental 'Master." Intellect is not to be abandoned, but to be rightly understood. Its doubts of the divine are to be cast aside; its scepticism of the Ineffable may be discarded; but its powers of reason and logic are not therefore to be destroyed at the unscrupulous bidding of some pseudo-sage.

(54) Mysticism requires the unreserved surrender of the ego to the soul. From this quite correct requirement, unphilosophic mystics draw the quite incorrect conclusion that the ego's faculty of reasoning and use of will are to be banished from the domain of practical affairs. It should not, for instance, provide for its worldly future because God is to provide for it. Belief in mysticism is no excuse for such illogical and inaccurate thinking, much less for the paralysis of willing. The mystic may give himself unto the soul and yet render unto thought and action that which is ~~rightly~~ theirs. rightly

(55) During his mystical ~~childhood~~ ~~rightly~~ childhood and adolescence he is to some extent an easy victim for perversions, deviations and deformations of truth. The suggestions which he receives from his environment may be false, the impressions which he receives from his emotions may be wrong. It is needful to bring in reason and intuition, impartial authority and factual results to check him.

(55a) Although the inspiration itself is utterly impersonal, the response to it is more or less personal.

(55b) They lose themselves so easily in false imaginations.

(55c) How many seekers want powers, exaltations or phenomena. How few want to kill the egotism which wants these things.

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(~~26~~) (~~14~~) The extravagance and distortion, the fantasy and bias of these revelations unfortunately destroys the credibility of what is truly authentic and definitely factual in them. (76)

(~~27~~) (~~15~~) The truth is that they are on the quest only in their personal supposition, and in the supposition of those to whom they talk about it. The actuality is that they have yet to find the entrance to the quest. (77)

(~~28~~) (~~16~~) The student of comparative mysticism may examine the various doctrines without necessarily accepting them. His approach should be dispassionate, unbiased and open-minded no less than discerning cautious and ~~questioning~~ questioning. He should remember that they are not only sources of enlightenment but also of obfuscation. In this way he may pass intellectually through the region of fanatical superstitions and psychic delusions to the truth. (78)

(~~29~~) (~~17~~) The members of these cults not only possess untrained minds but also bewildered ones. Ignorant, as they are, of the laws of reasoning and the facts of science; incapable of testing doctrines and judging men correctly; easy dupes, ~~thus they find false roads more attractive than true ones and imaginary goals better than real ones~~ because of their impossible wishes and impractical natures; they inhabit a mental world that breeds self-cheating illusions and attracts them to self-deceived creators of illusions. Thus they find false roads more attractive than true ones and imaginary goals better than real ones. (79)

(~~30~~) The catch-phrases of the spiritual life come pat enough; but real first-hand knowledge is rare. (80)

(~~31~~) They try to copy the true Masters but are able only to caricature them. (81)

(~~32~~) This is the downward path which leads such men, ~~to~~ by stages, to egomania and charlatanry. (82)

(~~33~~) That morons and maniacs have so often turned the field of mysticism in their own special preserve, is unfortunately true. (83)

(~~36~~) Many people have been attracted to mysticism who are pathological cases. This is unfortunate for the reputation of mysticism. (84)

(~~37~~) The craving for Utopias of brotherly love and social sharing is common among the religiously or mystically inclined but not among the philosophically inclined. It can be nurtured only by those who refuse to believe the facts of human existence and who ~~are~~ long to believe that their wishes are equivalent to these facts. (85)

(~~38~~) Those who regard him as an unreliable visionary are not less victims of prejudice than those who regard him as an [illegible] prophet. (86)

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(86) Those who regard him as an unrealizable visionary are not less victims of prejudice than those who regard him as an impossible prophet.

( )This is a field where too many/lunatics, too many semi-charlatans, have been half-active. ( )In its arrogant self-importance XX its own and incredible vanity, it grants illuminations only to follower

(140) They are credulous victims of their own excessive naivete and of their cult leaders personal ambition or fanatical zeal.

(141) The "service" they claim to render is of questionable value.

(142) How few of those who imagined they were in contact with God really attained it !

(143) It is easy for him to be led astray into illusions and hallucinations.

(144) The grandiose belief that they are engaged in the messianic service of humanity rests upon illusory foundations.

(145) They exaggerate the interest of a few enthusiasts.

(146) Where there is disrespect for facts there will also be inability to find truth.

(147) The oddities of every kind may be encountered among these sects and cults.

(148) These flocks of credulous sheep follow shephers who have put reason aside and allowed vanity or delusion to enter in.

(149) A prudent guidance restrains this thirst for the extraordinary phenomenon, the miraculous revelation.

(150) The quacks who lead these cults, the queer deities wh whom they worship and the odd creatures who follow them have tended bring mysticism into ridicule or even disrespect.

(151) The union with the Overself will be shaped into a mental form wholly or largely supplied by the aspirant himself. This does not necessarily mean that the form is merely imaginary in an untrue and realistic sense. What is does mean has been un- stated by the Bhagavad Gita in the follwing words: "By whatever path the devotee approaches Me and by whatever form he worships Me, by that form I reveal myself to him." That is to say, the idea of the Overself which the devotee holds is carried over into his illumination, where it xx receives the added force of inspiration. Whether this idea has been picked up from study or from a particular religious tradition, whether it be quite correct or merely fanciful, is not considered important, but the inner spiritual contact is.

(152) The difference between the standpoint of philosophy and that of some forms of occultism is the difference between honesty and deceit.

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(152)The difference between the standpoint of philosophy and that of some forms of mysticism is the difference between honesty and deceit.

(123) Their influence is confined to very small groups of people.
(124) These promises of an easy path to prosperity, involving no more work than sitting in an armchair, are delusive fallacies.
(125) A tendency to accept false beliefs is the product of defective intelligence and defective character: gullibility is merely its outward sign.
(126) The genuine experiencepossesses certain marks and may be recognized. Then why is it so many are deceived by the false one?
(127) The swing of their neurotic nature carries them from cult to cult.
(128)There is a moronic credulity which too often passes for MYSTICAL FAITH,
(129) The intellectual weakness which permits such credulity must be removed if truth is ever to be found.
(130) The hope that by joining sects or following leaders they can develop their own inner resources is a vain one. To go inwards they must stop going outwards.
(131) These alleged mystical origins and imagined MAHATMIC brotherhoods should be given no place in a philosophically disciplined mind.
(132) Where others give forth exuberant enthusiasm, he shows penetrative caution.
(133) It is an advanced stage on the way, but it is not full self-realisation.
(134) The gems of truth lie buried underneath the earth of personal opinion.
(135) "Study everything but join nothing" is the best counsel. But alas ! naive enthusiasts seldom heed it.
(136) They reach the divine centre with their imagination or with their feeling, but not with their mind nor with their will.
(137) They mistake an emotional episode for a mystical experience.
(138) To take the message correctly he must take it impersonally, putting into it no thoughts of his own.
(139) Those who rely on occult visions, revelations and communication for their guidance may be misled. (140) To study and understand these sects, to explain the inner dynamic which draws people to them, is not necessarily to agree with their teachings or condone their practices

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(84) Thus reason and emotion no longer wrestle with (XX) each other and no longer oppose one another as antinomies; but find abruptly a point of common fulfilment.
(85) The ordinary metaphysician can form no precise and impeccable idea of truth without the guidance of the philosopher's insight, or if he does it is purely a speculative one. Such insight remains the highest norm, the final criterion, open to mankind.
(86) We cannot accept the authority of logic as final in matters which are superlogical.
(87) There are likely to be many who will reject these criticisms and revaluations of yoga because they emanate from one who is a Westerner, and who is therefore supposed not to know what he is talking about in such an exotic matter. Let us therefore learn what some competent Indian authorities themselves say: His late Highness, the Maharaja of Baroda, who was famous for his frequent association and patronage of the most learned Indian pundits, scholars, philosophers and yogis, said in his inaugural address to the Third Indian Philosophical Congress held at Bombay 1927: "The Yoga system in its essence is a series of practical means to be adopted as a preliminary to the attainment of the highest knowledge. ...what the yoga system may have to teach us as to the preparation for the attainment of true philosophic insight needs to be disassociated from the fantastic and the magical." And at the same Congress, the general president, Sir S. Radhakrishnan, did not hesitate to declare that, "The Indian tradition gives the first place to the pursuit of philosophy."
(88) My critics argue in favour of a doctrine which I have never denied.
(89) I could not remain silent any longer as it would then be inferred that I had taught a doctrine which had no basis to withstand criticism.
(90) Logical methods cannot cognize the Overself but only construct a picture of it at best.
(91) The responsibility for such statements which have appeared on the paper jacket of my book, does not rest with me but with my publishers. Had those statements been submitted to me prior to publication, I would certainly have corrected all the errors they contain.
(92) We isolate the different human interests and faculties and thus fail to keep a balance between them, at our peril.
(93) If as philosophy shows, ideas, imaginations, kalpanas, have to be transcended to know That which thinks them, surely yoga, as the technique of suppressing them, is called for at the end?
(93-a) They are consoled by their imaginings which being completely divorced from realities, are shaped to please their egos.

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(93 a) They are consoled by their thoughtings which being completely divorced from reality, are shaped to please their egos.

(94) They will then find, as Himalayan climbers (XX) often find, that after they have mounted what seemed the steepest cliff and reached what seemed to be its peak, the real summit suddenly appears before them. It was hidden because it was set back by an ice-covered ridge. Once again they must bestir themselves to arduous climbing and of a somewhat different kind. For theirs was an inconclusive achievement, a partial and transitional result. This need not disappoint them for if their further climb brings them a new and wider view, the pseudo-summit can still be seen because it still exists, even though it will now appear smaller and less important. (See also Para. 127)

(95) Metaphysics in its finest presentation form could never have confronted us before this twentieth century. All knowledge and all history have been moving towards this grand cultural climax. We have had foregleams and approximations, summaries and condensations, of the hidden metaphysics ever since man began to record his thoughts but we have never had the opportunity of a detailed working-out of its every point until science appeared to provide the data which now render this possible. Magnificent indeed are the vistas now opened up to us. ~~(see also Nos. 113 & 118).~~

(96) Mysticism is not a couch to sleep on but a step to tread on.

(97) The taste for art in man's handiwork and beauty in Nature's, the desire to make the most of earthly existence and the yearning for a full normal human life are properties of human nature which are as justly entitled to recognition and acceptance as is the quest of higher truth and ultimate reality.

(98) I have not swung overnight into the criticism of yoga but rather have gradually matured into criticism of wrong weighings on the scale of yoga. Yoga is as profoundly necessary to my own life as before. Only I want it at its very best and do not want to mistake its intermediate stage for its final one.

(99) The mystic gazes at God with the eye of personal feeling. The eye of rational understanding remains shut. He must open it with the help of metaphysics to get a correct view.

(100) These experiences because of their delightfulness and strangeness may deceive and detain him as they have deceived and detained a multitude of yogis and mystics through the ages. They cannot be avoided--indeed they are extremely valuable stages--but they must not be regarded as the end of man's spiritual quest. The purely emotional interpretation of experience is dangerous to the knowledge of higher truth, if indeed pleasant.

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(101) The undiscriminating multitude are usually satisfied with orthodox religion; the more sensitive need mysticism, but only the intelligent and determined handful want TRUTH, cost what it may. Such alone will be willing to make the effort needed to comprehend the higher message contained in the ~~new~~ book.

(102) Unless the course of mystical experience is rationally disciplined, it is liable to take an erratic direction.

(103) If it be true that the hidden teaching effectually reconciles religion science mysticism and philosophy, it does so in the only way in which they can be reconciled by dropping them into their proper places and not by placing them all on an equal level. For it treats religion as an infant, mysticism, science and metaphysics as youths and philosophy alone as an adult.

(104) The philosopher will be a karma yogi to the extent that he will work incessantly for the service of humanity and work too in a disinterested spirit. He will be a bhakti yogi to the extent that he will seek lovingly to feel the constant presence of the Divine. He will be a raja yogi to the extent that he will hold his mind free from the world fetters but pinned to the holy task he has undertaken. He will be a gnana yogi to the extent that he will apply his reflective and reasoning power to a metaphysical understanding of the world.

(105) In attempting to put the mystic on guard against falling into excesses and absurdities, against the crippling of his reasoning power we are swimming against a powerful current of emotionalism and prejudice and superficiality.

(106) The mystic must disentangle what is his own veridic experience from what is super-imposed on it by tradition upbringing into suggestion and so on. He must be brave enough to be hard and critical toward himself.

(107) The object of the average yogi is to attain inner peace whereas the object of the philosopher is to attain inner reality. The two paths coincide up to a point but the second then proceeds farther than the other one. For example, asceticism which is a finishing point for the mystic is only a starting point for the philosopher.

(108) What we have to do is to take only so much of each important factor in life as is really necessary for a balanced life. We must beware of taking too little or too much. Thus a man may have dinner every day but should not live solely for the eating of dinners. So he may practice mysticism but need not make it the sole element of his existence. He should live not for mysticism alone but for the whole of life itself. He may be a practising mystic but should not stop with that.

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(109) Readers must again be reminded and must ever keep in memory that the term metaphysics is used here to indicate the particular system called "Metaphysics of Truth" alone. This warning is a needed one. For perhaps in no other study have men so lost themselves in mere verbiage, so strayed afar from actuality and reality.

(110) Thus what intuition had affirmed and reason had confirmed was now verified continuously and implemented by fate herself!

(111) Reason moves continuously around the idea of the Overself whereas insight enters it directly.

(112) But let it not be thought that the metaphysical effort is a wasted one. On the contrary, it is essential for training the mind to think correctly about the Overself, for supplying it with the firm conviction that such an ultimate reality does exist, and for encouraging it to take up the practical quest of ultramysticism; whilst after the latter quest has been successfully realized the metaphysical effort again becomes useful when the sage seeks to communicate to others a precise report and accurate explanation of his own grand experience.

(113) We cannot afford to dispense with mysticism merely because we take to philosophy. Both are essential to this quest and both are vital in their respective places. The mystic's power to concentrate attention is needed through out the study of philosophy. The philosopher's power to reason sharply is needed to give mystical reverie a content of world-understanding. And in the more advanced stages, when thinking has done its work and intellect has come to rest, we cease to be a philosopher and dwell self-absorbed in mystic trance, having taken with us the world-idea without which it would be empty. We can only afford to dispense with both mysticism and philosophy when we have perfectly done the work of both and when amid the daily life of constant activity we can keep unbroken the profound insight and selfless attitude which time and practice have now made natural.

(114) When we comprehend that the pure essence of mind is reality, then we can also comprehend the rationale of the higher yoga which would settle attention in pure thought itself rather than in finite thoughts. When this is done the mind becomes vacant, still and utterly undisturbed. This grand calm of non-duality comes to the philosophic yogi alone and is not to be confused with the lower-mystical experience of emotional ecstasy, clairvoyant vision and inner voice. For in the latter the ego is present as its enjoyer whereas in the former it is absent because the philosophic discipline has led to its denial. The lower type of mystic must make special effort to gain his ecstatic experience but the

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higher type finds it arises spontaneously without (XX)
personal effort at all. The first is in the realm of duality whilst the second has realized non-duality.

(115) The metaphysical scientist and the scientific metaphysician scorns the masses for making God in their own image. It never occurs to them that they but duplicate the process when they set up an arid dry unemotional and frigid concept as Deity. For it is a dull and dreary God precisely like their own colourless character. For the metaphysician and scientist over-rate a particular phase of human make-up—intellect and underrate another phase—emotion, when each should be valued in its own place. To make intellect primary is to upset the proper balance of life. It has a most important place but that place is subordinate to the higher values of life.

(116) It was Plato who rightly pointed out that experience is really a medley of changing opinions and conflicting beliefs, thereby offering contrast with the orderliness and consistency of reasoned knowledge. This is why we have to begin intellectual analysis of the world by separating the realm of sense-perception from the realm of reasoned perception as though they were entirely different. But we must not end with such an artificial separation. For in the higher stages we climb to the view point which reunites them again. The Thought is then the Thing. The Appearance is then also the Real!

(117) So long as the mystic is unable to function fully in his intellect, why should he expect to function clearly in what is beyond intellect?

(118) Buddha did not go into deeper problems before he had gone into practical ethics. He taught people to be good and do good before he taught them to venture into the marshy logic of the metaphysical maze. And even when they had emerged safely from a territory where so many lose themselves utterly, he brought them back to ethical values albeit now of a much higher kind because based on utter unselfishness. For love must marry knowledge, pity must shed its warm rays upon the cold intellect. Enlightenment of others must be the price of one's own enlightenment. These things are not easily felt by the mystic, who is often too absorbed in his own ecstasies to notice the miseries of others or by the metaphysician who is often too tied by his own verbosity to his hard and rigorous logic to realize that mankind is not merely an abstract noun but made up of flesh and blood individuals. The philosopher however finds these benign altruistic needs to be an essential part of truth. Consequently the salvation from ignorance and the attendant miseries which dog its steps, which he seeks is not for himself but for the whole world.

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(119) It is good for an ascetic or a monk to sit (XX)
idle and inactive whilst he contemplates the futility of a
life devoted solely to earthly strivings but it is bad for him
to spend the whole of a valuable incarnation in such idle-
ness and in such contemplation. For then he is fastening his
attention on a single aspect of existence and losing sight of
all others. It is good for a metaphysician to occupy himself
with noting the logical contradictions involved in the
world's existence and in the reason's own discoveries, but
bad for him to waste a whole incarnation in fastening his
attention on a single aspect, too. It is good for the worldl-
ing to accumulate money and enjoy the good things it can buy,
marry a wife and adorn his home with comforts, but it is bad
for him to waste his valuable incarnation without a higher
purpose, and a loftier goal. Nor is this all. Mysticism,
metaphysics and worldliness are useless unless they succeed
in affording a man a basis of altruistic ethics for everyday
living. The average mystic does not see that his lapse into
loss of interest in the world around him, his indifference to
positive and practical service of mankind, in short his whole
other-worldliness, is not a virtue as he believes but a
defect. Hermits who withdraw from the troubled world to
practice the simplicity, monks who retreat from the active
world to muse over the evanescence of things, defeatists who
flee from their failure in life, marriage or business to the
lethargy which they believe to be peace, thereby evidence that
they have not understood the higher purpose of incarnation.
It is to afford them the opportunity to realize in waking
consciousness their innermost nature. This cannot be done
by turning their face from the experiences of human existence
but by boldly confronting them and mastering them. Nor can it
be done by retreating into the joys of meditation. The passio-
nate ecstasies of lower mysticism, like the intellectual dis-
coveries of lower metaphysics, yield only the illusion of pe-
netrating into reality. For the world must be brought into
the circle of meditation as well as the 'I' if the whole truth
is to be gained. The one-sided, monkish doctrine which indicts
the world's forms with transiency and illusiveness must be
met and balanced by the philosophic doctrine which reveals the
world's essence as eternal and real. There will then be no
excuse for lethargy, defeatism or escapism. A metaphysical
outlook often lacks the spark of vitality; a mystical
outlook often lacks the solidity of reasoned thought; and
both often lack the urge to definite action. The practical
failures of metaphysics are traceable to the fact that it
does not involve the exercise of the will as much as it
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failures of metaphysics are due to the fact that the men
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It is good for an ascetic or a monk to sit idle and inactive while he contemplates the futility of a life devoted solely to earthly strivings but it is bad for him to spend the whole of a valuable incarnation in such idleness and in such contemplation. For then he is fastening his attention on a single aspect of existence and losing sight of all others. It is good for a metaphysic to occupy himself with noting the logical contradictions involved in the world's existence and in the reason's own discoveries, but bad for him to waste a whole incarnation in fastening his attention on a single aspect, too. It is good for the worldly to accumulate money and enjoy the good things it can buy, marry a wife and adorn his home with comforts, but it is bad for him to waste his valuable incarnation without a higher purpose, and a loftier goal. Nor is this all. Mysticism, metaphysics and worldliness are useless unless they succeed in affording a man a basis of altruistic ethics for everyday living. The average mystic does not see that his lapse into loss of interest in the world around him, his indifference to positive and practical service of mankind, in short his whole other-worldliness, is not a virtue as he believes but a defect. Hermits who withdraw from the troubled world to practice the simplicity, monks who retreat from the active world to muse over the evanescence of things, defeatists who flee from their failure in life, marriage or business to the lethargy which they believe to be peace, thereby evidence that they have not understood the higher purpose of incarnation. It is to afford them the opportunity to realize in waking consciousness their innermost nature. This cannot be done by turning their face from the experiences of human existence but by boldly confronting them and mastering them. Nor can it be done by retreating into the joys of meditation. The passionate ecstasies of lower mysticism, like the intellectual discoveries of lower metaphysics, yield only the illusion of penetrating into reality. For the world must be brought into the circle of meditation as well as the 'I' if the whole truth is to be gained. The one-sided monkish doctrine which indicts the world's forms with transiency and illusiveness must be met and balanced by the philosophic doctrine which reveals the world's essence as eternal and real. There will then be no excuse for lethargy, defeatism or escapism. A metaphysical outlook often lacks the spark of vitality; a mystical outlook often lacks the solidity of reasoned thought; and both often lack the urge to definite action. The practical failures of metaphysics are traceable to the fact that it does not involve the exercise of the will as much as it involves the exercise of the intellect. The intellectual failures of metaphysics are due to the fact that the men who taught it in the past knew nothing of science and those

who teach it in the present know nothing of higher mystical meditation whilst both have usually had little experience of the hard facts of life outside their sheltered circle. The failures of mysticism are due to the same causes as well as others we have often pointed out. Finally the failure of metaphysics to produce practical fruit is partly due to the fact that they perceive ideas of truth and not truth itself as the failure of mystics is partly due to the fact that they experience feelings of reality and not reality itself. The successes and services of the sage on the contrary are due to the fact that he perceives truth and experiences reality and not merely thoughts or feelings about them.

(120) The speculative metaphysician must come down from his clouds of abstraction and face facts as they are .

(121) A mysticism based on the dualism of body and soul leads to passive mental emptiness, but this is not the same as the enlightened mental realization. As the Buddha put it when referring to Samkhya, one of the Indian forms of such dualistic mysticism: "This doctrine goes not to Nirvana but only to the attainment to the Realm of Nothingness."

(122) All metaphysical study and all mystical exercises are but preparations for this flash of reality across the sky of consciousness which is here termed insight. The latter is therefore the most important experience which awaits a human being on this earth. If metaphysics or mysticism is regarded as an end in itself and not as a preliminary, then its follower misses what lies at the core of one's life.

(123) Insight into truth comes from a region which metaphysics cannot enter. Nevertheless his insight should be able to square with the reason and appeal to the heart.

(124) "The ascetic yogis, those who are intent only on walking the path of inner peace drunk with the liquor of Samadhi, will awaken only after the effect of the liquor has disappeared."...says Lankavatara Sutra.

(125) The intellectual construction of the metaphysics of truth occurred subsequently to the living realization of truth. The latter finds a logical support in the former although for the one who has finished treading the path of enlightenment such support is not necessary.

(126) Those alone will ever understand the mystery of the Overself who are willing to penetrate beyond the fitful beatific consciousness of the mystical ecstasy to the continuous equanimity of the Sage.

(127) It is a common experience in certain parts of the Himalayas that travellers who ascend one peak or range which seems, as far as the eyes can see, the final one, find, on reaching the summit that a new peak or range, recessed back

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at some distance, presents itself to their surprised gaze. Thus the rest they hoped for, the triumph they believed close at hand, vanishes in disappointment and the weary upward struggle must soon begin again. The mystic, if he is sincere, intelligent and honest with himself, passes through a similar experience. (See also para. 94.)

(128) Even the Southern Buddhist Pali texts admit that truth (Dharma) is a takkaraeara, i.e. not attainable by reason alone but is finally reached by Sammadhi, i.e. right insight.

(129) We must be able to reason remorselessly without becoming imprisoned in reason. Because we must do justice to every part of our being, but only as a part of the whole we must do justice to the intellect.

(130) Religious devotion is good, mystical contemplation is far better but when enlightened by knowledge both become immeasurably superior, Hence the mystic has nothing to fear from metaphysics. It will rob him of nothing worth keeping whilst it will present him with a clearer perception and stronger impression of the truth.

(131) "The Hidden Teaching Beyond Yoga" was a necessary preliminary study to the main study but it was only a preliminary one. Those who would judge this teaching solely by this single volume are unfair to the teaching.

(132) Such a synthesis corrects the abuses of a lop-sided development and avoids the dangers of an uncorrelated one.

(133) The mystic touches the serenity and light of the Overself but falls away from them soon. The philosopher does not merely touch them but attains their fullness forever. The first is partial and provisional whereas the second is final and complete.

(134) Through the portal of a merely metaphysical world-view one enters a dry barren realm which, although it is actually remote from experience yields the deceptive illusion that it is the very essence of experience. Here the student may perform successful logical somersaults and verbal contortions but he cannot successfully realize truth.

(135) Thus we harmonize the divergent doctrine of science and religion, mysticism and metaphysics.

(136) The analogy for this harmonious working together of both sides of man's nature is two bullocks tethered to the same shaft and pulling a cart in the same direction.

(137) Philosophy seeks to correct the one-sidedness of most human lives, whether they be materialistic or mystical lives, by integrating the many sides of human nature into one harmonious whole.

(138) "The Hidden Teaching Beyond Yoga" was written for two classes of readers. First, mystical aspirants who were

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(137) Philosophy seeks to correct the one-sidedness of most human lives, whether they be materialistic or mystical lives, by integrating the many sides of human nature into one harmonious whole.

(138) "The Hidden Teaching Beyond Yoga" was written for two classes of readers. First, mystical aspirants who were

already familiar with our writings but needed to be shocked into consciousness of the need to meet the new demands of the new age. Second, intelligent people who are unfamiliar with our writings and who start with a bias against mysticism. If we had to strike deeply into the hearts of the first class we had to strike deeply into the minds of the second one. This had to be achieved by persuading the mystics to open their eyes to their own insufficiencies ~~and by persuading the mystics to open their eyes to their own insufficiencies~~ and by persuading the materialists to re-think their own experience, step by step until they could understand the insufficiencies of materialism. Such a tremendous task could not be completed with the first book and consequently many, who had not the patience to wait for its companion volume, misunderstood and maligned us.

(139) The mystic must not be averse to modern culture, which he often naturally despises as materialistic or abhors as atheistic. He must draw on the resources of the 20th century knowledge to reinforce, develop, explain, expand and restate the dusty traditional inheritance of mysticism. He ought not to exalt the mighty illuminated past at the expense of a so-called degenerated benighted present.

~~(140)~~ To deny that our wits have been sharpened and our interpretative methods improved during the thousands of years which have disappeared into the waters that flow down the Ganges, would be to libel the human mind and to turn it into a helpless stone. And when, as so often happened in the Orient the static custodians of traditional culture were so bemused by their bookshelves that they refused to adapt their doctrines to the needs of the time, they were carrying conservatism to the point of plain silliness.

On the other hand, neither need service of the present be accompanied by a funeral dirge on the past. Ancient culture and modern science ought to be wedded together if we were to unlock the higher wisdom, Is not modern research unconsciously already beginning to furnish new proofs of ancient tenets? We need the old truths, not the old follies. A thought which is ten minutes old might be truer than a thought which is ten thousand years old. What has truth to do with time?

During the whole of my literary activity I have tried to develop this idea of a close collaboration between the rational and emotional sides of man's nature. This notion arose not merely because I have witnessed at first hand the tragic disasters of human lives wrecked through foolish and wholesale rejection of the claims of reason, but also because I perceive the immense importance of entering into an alliance with the trend towards science which had come to dominate modern existence.

(128 contd)

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(140) The would-be mystic who glibly claims to know and do the will of God is, metaphysically speaking, somewhat impertinent. For right reflection could have taught him that personal feeling whose correctness is unchecked and whose course is undisdiplined, is hardly sufficient.

(141) Metaphysical study lifts a man into the clear keen air above personal considerations.

(142) In the ordinary man mystical tendencies come into radical collision with rational ones whereas in the philosopher they have become perfectly consistent with each other.

(143) It is the absence of an orderly metaphysical understanding which renders the mystic liable to fall into error.

(144) The untrained mystic's understanding of his own inner experiences is often superficial and generally confused. This is because it lacks a metaphysical foundation. Again because it starts usually from the standpoint of personal emotion it develops various vagaries. A common example is the bad habit of attributing everything he does not understand to something supernatural or of finding the mysterious hand of God in the most ordinary happenings, becomes an ingrained one.

(145) How important is the balanced mind, balanced in every sense. We need the yogic equilibrium which remains undisturbed by the opposites or by passions. We need the integral equilibrium which keeps developed reason emotion and will in proper relation.

(146) When the mind withdraws from its creations after understanding their mentalness and looks into itself, it discovers the final truth. But when it does this prematurely i.e. before such enquiry into the world's nature, it discovers a half-truth--the nature of the 'I'.

(147) When metaphysical thought abstracts itself from the rest of human nature and works in solitude, unmoved by feeling and unmoved to action, the result is useless for living although interesting for theory.

(148) From Lankavatara Sutra: "Thou shouldst look inwardly and not get attached to the letters and a superficial view of things; thou shouldst not fall into the attainments, conceptions, experiences, views, and Samadhis of the Sravakas, Pratyekabuddhas, and philosophers...nor dwell on such Dhyanas as belong to the six Dhyanas,etc."

(149) The mystical and the metaphysical are hostile to each other only in the eyes of ignorant men: to the others they are mutually complementary. Philosophy aims at a full rounded character and therefore eliminates the one-sidedness of lesser teachings.

(150) The elementary form of mysticism is apt to be an anaesthetic and makes its votaries hesitate ineffectively before

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of it is a tonic which braces them to initiative in action.
(151) If a man has such an one-sided view as to let his logical reasonings get stubbornly in the way of his advance to ultramystic or if he lets his excited ecstasies stand in the way of his advance to philosophy, he cannot attain to truth.
(152) Philosophy does not ask us like mysticism to stifle the intellect but to illumine it. It demands effective thinking and not mere day dreaming, intellectual selfdiscipline and not misty vagueness. Its journey lies through meditation reinforced by reason.
(153) When, as recorded in the Potthapala Zutta, the Buddha refused to answer the questions: Is the world eternal? Is the world not eternal? Is the world finite? Is the world infinite? he expressed something more than mere contempt for the futility of the logical self-tortures of the intellect. For in his explanation of this refusal he affirmed by implication that philosophy stood on a higher rung than mysticism. He said: "These questions are not calculated to profit, they are not concerned with the Dharma, they do not redound to right conduct nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillization of the heart,nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana." Observe that these reasons are quite obviously placed in an ascending order according to their importance, because they begin with external conduct and end with Nirvana. And observe further that insight is not only placed higher than peace but actually said to belong to the higher stages of the Path. And observe finally that insight is placed only one stage below Nirvana, to which in fact it leads.
(154) "The Buddhist discipline or exercise (yoga) as is told by the Buddha consists of two parts, philosophical and practical. The philosophical discipline is to train the mind to absolute idealism and see that the world is Mind, and that there is in reality no becoming such as birth and death, and that no external things really exist; while the practical side is to attain an inner perception by means of supreme wisdom. To be great in the exercise that makes up Bodhisattvahood (mahayagayogin) one has to be an expert in 4 things (3 of which are intellectual and last one practical): 1. To perceive clearly that this visible world is no more than Mind itself. 2. to abandon thenotion that birth, abiding and passing-away really took place; 3. to look into nature of things external and realize that they have no reality (abhava) 4. to train oneself towards the realization of the truth in the inmost consciousness by means of supreme wisdom.".. Suzuki's Lankavatara Sutra Studies.

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(155) Why try to predetermine what, by its very nature, is beyond your reach? Why not let the Overself reveal its existence in its own way? For the moment you introduce your own conception of what it ought to be and insist that it shall be allied to, or governed by this conception, in that moment you become diverted from the pure and true mystical experience of the Overself into an adulterated and imperfect one.

(156) This tendency to bring up from below the mystical experience elements which mingle intimately with those that come into it from above, is innate in all disciples until they have passed through the purifying fire of philosophic discipline.

(157) The most striking point in this simple technique is that he uses the very ego itself--for so long indicated by all mystics as the greatest enemy on the Path--as the means of divine attainment. These words may sound like pure paradox, but they happen to be true. The strength of his enemy is drawn upon for his help, while that which was the supreme hindrance transforms into a pathway to the goal.

(158) We do not need to seek our vindication in the witness of contemporary conditions and inside ashrams; it exists in the writings of mystics themselves and as far back as the middle ages. Suso, Tauler, Guyon, St Teresa, St John of the Cross, Ramakrishna and others have all had occasion to observe the same sad consequences which we also have observed and they have passed caustic comments upon their fellow aspirants in their own writings. One of the most illustrious and advanced of medieval mystics, John Ruysbroek, vigorously criticized his fellow mystics for defects he had observed among them. He denounced those who mistook mere laziness for meditative sanctity as well as those who take every impulse to be a divine one. See E. Underhill's "Mysticism" page 335 for a quote from Mme. Guyon criticizing visionary experiences of mysticism. The Spanish St. Juan of the Cross wrote: "It is very foolish, when spiritual sweetness and delight fail, to imagine that God has failed us also; and to imagine that because we have such sweetness we have God also."

Four centuries ago another Spanish mystic perceived the subtle selfishness which underlay this attitude. He was St. Pedro de Alcantara, who wrote that such devotees of spiritual joy "are much rather loving themselves than God."

Even many a genuine mystic of high achievement is not altogether exempt from this charge of spiritual selfishness. His ineffable ecstasies deceive him by their very sweetness into barring himself from concern with the woes of the outside world. This often arises quite innocently because of the sense of joy which follows success in meditation is easily misinterpreted to mean the end of the quest. It may indeed be the end of most mystical quests but it is only the beginning of the ultimate

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(159) They alone will comprehend the purport of this volume who can comprehend that it does not only seek to present the pabulum of an ancient system for modern consumption but that it has integrated its material with the wider knowledge that has come to mankind during the thousands of years which have passed since that system first appeared. Consequently we offer here not only a re-statement but also an entirely new and radically fresh world-view which could not have been reached historically earlier.

If we study the history of human culture we shall begin to discern signs of an orderly growth, a logical development of its body. Truth has had different meanings at different periods. This was inevitable because the human mind has been moving nearer and nearer to it, nearer and nearer to the grand ultimate goal. And when we watch the way knowledge has mounted up during the last three centuries we ought not to be surprised at the statement that the culmination of all this long historical process, the end of thousands of years of human search, is going to crystallize in the new East-West philosophy which it is the privilege of this century to formulate. Here alone can the relative interpretations of truth which have been discovered by former men, rise to the absolute wherein they merge and vanish. This means that although truth has always existed, its knowledge has only existed at different stages of development, that we are the fortunate inheritors of the results gathered by past thinkers, and still more that we are now called to complete the circle and formulate a finished system of philosophy which shall stand good for all time.

All the conflicting doctrines which have appeared in the past, were not meaningless and not useless; they have played their part most usefully even where they seemed most contradictory. They were really in collaboration, not in opposition. We need not disdain to illustrate the highest abstract principles by by the homliest concrete anecdotes, and we may describe them as pieces in a jig-saw puzzle which can now be fitted together for now we have the master pattern which is the secret of the whole.

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Hence all that is vital and valuable in earlier knowledge is contained in the East-West philosophy; only their fallacies have been shed. A full view of the universe now replaces all the partial views which were alone available before and which embodied merely single phases of the discovery of Truth. Thus the analytic movement which uncovered the various pieces of this world puzzle must now yield to a synthetic process of putting them together in a final united pattern. Culture, on this view, is the timeless truth appearing in the world of time and therefore in successive but progressive periods. Only now has it been able to utter its latest word. Only now does philosophy attain its maturest completion. Only now are we able to reap the fruit of seven thousand years of historical philosophy. Only now have we achieved a world-system, a universal doctrine which belongs to no particular place but to the planet. Knowledge has grown by analysis but shall finish by synthesis.

(160) Even the vocabulary with which he explains they mystical experience to himself or transmits it to others, is manufactured for him by the religious tradition of his land. It limits and even shapes his understanding, so that he does not receive the knowledge yielded by this experience as it is in itself.

(161) The need of predetermination at the beginning of the path whether to be a philosopher or a mystic, arises only for the particular reincarnation where attainment is made. Thereafter, whether on this earth or another, the need of fulfilling the philosophic evolution will be impressed on him by Nature.

(161) The philosophical mystic has no use for such vagueness and precariousness. He must know what he is about, must be self-conscious and self-possessed. But all this on the intellectual level only. He will be the personification of humility, the incarnation of self-surrender, on the emotional level.

(162) What has come so accidentally may likewise depart accidentally. What he has stumbled into he may also stumble out of. Therefore the philosophic mystic tries to remove as much of the unconsciousness of the whole process as he can, by making use of the intelligence to complete it even as, paradoxically, he begs for Grace at the same time and for the same purpose.

(163) To get at the essential and authentic elements in a mystical revelation, all those which arise from the personal ego, the sense perceptions and the imaginative faculty must be either discounted or wholly eliminated.

(164) I am not God but rather an emanation from God. I am still a man but there is something Godlike in the centre of my being. The Deity is inaccessible but that centre is not.

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(8) (4) Those who know the mind's capacity to indulge in fantasies and how quickly it submits to wishful thoughts, know also why these revived superstitions raised to the rank of revelatory theories have held so much fascination for so many students of the occult.

(9) (5) These self-duped people rarely come to see the truth about themselves and come to no discouragement from their many disppointments. As each new leader is cast down from the pedestal as an ideal they start at once to look for another instead of starting to look at themselves for a change. Thus they spare themselves the ordeal of discovering their own deficiencies and of facing their own defects.

(10) (6) Those who are taken in by these preposterous claims-which seem the product of overheated imagination-lack the capacity for critical analysis and are unable to reason deeper than the barest superficialities.

(11) (7) SU TUNGPO: "Ever since I was a child I have heard of Taoists who can prolong life. But they all lived to about a hundred and then died just like any other people... I am beginning to wonder whether such immortals ever existed? Is it not possible that the stories in the ancient books about Taoists who never died are just like the cases mentioned and exaggerated by the writers?"

(12) (8) The mystical outlook--however desirable and indispensable as a constituent of a wider one--can sometimes be, in its own superior way, as short-sighted as the materialist.

(13) (9) Despite these swiftly begotten yet swiftly forgotten enthusiasms and amid all this shallow omniscience which skims the surface of a multitude of subjects and penetrates to the core of few, there is undoubtedly a genuine public interest in mystical experience.

(14) (10) The character which is apt to display a sudden enthusiastic interest in a subject but not a continuous and persistent one, them seekers who possess a queer talent for joining some movement today--not because it is better but because it is new--only to drop it tomorrow or for espousing some idea merely because it happend to be the latest in time; such tend to neither carry the interest nor the espousal through to the bitter end.

(15) (11) Philosophy counsels him not to depart from common sense and to beware of falling into these gross absurdities which exaggerate a relative truth into an absolute one. (15a) Their pleasant belief that all cults teach substantially the same thing relates to th world of their private thoughts and wishes, not e to our world. How can the results of totally different spiritual positions be other than different themselves?

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(14) The character which is apt to display a sudden enthusiastic interest in a subject but not a continuous and persistent one, then seekers who possess a queer talent for joining some movement today--not because it is better but because it is new--only to drop it tomorrow or for espousing some idea merely because it happens to be the latest in time; such tend to neither carry the interest nor the proposal through to the bitter end.

(15) Philosophy counsels him not to depart from common sense and to beware of falling into these gross absurdities which exaggerate a relative truth into an absolute one.

( )The naive may be duped by absurd exaggerations, others by a pretentious occultism, both have (xx) yet to find the true quest

(9) Buddha believes that these formed a part of the teaching of previous Buddhas and he says that he is only their discoverer, not inventor.

(10) The inferior yogas attempt concentrations on the lower centres of the nervous system, that is to say, on those connected with the spinal cord. The superior yogas attempt concentrations on the higher nervous centres in the cerebral cortex. The difference is seen in the results. For the former affect the body or the emotions or both; the latter affect the intelligence or consciousness or both.

(11) The mystic who makes this illegitimate jump into reality does not land in reality: he lands in the illusion of it.

(12) If his reflections on this metaphysical truth are often enough repeated, the result will show itself not only in the intellectual sphere but also in the intuitive one.

(13) Even where sensitivity of telepathic reception has been developed, the ego still cunningly interferes with accurate reception. It will take the current of inspiration from the master and by adding what was never contained in it, give a highly-personal vanity-flattering color to it. It will take the message of guidance from the higher self and, by twisting it to conform to the shape of personal desire, render it misleading. It will take a psychical or intuitive reading of a situation and, in its eager seeking of wish-fulfilment, confuse the reading and delude itself. It may even, by introducing very strong emotional complexes, create absolutely false suggestions and suppose them to be emanating from the master or the higher self.

(14) Philosophy stands aligned with mysticism so far as this aim of achieving the profoundest inward self-absorption thru meditation is in question, but it stands aloof from mysticism so far as rational, moral practical and social issues are in question. A correct appraisal of mysticism can only be formed by examining its ideology against the wider background of philosophic doctrine. ( )The experience may originate in the materials of his personal experiences, hopes, longings, supplied by past knowledge and struggles.

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( )Spiritual movements can, like spiritu(XX) al values, be tested.

(15) The cramped, ascetical and intolerant virtue of the ashrams is not enough. Philosophy prefers a more spacious more generous and kindlier virtue.

(16) There are those who, stupefied by convention, do not comprehend that the question of the truth of these ideas is not to be settled by the fact that they are set down in an informal vivid way rather than in a prim academic one. It is because the custodians of philosophy feel the democratic time-spirit and want to make them more accessible to the masses than they have been in the past. But this could not be done without taking mysticism and metaphysics out of their verbal mummy-wrappings.

(17) Another difference between a Philosopher and a Mystic is the following: The Mystic may be illiterate, uneducated, simpleminded but yet may attain the Overself. Thus he finds his Inner Peace. It is easier for him than for others because he is less intellectual, hence, has less thoughts to give up and to still. But Nature does not absolve him from finishing his further development. He has still to complete his horizontal growth as well as balance it. He has obtained depth of illumination but not breadth of illumination. So he must pass through further phases of experience where the undeveloped state of faculties which prevents his light from being perfect, may be fully developed. This can happen either by returning to earth again or continuing in other spheres of existence, he does all this inside his peace instead of as with ordinary man outside it. When his growth is complete he becomes a philosopher.

(18) We cannot save others until we can save ourselves. And yet the altruistic desire to share this self-salvation with others should be present from the beginning. Otherwise, it will not manifest itsel when success comes.

(19) I feel deeply the imperfections and inaccuracies in all my hitherto published works, so deeply that I have withdrawn from the literary field for several years. And yet there is also some truth in them and some good has been done by them, as letters received constantly remind me. The real trouble is that I have been always on the move, always engaged in an incessant quest, and this has not made for stability of outlook.

(20) Wisdom blooms like a flower in the soul of the man who follows this path.

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(8-a) A London newspaper call the Heard-Huxley "The Californian Yogimen."

(9) The attainment of this deep state of oneness in meditation by an ordinary mystic may seem to be the end of the quest. Nevertheless the cycle of reincarnation will not end for him until he has become a philosophical mystic. For even though all earthly desires have been given a quietus, there will remain a latent desire to Know, to understand his own experience and the world experience. To satisfy this desire, which will slowly come to the surface under the compulsion of Nature, he will have to develop intelligence to the proper degree. If he cannot do it quickly enough, then the work will have to continue into many other births as are needed to finish it. For nature is shepherding the human race not only along the road of spiritual evolution but also of intellectual evolution.

(10) It is true that illumination of itself exalts character and ennobles feeling, purifies thought and spiritualizes action. But if there has been insufficient effort along these lines, then the illumination will only be temporary.

(11) The great sacrifice which every aspirant is called on to make is the sacrifice of that ignorance which separates him from his Divine Source. This ignorance cannot be removed by the intellect alone, however, or by Yoga alone.

(12) The last of the ego's grip will linger marks on him in various subtle forms. Perhaps the willingness to be saved himself whilst leaving behind so many others entangled in illusion is the final mark to be erased. But it is a mark which only philosophical mystics, not ordinary mystics, are likely to be troubled with. Only a compassion of unparalleled depth and immense impartiality will put anyone on such a course as voluntarily to reamin on liberation's threshold so as to help the unliberated.

(13) He will be able to manifest more of the Divine when he is developed to the point of being complete in himself than when he is not.

(14) The naive and the simple flock to these cults.

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(21). We must test mystical experience by human reason but we must control human reason by mystical experience. (XX).

(22). Philosophy seeks not only to know what is best in life but also to love it. It wants to feel as well as think. The truth, being above the common forms of these functions, can be grasped only by a higher function that includes, fuses and transcends them at one and the same time--insight. The nearest activity in human life at its present stage of development to this one is the activity of intuition. From its uncommon and infrequent visitations, we may gather some faint echo of what this wonderful insight is.

(23.)Two things have to be learned in this quest. The first is the art of mind-stilling; of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. The disciple's ascent should not stop at the contemplation of anything that has shape or history, name or habitation, however powerfully helpful this may have formerly been to the ascent itself. Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic. The second is to grasp the essential nature of the ego and of the universe and to obtain direct perception that both are nothing but a series of ideas which unfold themselves within our minds. This is the metaphysics of Truth. The combination of these two activities brings about the realization of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy.

(24)It was our own widening experience and personal disillusionments that forced us to examine not only the profits of yoga and the successes of its followers, but also the deficiencies of yoga and the failures of its followers. Thus in this reconsideration there developed an attempt at a more scientific approach to the subject. And such were the practical observations which arose out of these experiences and out of the analysis of these failures, that they compelled us and must one day compel other seekers also to look for a corrective for the maladies which have affected the body of mysticism, as well as to discover a purgative for the primitive errors which have secured lodgment under its name.

(25)What the intellect formulates as opinion, belief or observation arises out of its own movement in thinking. What the insight experiences as being arises out of the intellect's utter stillness so that it permits itself to be replaced by the higher faculty which alone can know reality.

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(130) Without the philosophic discipline which acts both as a preparatory and purificatory system, the results of meditation may be either dubious or dangerous. (XX)

(1) The Orient has made a name for itself among many travellers for its inertia and its filth. But is that all? Did not Jesus, Buddha and Hafiz live and move in the Orient? Did not The Word sound forth from it?

(2) Experience and reflection have taught me that the mystical theory must be modified in some particulars and even contradicted in others.

(3) Unfortunate is the traditional indifference toward the practical world and self-absorption in personal peace. Such an attitude is not the one taught by "The Voice of Silence," which fitly represents the school of true sages and which inculcates compassionate service of mankind instead of self-centred isolation. The Tibetan doctrine is in this respect superior to the Indian doctrine.

(4) Let us sift and re-sift the ancient lore, by all means, but let us then use the results as material to mix with our own. Let us unite the best elements in these diverse cultures in a synthetic grouping of truths.

(5) In the West these truths will be regarded as being too Eastern whereas in Asia they will be regarded as being too Western.

(6) Few mystics ever achieve the ultimate of mysticism. Most live in the same field of awareness as ordinary people and only occasionally do they achieve a limited contact with the soul.

(7) If it doubtful if any sacred volumes have ever contained more truth in less words than some of these scripts.

(8) He must seek in metaphysics for the secret of the universe and in mysticism for the secret of his own self. This is a balanced approach.

(9) Gautama tried teacher after teacher and left them after a time because he found their doctrines deficient or their practices defective. If he had not had the courage to do so, the world would never have had its Buddha. Even Sri Krishna did not ask Arjuna to follow him blindly but tried to dispel his doubts by reasoned discussion, so that only at the <u>end</u> of the <u>Gita</u> do we find Arjuna saying, "My doubts are gone."

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(10) aright than those who hunted the forests for their food with bow and arrow. The knowledge, the experience, the ideas which they possessed are too limited to suffice us, whose present range and future possibilities are so much wider than theirs.
(11) However essential this seeking of the spiritual self must obviously be, however splendid the attainment of such a peace-filled, desire-free state must and will always seem, it cannot in itsself constitute an adequate goal. Two important elements are lacking in it. The first is knowledge and the second is compassion. The first would show precisely what is the place of such an attainment in the full pattern of human existence. the second would bring it into active relation with the rest of social existence. Whilst these are lacking, this state can only partially understand itself and only negatively affect others. It keeps its own peace by ignoring the world's suffering.
(12) I said, "Let me walk in the fields."
He said, "No, walk in the town,"
I said, "There are noflowers there,"
He said, "No flowers, but a crown."

I said, "But the skies are black,"
There is nothing but noise and din,"
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick
And fogs are veiling the sun."
He answered, "Yet souls are sick
And souls in the dark undone."

I pleaded for time to be given
He said, "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town,
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

(12-a) They are using mere words as a substitute for reality.

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(12). Then into His hand went mine
And into my heart came He,
And I walk in a light Divine
The path I had feared to see.

George Macdonald

(13) With this degree he runs up his personal declaration of independence. No school can hold him. His loyalty is henceforth given to global thought. Nor is this all.

(14) The first path yields an iconoclastic self-enlightenment and one as swift as a bird's flight. The second yields a gradual self-improvement but one as slow as an ant's crawl.

(15) Those whose experience of the world is limited to a single set of human and spiritual values, miss much.

(16) Only the few can discern that this passage from mysticism to philosophy does not indicate weakness of character but rather strength of character.

(17) The ordinary mystical insight is also a transcendental one but there is this difference, that it is not pure, it is always mixed up with an emotion or a thought. Philosophical insight is utterly pure.

(18) Nevertheless, the internal working of the Overself in a man's heart is a fact, whatever elements may get mixed up with it in the process.

(19) If perfect union in the Indian sense, is not attainable, what is attainable is the intimate presence of, and mental communion with, God in our heart, which brings peace and truth.

(20) The ascetic aspirant seeks salvation from the world. The philosophic one seeks salvation in the world.

(21) We are sent to this world to learn its useful lessons and were we to succeed in blotting out consciousness of what is going on around us in it, we would merely be blotting out an opportunity to learn them. This is what happens if trance is prematurely achieved.

(22) Criticism of ideas is always acceptable but I need not forget that the evil forces which seek to impede the helpfulness of such work and the serviceability of such ideas inevitably seek and soon find suitable human instruments for their attacks or suitable human victimes for their suggestions.

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(24) The instruction which Moses received on Mount Sinai, "See that thou makest all things according to the pattern showed thee in the mount," is precisely the same as that which the initiate into philosophic mysticism receives from his Overself after his loftiest exaltation. That is, he is told to work out in the lower world, where good incessantly struggles with evil and where men are plunged in darkness and enslaved by animality, a pattern of applied truth of divinity in action, of altruistic spiritual service.

(25) We must distinguish between those who have attained to the true self through purely mystical methods and those who have attained it through the broader philosophical ones. The first kind enjoy their inward peace and freedom but they are often content to stop there. The second kind likewise enjoy these things but are not content with a merely self-centred acquisition. They seek out ways of embodying in their social surroundings and stimulating in their human environment something of the perfect life which is its hidden heart. Hence they teach and preach to others the way of upward advancement which can lead them to share ultimately in this diviner life.

(26) When a man has been preoccupied with himself throughout his lifetime, when he is intent solely on his personal salvation, when he no longer thinks of other seekers' welfare because he is too engaged with his own, the danger is that his spiritual attainment when and if it comes will be kept for himself too. This is why Philosophy rejects the ego-centric ideal of the lower mysticism and why it trains its votaries from the very start to work altruistically for humanity's enlightenment. No man is so low in the evolutionary scale that he cannot help some other men with a rightly-placed word, cannot

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strike a flickering match in their darkness, cannot show the example of a better life.

(27) Humanity has not stood still during all these thousands of years. It has decisively changed in most ways, evolved in some ways and degenerated in others. This is clear when we consider its outer life but not so clear when we consider its inner life. It will be better grasped if we pause to note that a twentieth century teaching, in its fullness would have been unsuitable for an ancient seeker. It would indeed be something only part of which he could assimilate; the rest would be beyond his capacity so to do. When men and women have been brought up only to obey blindly the dead teachers of vanished centuries, and never to think anything out for themselves, their true development is hampered. Hence the ancient ideas and practices which were excellent for the ancient peoples are not adequate to the needs of today's historical situation.

(28) What does it matter at this distance of time, either to us or to them, whether ancient Indians or modern Europeans have written down the truth? It does matter, however, whether we can recognise in both their literatures the truth as such and receive it into our minds.

(29) The evasion of a problem is not the solution of it. This is a truth beyond the mind of the mystic who, unable to reconcile life in the soul with life in the world, flees from the one to seek the other.

(30) You do not have to go to India to save your soul. You do not have to become a caricatured reflection of the yogis of India to live spiritually in the West.

(31) In this deep stillness wherein every trace of the personal self dissolves, there is the true crucifixion of the ego. This is the real meaning of the crucifixion, as it was undergone in the ancient Mystery Temple initiations and as it was undergone by Jesus. The death implied is mental, not physical.

(32) When devotion stands on knowledge, it stands on a rock which nothing and nobody can move, nor hardships weaken.

strike a flickering match in their darkness, cannot show the example of a better life.

(27) Humanity has not stood still during all these thousands of years. It has decisively changed in most ways, evolved in some ways and degenerated in others. This is clear when we consider its outer life but not so clear when we consider its inner life. It will be better grasped if we pause to note that a twentieth century teaching, in its fullness would have been unsuitable for an ancient seeker. It would indeed be something only part of which he could assimilate; the rest would be beyond his capacity so to do. When men and women have been brought up only to obey blindly the dead teachers of vanished centuries, and never to think anything out for themselves, their true development is hampered. Hence the ancient ideas and practices which were excellent for the ancient peoples are not adequate to the needs of today's historical situation.

(28) What does it matter at this distance of time, either to us or to them, whether ancient Indians or modern Europeans have written down the truth? It does matter, however, whether we can recognise in both their literatures the truth as such and receive it into our minds.

(29) The evasion of a problem is not the solution of it. This is a truth beyond the mind of the mystic who, unable to reconcile life in the soul with life in the world, flees from the one to seek the other.

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(47) The reader has had most of this system now presented to him. His work in following these difficult abtruse thoughts has not been easy. Now he may face, if he wishes, an entirely fresh task, that of bringing ultimate truth down from theory to practice. It has to be made real to himself. It has to be fully and finally realized. Constant recollection and constant practice are the only way to do this. When he comes to this final frontier of all existence, he must bow his head in humble homage to the fact that here neither yoga nor religion can venture across alone. Here the man alone may pass who can live utterly and fully what he has thought in metaphysics, what he has felt in religion and what he has experienced in the tense stillness of yoga.

(48) The influences and environments which have moulded him, determine in part the characteristics of his psychic visions and mystic experiences.

(49) The experiences which may be read about in books and which are so confusing are not all on the same level. The chief cause of this confusion lies in the failure to separate the intellectual from the truly spiritual in the descriptions. Under the former heading comes most of the occurences. They are mostly projections of the seer's own ego and reveal what he is most familiar with, what he believes in, what he expects, and so on. Few seers have a scientific outlook and most mix together the essential with the incidental quite indiscriminately.

(50) The indispensable pre-requisite to mystical illumination is self-surrender. No man can receive it without paying this price. Any man in any degree of development may pay it - he has to turn around, change his attitude, and accept the Christ, the higher self as his sovereign. But once this happens and the Grace of illumination descends, it can affect the self only as it finds the self. An unbalanced ego will not suddenly become balanced. An unintellectual one will not suddenly become learned. His imperfections remain even though the light shines thru them.

(51) His discovery of being born out of, and still remaining rooted in, the Infinite Mind of God, is a tremendous one but it does not make him identical with God.

(52) Amid all the vicissitudes of their war service, quite a number held to the thought of the higher self and its presence with them as their protective talisman.

(53) The flaws in every revelation come from either the ego of the revelator or from the incompleteness of his development.

(54) Seeking personal salvation is right and proper, and not more selfish than seeking to earn a livelihood. But philosophy looks beyond it, compassionately and altruistically, to other seekers.

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(I) In the days when racial cultures were isolated from each other, a world-wide synthesis of mystical teachings was impossible.

(2) "Frequently the ideal of the cold wise man who refuses all activity in the world is exalted, with the result that India has become the scene of a culture of dead men walking the earth which is peopled with ghosts." - Sir S. Radhakrishnan (in an address at Calcutta 1931).

(3) What is the true terminus of the quest ? Is it to sit in trance, or in recurring meditation, to hide in a cave or laze in an ashram ? It is none of these things. It is to express through every mode, through silence and speech, through example and action the beauty reality and truth of the Overself. "The soul is made for action and cannot rest till it be employed.. ..Philosophers are not those that speak but do great things....piece this life with the life of Heaven, see it as a part of it". - Thomas Traherne, 17th century English mystical poet.

(4) Ignoramuses and blockheads find it easy and pleasant to criticize the backwardness and darkness of the Middle Ages and the periods of antiquity. Such criticism gives them the feeling of being on a superior plane altogether, of having truth where these earlier, and consequently unluckier, forbears had error. We personally do not take such a silly attitude. We criticize the past without denying its possession of spiritual treasures. The modern student should revere the teachers and study the teachings of antiquity. He will honor the lives and treasure the words of Jesus and Buddha, Krishna and Confusius, Muhamed, Plato and Plotinus alike. But he should not confine himself to any single one of them alone nor limit himself within any single traditional fold. He must also lift himself out of the past into the present. He must reserve his principal thought, time and strength for living teachers and contemporary teaching.

(5) He who seeks the highest will not be content with the offering of the region of mysterious fantasy nor even with the illusion of secret beatitude.

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(5) He who seeks the highest will not be content with the offering of the region of mysterious fantasy nor even with the illusion of secret beatitude.

(5-a) He is unlikely to flaunt his powers, his knowledge or his secrets.

(6) The intrusion of the thinking intellect or the egoistic emotion into the intuitive experience presents a danger for all mystics. And it is a danger that constantly remains for the more advanced as for the mere neophyte, altho' in a different way. It is the source of flattering illusions which offer themselves as authentic infallible intuitions. It crowns commonplace ideas which happen to enter the mind, with a regality that does not belong to them the prudent mystic must be on his guard against, and watch out for this peril. He must resist its appeals to vanity, its destruction of truth.

(7) Said the Sage Arada: "Having obtained this ecstatic contemplation the childish mind is carried away by the possession of the new unknown ecstasy...he reaches the world of Brahma deceived by the delight. But the wise man, knowing that these thoughts bewilder the mind, reaches a stage of contemplation separate from this, which has its own pleasure and ecstasy. And he who carried away by this pleasure sees no further distinction, obtains a dwelling full of light, even amongst the Abhasura deities. But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure. Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect. But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Subhakritsna deities. But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain. But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body"....
Asvaghosha: "The Buddha Karita".

(8) There is a higher path for those who cannot commit intellectual suicide at the bidding of religion.

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(32) What the mystic fails to see is that there cannot be an adequate realization of life without an adequate ideology of life. Otherwise his practices, however emotionally satisfying they may be, will necessarily be blind ones. How much wiser and safer will be that mystic who is guided in his practices by a correct understanding of what he is about.

(33) We may fully sympathise with a standpoint and yet we need not hesitate to utter certain criticisms of it. How else can a just view be got?

(34) 'Mystical philosophy' is a better term than 'philosophical mysticism.'

(35) The light of the Christian Revelation descended on Saul and blinded him by its dazzling unexpectedness. All the dislikes and doubts which he had formerly felt for Christ disappeared in an instant. His unconscious concentration on Jesus (as a persecutor) explains why.

(36) These early mystical experiences are representative of the divine in man, they present it to us in action, but they are not the divine itself in all its magnitude and fullness.

(37) What seemed to be needed was to bring into mystical understanding and theory something of the precision which is so valuable a feature of modern science. Instead of getting lost in vague generalities or sentimental rhapsodies, as usually happened, a careful analysis of mystical technique and experience would surely be the most helpful service a writer on the subject could give his readers.

(38) To unite the ego with the Overself is the highest achievement open to the mystic whilst yet in the flesh. It is not possible for him to become one and the same identity with God, united in every possible way, and with his own separate and distinct identity utterly lost.

(39) The wider intellectual awareness of modern man can not comfortably accept teachings based on narrower awareness of ancient man. Yet those teachings were fundamentally correct, because both teacher and taught were closer to the heart of Nature. Moreover, because they were not so intellectually extroverted, they were closer to faith in God. (39a) These occult powers continue to fascinate seekers, leading them away from the path to Reality. (39b) Sometimes it is hard to know where their highmindedness ends and hysteria begins

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( ) The visible results serve as criteria by which the worth and truth of the teaching can be measured

(33) The time has come for creative rather than interpretative endeavour, for something appropriate to the twentieth century and shaped to the lives of modern peoples.

(34) Mysticism must grow up, comprehend itself, and take a proper measure of the internal Idea which it represents.

(35) It tries to extend the perspective of mystics beyond the narrow limits they may have inherited from the past.

(36) Are we only to re-do what has been done before? Is there to be no creativeness in our souls?

(37) The philosophic insight is a more open-eyed state than the ordinary religious mystic's.

(38) No man who is sensitive to the sufferings of humanity can really enjoy "divine" bliss or unmitigated ecstasy. Therefore the sage is quite different from the mystic. The latter revels in emotional sentiments about God's goodness, greatness and joyfulness, whereas the former maintains a quiet exalted peace. His power lies in keeping this unruffled whilst his virtue lies in keeping himself busy with constant service of humanity. The bliss of the mystic belongs to the realm of his personal feeling and signifies his indifference towards suffering humanity; the wisdom of the sage belongs to the realm of his realization of oneness, which is incompatible with indifference to others.

(39) Professor Overstreet, of the College of New York City, remarks: "The Hindu sage who sits looking at his navel is, by a process of self-hypnosis, inducing a mental blankness that, instead of being an approach to the fullness of reality, is simply an escape from the multiplicity of experience. He is in short achieving an abstraction. He believes to be sure that he is achieving the ultimate reality, but he is finding the emptiness of reality.

(40) So long as our quest of truth remains only a mode of feeling and not also a matter of intelligence, so long will we tarry in the stage of religion or, at best, a limited mysticism.

(40a) The moment must come, in the end, when the consequences of false belief show themselves in unavoidable form and must be faced.

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( )The self-deceived mystic may continue tonourish himself on delusions but, with time, the impact offacts becomes uncontradictable and inescapable.

(1) The saints and mystics serve a high purpose in(XX.) reminding humanity of that diviner life which must one day flower in human evolution, but they do not serve as perfect exemplars of its final growth. The sages alone can do that.

(2) There is too much prominence in my books for the benefits of meditation, too little for the possible dangers.

(3) The mistake of the unphilosophic mystic is to identify himself with his fantasy-pictures.

(4) The battle to secure mental stillness must first be fought and won before the battle of the ego can be brought to an end. For it is only in that deep state wherein all other thoughts are put to rest that the single thought of "I" as ego can be isolated, faced, fought until its strenth pitilessly squeezed out, and destroyed at last. The attainment of this inner stillness is yoga; this conquest of the ego in it and after it is philosophy.

(5) He who has attained illumination but not philosophic illumination, most come back to earth for further improvement of those faculties whose undeveloped state prevents the light from being perfect.

(6) The freedom which he attains is in the background of consciousness, as it were. For here he rests tranquilly in the mind-essence alone. No separate ideas exist here whereas the foreground is occupied by the ordinary ideas involved in human existence. He perceives now that the value of all his former yoga practice lay in its capacity, when success crowned it, to enable him to approach behind the stream of ideas to the bed on which it flowed, i.e. to the mind-stuff itself.

(7) He has to reject the form of the thought but seek out and keep what remains as its essence or being, Thought, which could never be rejected even if he tried a lifetime. He must fix--and he will need the utmost power of concentration to do so--his attention on this essence exclusively and steadily.

(8) Every mystic has his point of view and unconsciously introduces it into his mystical experience, as well as into his understanding and communication of it.

(8-a) The earnest but innocent aspirant should beware of teachings which are outwardly attractive but inwardly destructive, which are subtle forms of egoism or materialism disguised as spiritual paths.

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( )They put themselves forward as experts.
( )They may even tell you that truth is too high to be testable. (XX)

(1)It is well attuned to the twentieth century for it reflects the individualization of human thinking which is one immediate goal which confronts the race now

(2)What they seldom see is that spiritual illumination and ~~spiritual~~ PSYCHICAL error can and do exist in the same mind at the same time.

(3) If the Overself meets with no obstructions in his mind, its manifestation will be perfect. But in the ratio that it does meet with them, its manifestation will be imperfect. The mind must not only be made sensitive enough to be guided by the Overself, it must also be made pure enough to interpret such guidance correctly and egolessly.

(4)So long as they are withdrawn into and united with the Overself their consciousness is richer than all others.So soon as they leave it, mingle with and apply themselves to human affairs, their consciousness shaped again by what they habitually are, and largely limited by it. From the Perfect they have returned to the Imperfect. From this moment error may creep into their minds, unwisdom into their actions.

(5) It needs again and again to be explained that after the Overself takes possession of a man's consciousness and begins to rule his will, it can take possession only of what it finds in his whole personality. If, for example it finds an undeveloped reasoning power it cannot and does not suddenly develop it for him. Its communications to and through him will be perfect but their interpretation in his own mind and expression to others may, because of this imperfect reasoning capacity be partly right and partly wrong.

(6)What he sees, and is, in that deeply withdrawn state, is not the same as what he experiences later when he is back in the outer world again. The transformation is not steadfast and abiding. There, he was superhuman, here, he is all too human. Even his remembrance of it will necessarily be in terms of what he himself once again is.

(7)SU TUNG PO:" People who do not understand sometimes describe a state of animal unconsciousness as the state of samadhi. If so, then when cats and dogs sleep after being well fed, they too do not have a thought on their minds. It would obviously be incorrect to argue that they have entered ~~xxxx~~ samadhi."

( )They expect to be worshipped by their followers as a tribal god is worshipped.The history of all such cults is full of misplaced devotion and misguided seeking.

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(20a)By what criterion can we distingui(XX)
-sh between a true illumination and a mere hallucination?

(21) The attempt rashly to gratify occult curiosity leads not infrequently to danger whilst the attempt to exploit occult power leads always selfishly to it.
(22) Such deceptions cannot be practiced on anyone who has a clear picture of the metaphysical issues involved in this quest.
(23) Psychic powers may develop of themselves as a consequence of mystical self-culture but should not be sought as its end. The first way is safe, the second is dangerous.
(24) At its best, psychism leads us into human fancies about the holy; at its worst, to the very lair of the devilish. The spiritual alone in its true sense, can lead us into the veritable holy.
(25) It is natural for beginners to become excited or enthusiastic about the psychic phenomena but to let them be over-valued or misunderstood is dangerous to further progress.
(26) This pseudo-spirituality is merely an extension and a subtilisation of the old materialist life. The personal ego has only widened the sphere of its interests and multiplied the strands which keep it captive.
(27) Pseudo-teachers who have created a world of mirages which exists only within their narrow craniums; and who try to persuade their followers to enter it.
(28)The present-day occultists lack humour. They move with serious men amid a bated and rarefied atmosphere of hints and innuendoes of magic, miracle and mirage. But try to track one wonder to the earth of visible demonstration and you will be hard put to it.
(29) The wise aspirant will not hanker after manifestations of the marvelous. He wants the highest life has to offer, and he knows that nothing could be more marvelous than the realization of God as his own self.
(30)It is the sense-bound, form-regarding type of mind which foolishly looks for verification of a true spiritual teaching by the worthless legerdemain of a country-fair exhibitionist.
(31) My lamented friend, the Irish poet "A.E.", wrote with his celestial pen, "We are in our distant hope, One with all the great and wise, Comrade, do not turn and grope For a lesser light that dies."
(32) The public and private cults of occultism to-day make a sea in which you will find ten bad fish for every good one that you take out of it. Nor from such cheap and charlatanic sources is truth to be safely netted.
( )Instead of trying to clear life's mysteries for his followers, he increases their number or obscurity, or both.

(20) The attempt rashly to gratify occult curiosity leads not infrequently to danger whilst the attempt to exploit occult power leads always selfishly to it.
(22) Such deceptions cannot be practised on anyone who has a clear picture of the metaphysical issues involved in this quest.
(23) Psychic powers may develop of themselves as a consequence of mystical self-culture but should not be sought as its end. The first way is safe, the second is dangerous.
(24) At its best, psychism leads us into human fancies about the holy; at its worst, to the very lair of the devilish. The spiritual alone in its true sense, can lead us into the veritable holy.
(25) It is natural for beginners to become excited or enthusiastic about the psychic phenomena but to let them be over-valued or misunderstood is dangerous to further progress.
(26) This pseudo-spirituality is merely an extension and a subtilisation of the old materialist life. The personal ego has only widened the sphere of its interests and multiplied the strands which keep it captive.
(27) Pseudo-teachers who have created a world of mirages which exists only within their narrow cranium; and who try to persuade their followers to enter it.
(28) The present-day occultists lack humour. They move with serious mien amid a heated and rarefied atmosphere of hints and innuendoes of magic, miracle and mirage. But try to track one wonder to the earth of visible demonstration and you will be hard put to it.
(29) The wise aspirant will not hunker after manifestations of the marvelous. He wants the highest life has to offer, and he knows that nothing could be more marvelous than the realisation of God as his own self.
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( )Since all things have come out of the primal Source, all that I really need can directly come out of it to me if I put myself in perfect harmony with the Source and stay therein. This is the truth behind their fallacy. For to put myself into such harmony, it is not enough to pronounce the words, or to hold the thought, or to visualise the things themselves. More than this must be done -- no less a thing than all that labor of overcoming the ego which is comprised in the Quest. How many of the followers of these cults have even understood that, and all its implications in connection with their desires? How many of them have tried to overcome the ego? If they have not succeeded in understanding and complying with the divine law governing this matter, why should the divine power be at their beck and call to bring what they want? If they have not sought and largely attained that mastery of the animal propensities and that deep concentration in the centre of consciousness which the Quest seeks, is it not impertinent to expect to reach that power with their voice?

( )Before they can make fools of their followers, they have first to be foolish themselves. This is obvious enough in the case of those whose disordered brains breed wild fancies, but not in the case of those whose crafty self-seeking shows active intellect. Here the foolishness is moral, for the practice of such evil breeds a dark karma.

( ) Charlatans who make a trade out of other people's credulity can be found in the Orient as well as in the Occident.

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DOMESTIC

( )We have only to take a good look at the human race to see that it does not know what it is doing or where it is going. (XX)

(21) This is the training which frees his mind from the influences of origin, the compulsions of environment, the suggestions of education.

(22) It is not an authentic phenomenon but a projection of his own imagination.

(23) He inevitably thinks of God through his own experience and so through his own mental images. But the God of reality is utterly beyond him and utterly unpictureable. It is the Unknown God.

(24) A sleeping dog, whose well-filled stomach leaves it content and serene after a heavy meal, is free from cares and empty of thoughts. But is it therefore in a state of spiritual consciousness? No--the banishment of emotions and thoughts leads to sleep, not to illumination.

(25) A work which brings true faith and reasonable hope to hearts not only bereft of both but steeped in despair, has some usefulness.

(26) It is an accepted notion that most people are averse to the old classics of Greece and Rome or dislike the philosophies or ancient India and China,-. Why is this?

(27) The meditations on the 'I', on transiency on good and evil and on suffering are but for beginners. They do not require the subtlety needed for ultra-mystic meditation.

(28) Mystical life is not merely a matter of set times only, but for other types and temperaments, a matter of constant remembrance and continual thinking which leads in the end to precisely the same result as got by those who practice formal exercises at set periods. I know of mystics who have attained the goal of self-realization without having passed through the formal practice of meditation in the orthodox sense.

(29) The right kind of mysticism is definitely useful. At the least it helps those who are out of tune with life and and brings a serene temperament, a poised mind, equable emotions; it brings awarness of spiritual truths about oneself which flood life with illumination.

(30) The Truth must be found and can be found only by an effort of the whole being, not of intellect alone, or of emotion alone, nor of faith alone, nor of intuition alone but of all these combined and balanced.

(31) Religionists who prohibit free discussion of their dogmas, mystics who sneeringly turn aside from candid intellectual activity, yogis who seek only to smother their brains, cannot hope for the highest truth. (31a)He may have to suffer the hostility of unseen malignant force,besetting the path at certain stages,especially at advan-ced stages.

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(16) The truth maybe interpreted on three different levels, the religious, the mystical and the philosophical.

(17) He sees that his quest will not end with the illuminative experience of this first contact with the higher self and that the process so started must continue.

(18) The point was reached where the possession of strong interest in mysticism was regarded as an archaic and singular superstition, suitable only for the neurotic among the educated and for the credulous among the uneducated. But this picture is now changing before our eyes. There is more respect, more attention and more study of this subject than there has been for two hundred years.

(19) It is a fact that all men are at different stages and see life in different ways or under different limitations. Their experience is always relative to their standpoint. Hence it is wrong to declare any man to be ignorant, for he does know what is proper to his own level.

(20) Foolish followers and incompetent guides have brought these studies into bad repute.

(21) Each people must find its own meaning for its own self in these teachings to suit its own conditions and experiences. None can alter the essentials which are firmly fixed, but the way in which they are presented can, and usually must, be reshaped by those conditions and experiences when the old form is obviously no longer appropriate to its changed needs.

(21a) If the differences of view and teaching in mystical circles are wide and striking, they ought not be allowed to obstruct the more significant fact that the resemblances far outweigh them. Here on their foundation there exists ready made the material for a synthesis of Truths that would be incontestable and universal.

(21b) Nevertheless, no one can doubt that all mystics indubitably agree on certain things, however much they disagree on other things. And these agreements offer a safe basis for everyone to build his spiritual beliefs on.

(22) To seek no meaning in the universal life but only in one's own life, to limit enquiry solely to the self without caring to extend it to the world in which that self finds itself, is to shut one's eyes to the divine purpose in endowing man with intelligence and all the possibilities of developing it.

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(23) Philosophy has no use for empty fancies, no time for mere self-deceptions. Therefore it refuses to dally in this illusory region which the inward-moving mind must cross through until it reaches solid and safer ground. It will not give itself to psychism, occultism or spiritism.

(24) It is true that to analyse with scientific detachment these most intimate and precious experiences visions and messages could easily destroy their value or prevent their recurrence if imprudently done. Yet this is what he has to do if he is to protect himself against illusions.

(25) If you want to see the plain absurdity of this doctrine, push it to its extremest form.

(26) Most of these "presumed "messages" from dead or distant masters or from God, are really formulated by the mind along the lines of its habitual tendencies and within the frame of its limitations. This clarification will however not be acceptable to those who can take truth only when it pleases and reject it when it hurts.

(27) Only when mysticism becomes mature and becomes complete, is it ready for the next stage--philosophy.

(28) Those who limit themselves to the practice of meditation as the sole means of finding the spiritual self and who believe that this alone is sufficient; who never show signs of giving attention to the ennoblement of character or to magnanimous, generous and compassionate aims, will not find the spiritual self but only a dull quiescence of feeling, a blank emptiness of mind, that have no real lasting value since they will crumble away when meeting the hard struggles of worldly life.

(29) We find that even so serene and enlightened a mind as that of Emerson's was liable to fall into error like any other mystic's, except that his mind being unusually perspicuous and intelligent, bordering on the philosophic, this liability was much smaller with him. He suffered from excess of optimism, which to that extent threw him out of balance at times. A single yet striking instance occurs in his "Lecture on War." "Trade, as all men know, is the antagonist of war," he said. Yet it is the greed to secure a larger share of the world's growing trade which led in the last hundred and fifty years to several wars. "History is the record of the mitigation and decline of war," he continued. How little its horror has been mitigated since Emerson de-

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(30) Religion has elaborated a series of worldly stunts and salesmanship campaigns which Jesus would have been the first to reject, because arising out of a mental confusion about religion's true mission to humanity. Mysticism has deftly produced, on the one hand, pseudo-psychologies and half-mysticism which are unhappy compounds of smart salesmanshp and aspiring idealism and, on the other, an eccentric medley of queerly varied cults which link a little borrowed wisdom to the crankiest notions and most astonishing claims ever born out of half-baked minds or distorted balance. When Fergus Hume, the Australian novelist, wrote in one of his stories: "Start anything, however silly, and you will find followers!" he may have been thinking of California where religion pullulates into dozens of different sects. I found 27 churches of different denominations in one town of 7,000 population!

(31) The court magicians were employed by King Moctezuma of Mexico to lift supernatural barriers against the army Spanish Cortes advanced from the coast to his inland capital city, but they failed to stop him. Is this not stuff of identically the same piece of superstition as that encountered in Tibet four hundred years later by the army of Sir Francis Younghusband, and described in "A Hermit in the Himalyas?"

(32) There is a danger in the case of those who practise meditation and seek psychic 'experiences', without a sufficiently strong character, of developing a double personality, one which mixes together in ill-assorted union the most exalted moments felt in meditation with the lowest ones felt in the animal nature. In spite of the loftiness of one part of the nature, the other may become weak and faultier.

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(34) My refusal to accept psychic aberrations does not mean a refusal to accept psychic facts. The latter exist but the former are mere delusions.

(35) Open-eyed observation and clear-headed enquiry will supply the true facts where fantastic imagination and psychic tendencies will largely misrepresent them.

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(37) The hidden and the esoteric is not for our age any more. In the pre-scientific times there were better reasons for keeping knowledge occult than can be found today. Let us not pretend we are still living in those times.

(38) The fear of deception and disillusionment rightly prevents many from entering the realm of mysticalism.

(39) Those who are unfamiliar with the subject, that is to say most people, have misty ideas about it--so little is the study that has been given it.

(40)How much man owes his spiritual revelations to traditionx and environment, how little to the pure and primal waters of actual inspiration, only the philosophic investigator really knows.

(41) To mistake the early experiences of illumination for the ultimate ones, is a mistake urged on us by the ego as a means whereby it may fatten itself and thus obstruct the further journey to those ultimate ones!

(42) The untrained mystic perceives reality filtered through the color-lens of his own individuality, only the philosophically-trained mystic suppresses this interference.

(43) The typically medieval mystical school of thought taught the utter necessity of restricting the powers of will and intellect, dissolving them in single-minded devotion to prayer, meditation and ascetic life. Philosophy teaches the contrary and urges the full development of these powers but safeguards this development by first, dedicating it to mystical purposes and impersonal aims and second, controling it by mystical intuition.

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(45) The deified leaders of these cults are not much less fallible than ordinary leaders.

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(46) Vedanta is superb, the most logical of all metaphysiques, but because it is a metaphysic and a mystique, it is for me inconclusive. We need more a guide to how to live in the body and keep it well. We need to gather up a synthesis of knowledge--a key to the World-Idea; a practical guide to healthy living; a devotional and mystical system of prayer and meditation. The philosopher is unable to follow the Vedantin in ignoring the outer conditions of life to the extent that he does. Their proper handling is ignored only by paying a proportionate price in trouble of some kind. Let him talk much and often of the non-existence of the body, you will find that in one way or another, in illness or in lack, he cannot help being aware of the body.

(47) God will appear to us in Spirit alone, never in Space. To see him is to see the playing and posturing of our own mind.

(48) Reason cannot argue with such silly fanaticism, so utterly and so blindly sure that its apocalptic predictions must come into being visibly in due course.

(49) Even Patanajali opens his famous classic manual by declaring that the goal of yoga is to equilibrate the agitations of the mind. Note that he does not say it is to cross beyond the mind altogether.

(50) A good test for most theories or doctrines is their practical results.

(51) They make demands of the quest, and bring expectations to it, which could never be fulfilled.

(52) Untrained teachers with unscientific outlooks have brought about a process of deterioration in the yoga systems.

(53) We may make ourselves deeply sensitive to mystical feelings and thoroughly convince our intellects of mystical truths, without falling into mystical superstitions, or foolishness.

(54) Such an expectation is an unrealisable fantasy. Its author, along with his followers, lives in his own private world.

(55) It is a prudent attitude of mind which refuses to (in)believe all these filmy products of a prolific fancy.

(56) Today men need to be given plain and sufficient explanations of these things.

(56) The ordinary mystic has no capacity for the analytic interpretation of his inner experience.

(57) At this height all gushing emotionality becomes trivial, all sentimental thrills become inferior.

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For the Real is seen in truth, attributeless, pure, serene as it is, and not in the ego's romantic fancies about it. The ego craves for exhibitionism but the value of the Real must be recognised without such trappings, or it will be missed and a shoddy substittute

(57a) Philosophic students should be without enmity to these cults. But they should be without sympathy for them also.

(57b) These other paths, processes and standpoints are preliminary and therefore unavoidable, are preparatory and therefore necessary. They are not to be rejected, even though they do not lead directly to the highest result. But, on the other hand, they are not to be clung to obstinately when they have served their purpose and a higher way opens out.

(57c) Their fidelity to these pitiful delusions, is itself pitiful.

(57cc) These devout converts pursue these illusory goals with fanatic intensity.

(57d) Such silly doctrines could not appeal to healthy, well-balanced minds.

(57e) These revelations are often made with an impressive and mysterious air, as though to baffle their hearers by reticences trembling on the verge of untold secrets rather than to communicate knowledge.

(57f) Philosophy widens the channel that mysticism digs and, in most cases, deppens it.

(57g) Yoga must enlarge itself.

(57h) The smallest understanding of philosophy will show that although it holds a mystical core, it is quite different in approach and atmosphere from those mystical cults which breed superstition and encourage charlatanism. The undiscriminating enthusiasts and uncritical panegyrists who are the professed followers of such cults would feel uneasy in the purer and finer air breathed by the true student of philosophy

(57i) We may rejoice in the good that these cults do but yet remain totally without interest in joining them.

(57j) Before he devotes his life to the interests of mankind he should demonstrate his ability to do something for himself. This is as true regarding spiritual service as it is regarding physical service.

(58) Philosophy offers an immense enlargement of vision.

(59) The ordinary mystic does not understand with sufficient clearness what is happening to him.

For the Real is seen in truth, attributeless, pure, serene as it is, and not in the ego's romantic fancies about it. The ego craves for exhibitionism but the value of the Real must be recognised without such trappings, or it will be missed and a shoddy substitute

(57e) Philosophic students should be without enmity to these cults. But they should be without sympathy for them also.

(57b) These other paths, processes and standpoints are preliminary and therefore unavoidable, are preparatory and therefore necessary. They are not to be rejected, even though they do not lead directly to the highest result. But, on the other hand, they are not to be clung to obstinately when they have served their purpose and a higher way opens out.

(57c) Their fidelity to these pitiful delusions, is itself pitiful.

(57cc) These devout converts pursue these illusory goals with fanatic intensity.

(57d) Such silly doctrines could not appeal to healthy, well-balanced minds.

(57e) These revelations are often made with an impressive and mysterious air, as though to baffle their bearers by reticences trembling on the verge of untold secrets rather than to communicate knowledge.

(57f) Philosophy widens the channel that mysticism digs and, in most cases, deepens it.

(57g) Yoga must enlarge itself.

(57h) The smallest understanding of philosophy will show that although it holds a mystical core, it is quite different in approach and atmosphere from those mystical cults which breed superstition and encourage charlatanism. The undiscriminating enthusiasts and uncritical panegyrists who are the professed followers of such cults would feel uneasy in the purer and finer air breathed by the true student of philosophy

(57i) We may rejoice in the good that these cults do but yet remain totally without interest in joining them.

(57j) Before he devotes his life to the interests of mankind he should demonstrate his ability to do something for himself. This is as true regarding spiritual service as it is regarding physical service.

(58) Philosophy offers an immense enlargement of vision.

(59) The ordinary mystic does not understand with sufficient clearness what is happening to him.

(132) Those who provide quick and facile answers to such hard questions about man's lot and life, merely act as unwitting purveyors of deception.

(133) Do not confuse divine inspiration, which is infallible with the human accompaniments, which are not. The two usually get mixed together.

(134) He is influenced by the surroundings of his early years and education of his youthful years, by the virtues planted in his heart and the truths inculcated in his mind.

(135) It may suit beginners but it will not suit those aspirants who are mature and experienced in this field.

(136) To the degree that his own opinion is contributed unconsciously by his own ego, to that degree he fails to communicate the message. Or, put in another way, to that degree he obstructs the influx of truth's light.

(137) Few are able to have genuine mystical experiences and yet be able to reflect on them impartially and knowledgeably. He who is able to do this successfully should go far on the spiritual Quest.

(138) There is hope for the seeker who wishes to recapture the joys of a past mystical experience. But the experience may be regained in a different form. The emotional excitement that accompanied its earlier phases is more likely to be balanced - as it should be - by greater intellectual understanding of what is happening and how to control it.

(139) All these unsatisfactory features of contradictions and interpolation are due to the limitations of their inner experience.

(140) Philosophy may not appeal to the weak-minded followers of such cults, since it would force them to acknowledge their deficiencies and to set about remedying them.

(141) Those who judge this subject only by the excesses and eccentricities of its wilder adherents, stopping there and going no farther, dwell in half-error and rob themselves of its good.

(142) Alas! they insert images of their own expectations into the revelation, and reflect what they have already learnt from outside into what they are learning from inside themselves.

(143) His own temperament, ~~xxxxx~~ attractions and repulsions will also condition the revelation.

(144) We rightly scoff at the fanciful ideas of unbalanced minds. (145) Each mystic carries into his experience, and brings out of it with him, his religious predisposition, his evolutionary limitation and his traditional thought.

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(144) We rightly scoff at the fanciful ideas of unbalanced minds. (145) Such mystic carries into his experience, and brings out of it with him, his religious predisposition, his evolutionary limitation and his traditional thought.

(145) The fence which encloses his own group excludes all other groups. How much larger is the philosopher's outlook which encloses everyone, shuts out no one.

(146) Why should this teaching be given out in language which hides it, as the medieval occultists often did? It is no longer needful on the grounds of caution to narrow its accessibility down to an esoteric few.

(147) It requires only a little philosophical training to be able to distinguish what part of these revelations is merely parochial and what part is really universal, what is the tinsel of human opinion and what is pure gold of divine truth, what is the work of irresponsible imagination and what the activity of Overself. One can see where the contribution of established religion or mystical sects ends and where that of original seership begins.

(148) It is a mistake to believe that because some saints and mystics saw pictorial visions of a striking kind, he also must see them. On the contrary, he may not. They are not only not to be sought after but, if they should come, they are to be treated as of secondary or even no importance.

(149) The superior silence and quizzical smile with which certain mystics avoid affirming or negating a ~~forward~~xx straightforward question, may certainly be the indicator of a higher knowledge - but then, it may also be mere charlatanry.

(150) Occult systems which claim to offer a complete chart of the universe, do not live up to their claims for the reason that they cannot. They are communicated through and to limited minds, dwelling on a single level. How could they absorb that which only the unlimited mind of God, dwelling on and transcending all possible levels, could absorb? No human can map out the sum of all existences, for no human has the needful resources to do so.

(151) He who looks for fine qualities in bad places, where reason tells him they cannot be found, must accept the disappointing consequences.

(152) Critics have noticed that the mystic lacks worldly shrewdness and is too often a gullible creature.

(153) His early religious, literary and social associations may reflect themselves in his message.

(154) In the lifetime of this generation, mysticism is becoming recognised as a subject to be taken seriously.

(155) What is the use of joining any cult if it ties you still more tightly to hard dogmas and harsher beliefs?

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(156) We hear the echo of the divine in these revelations, but we do not hear its original voice. That is not possible, except in the silence of all ideas.

(157) Clearer thinking about his experience and more careful description of it is needed if he is to keep out of confusion or error.

(158) Until their ideas are freed from illusions and their psyche from unbalance, meditation may be as harmful to them as it can be beneficial to others.

(159) Rather than search their subconscious carefully, or face their conscious frankly, they continue to dispense error, hallucination and superstition. For this is their way of escape from the humiliation of publicly admitting either that they had been grossly mistaken or grossly deceived.

(160) The mystic is seldom able to go beyond his own subjectivity, and in the few cases where he succeeds in doing this it is because he has undergone the philosophic discipline.

(161) They believe in the infallibility of his judgment upon every problem. They are sure he can make no mistakes.

(162) Far safer than endeavoring to reach the trance state, he had better devote his efforts to control of thought and a search for inner tranquility.

(163) They may have points of contact with philosophy without being ready for it in its fullness. The important thing is they are making progress, and even more, making progress in the right direction.

(164) All occult and psychic powers are either extentions of man's human capacity or of his animal senses. They are still semi-materialistic, because connected with his ego or his body. All truly spiritual powers are on a far higher and quite different plane. They belong to his divine self.

(165) That these masters imparted certain knowledge or transmitted certain experiences only to their more confidential disciples but hid them from the others, is a fact whose simple and natural purpose has been distorted in the advantage taken of it by promoters of secret or semi-secret societies and the propagandists for occult fantasies.

(166) A man who works in a scientific laboratory can provide proofs for his discoveries which any other scientist in any part of the world can test and confirm. But a mystic, a seer or a prophet who communicates a revelation of what he has learnt by intuition, vision or meditation can provide no such proofs. His audience is compelled to take his words with little direct or immediate means of testing their worth.

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(29-a) They squat in their ashrams, or sit in their lecture halls and feel very holy. (XX)

(29-b) They influence only very small minorities.

(29-c) Both his upbringing and his education put their share into the result.

II (a)

(31) It is a sad error to believe that any life can become truly spiritual on a basis of chimera and fancy. On the contrary, it can do so only on a basis of knowledge and factuality.

(32) If these studies have inevitably attracted the eccentric, the crank, the neurotic and the unbalanced, they have also attracted a minority of the intelligent, the sane and the practical. It is to the latter alone that we address our writings.

(33) It is at once laughable and pathetic, this spectacle of those who misemploy their faculties and seek to become supermen when they have proved to be incapable as men.

(34) The gullible, who mistake the idiot for the illuminati; who accept the senseless stammering of a half-crazy person for oracular truth, get somewhat more than they deserve. They surrender their understanding for bread, but receive stones!.

(35) Crude appeals to emotion to credulity. It is easy to influence the mentally under-developed.

(36) They are seeking the right goal in the wrong way.

(37) Need we wonder how it is that so many women believe these mystical poseurs and accept their ridiculous pretensions.

(38) The prophet may be personally discredited, his prophecies may fail to be fulfilled, yet the blind faith of his adherents may still continue unshaken.

(39) The fraudulent guides who have fattened on the spiritual yearnings of inexperienced women have brought disrepute on the subject in England and America.

~~(40) A problem of Mental Unbalance and Partial Insanity in the modern world (there is)~~

(40) There is a problem of Mental Unbalance and Partial Insanity in the modern world. Philosophy offers help as it aims at securing complete sanity whereas most other guides cater to unbalance.

(41) The paths of mysticism are waylaid with destruction for weak minds. The light is too strong for their eyes and they emerge with egoism strengthened under the cloud of spirituality.

(42) When such astonishing facts are brought to the notice of enthusiastic temperaments for the first time we are apt to witness a loss of balance and a deficiency of proportion.

(42a) His experiences will not be interpreted properly if they are not criticized adequately.

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(43) The eccentrics and fanatics have had a long inning in the mystical field. It is now the turn of the sane and normal.

(44) A neurotic mysticism has wrought harm to individuals in the West as well as in the East. It will not help us. Only a philosophical mysticism can avoid its dangers.

(45) Neuroticism, hysteria, self-deception, inflated egoism constitute the dark side of such mysticism and will always lurk as a hidden danger to those who have not undergone the philosophic discipline.

(46) Even so authoritative an admirer of and an expert on the history of Western mysticism as Dom Guthbert Butler, himself the Abbot of a Benedictine monastery, can in our own times confess that: "It has to be recognized that there are ~~a~~ few religious tendencies more dangerous, more mischievous, than a false uncontrolled unbalanced mysticism. It has lead in all ages to deplorable excesses of fanaticism, self-deception, madness."

(47) We address ourselves to those whose aim is to make themselves intelligent men of the world, not to those whose aim is to turn themselves into academic bookworms or whose view is bounded by the village in which they dwell.

(48) The bad reputation which mysticism so often suffers, comes partly from the large numbers of credulous people to be found in its ranks, and partly from a heavy sprinkling of the unbalanced or the charlatanic to be found amongst its leaders.

(49) Where the factual and the fictional are so mixed together that one can hardly be separated from the other, it is not surprising that so many people sceptically dismiss the whole subject as unworthy of investigation.

(50) In the minds of several scientists the very term mysticism is a synonym for credulity. This is as deceptive for them as it should be ~~as~~ disturbing for us.

(51) Instability and restlessness are features of the psycho-neurotic type of person. He changes his job or even his work too often to be able ever to succeed at anything. And he moves his allegiance from cult to cult too quickly to plead truth-seeking. His imbalance is also expressed physically, for the eyes are often dilated and nervous.

(51a) They confuse their lust for adulation with the law that bids us give to the thirsty.

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(55) The hysteric type should stringently avoid psychism and its phenomena, occultism and its powers, if she does not want to make a bad state worse. Much more should she avoid them if she wants to gain the peace of mind which the quest alone can bring.

(56) Individuals who through their own faulty characters have failed to adjust their ordinary human problems have the temerity to add extraordinary mystical ones to them. They plunge recklessly into yoga, meditation and occultism. They seek psychical powers when they ought to be seeking intellectual balance.

(57) They defend this vast credulity - this instant acceptance of commingled fantasy with fact - by ascribing absence of spiritual intuitiveness to the sceptics. But if doubters are really impervious to intuition, the believers are equally impervious to reason.

(58) At a time like the present when the world is passing through a critical phase of wholesale reconstruction, every opponent of reason and proponent of superstition is rendering a serious disservice to mankind.

(59) When mysticism becomes a breeding ground for ridiculous illusions, the time has arrived to protect it against them; when it lets the mystic become an indifferent spectator of mankind's sufferings, the time has arrived to modify it.

(60) To help them restore a vanishing age of foolish imposture when man's evolution imperiously demands its very disappearance is the very reverse of my aim.

(61) It has been hard to speak our whole mind on such umpleasant matters. If we have made large reservations and say no more despite their importance it is only from consideration of their unpleasantness. But to look away and refuse altogether to see these unpleasant features of mysticism, to pretend that it has no such defects at all, is a silly muddle-headed procedure. It is wiser to learn all about them and from them.

(62) The ecstatic feelings which come to the mystics are emotional and personal albeit they pertain to the higher emotion and they are a most exalted part of the personality. On the

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(63) It is a fact that many are psychopathic cases; consequently far from the possibility of attaining the truth.

(64) A large part of this interest in mystical subjects is attributable not to spiritual progressiveness but to intellectual backwardness.

(65) Why are so many mystics mediocrities in their careers and misfits in life generally? Why is so much mystic literature and history an imaginative projection of wishful thinking and rarely recognizable in his all too human materialization in the flesh. Here is an indication that something is wrong.

(66) The faulty teaching and false terminology implanted in his mind by the dominant forces of environment, prevent him from displaying a pure receptivity towards truth.

(67) We want to know our deeper and diviner selves; therefore we aim our efforts directly at that from the start.

(68) Let us not believe those who equate mental aberration with spiritual illumination. The revelation gets entangled with the contributions of desires and fears, race and religion, yearnings and hates, community and heredity -- that is, the ego. If the soul's voice is brought through faintly but the ego's echo strongly, the revealed message will be poor in quality. Seldom does the developing mystic align his consciousness with his essence and bring back the result unaffected by his individuality. Seldom is the revelation faithfully brought down intact in every particular. On the contrary, it is usually completely and perfectly and unconsciously adjusted to the human channel through which it passes.

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(180) The moment he receives his illumination on the intellectual level, he must receive it in a shape that will be most familiar to him if it is to make sense. Therefore this shape may have no real existence in itself but may represent only what tradition has suggested to him or what environment has imposed upon him.

(181) He will be all the better and not worse if he brings to his mystical path a scientific method of approach, a large historical acquaintance with the comparative mysticisms of many countries, a scientific knowledge of psychology, and a practical experience of the world. He will be all the better and not worse if he learns in advance, and in theory, what every step of the way into the holy of holies will be like.

(182) By this rigid discipline the seeker is safeguarded from the danger of walking into his own mental creations under the belief that he is walking into spiritual reality. But those who have not undergone this discipline quickly fall into self-deception and stop there. They do not know that they have to pass through and beyond these mental creations if they would reach the reality behind them.

(183) What the ordinary mystic knows so imperfectly and impurely, the philosophical mystic knows definitely and purely.

(184) The truth comes to every man alike because the presence of his higher self makes every man its recipient. But the conditions within him are so bad, his receptivity is on so low a level, the interference of his ego so strong, the distortion by his emotions so marked, that what he calls truth is really the ugly caricature of it.

(185) No matter how he try, the mystic will not be able to express his inspiration on a higher intellectual level than the one on which he habitually finds himself. This has been plain enough in the past when over-ambitious attempts have brought ridicule to an otherwise inspired message. This is why the best prophet to reach the educated classes is an educated man who possesses the proper mental equipment to do it and why uneducated masses are best reached by one of themselves. What is communicated - and even the very language in which this is done - always indicates what levels of human intellect, character, and experience the mystic dwells on, as it also indicates what level of mystical consciousness he has succeeded in touching.

(180) The moment he receives his illumination on the intellectual level, he must receive it in a shape that will be most familiar to him if it is to make sense. Therefore this shape may have no real existence in itself but may represent only what tradition has suggested to him or what environment has imposed upon him.

(181) He will be all the better and not worse if he brings to his mystical path a scientific method of approach, a large historical acquaintance with the comparative mysticisms of many countries, a scientific knowledge of psychology, and a practical experience of the world. He will be all the better and not worse if he learns in advance, and in theory, what every step of the way into the holy of holies will be like.

(182) By this rigid discipline the seeker is safeguarded from the danger of walking into his own mental creations under the belief that he is walking into spiritual reality. But those who have not undergone this discipline quickly fall into self-deception and stop there. They do not know that they have to pass through and beyond these mental creations if they would reach the reality behind them.

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(186) There is a fundamental difference between mystical escapism and mystical altruism. In the first case, the man is interested only in gaining his own self-realization and will be content to let his endeavors stop there. In the second case, he has the same aim but also the keen aspiration to make his achievement, when it materializes, available for the service of mankind. And because such a profound aspiration cannot be banished into cold-storage to await this materialization, he will even sacrifice part of his time, money, and energy to doing what little he can to enlighten others intellectually during the interval. Even if this meant doing nothing more than making philosophical knowledge more easily accessible to ordinary men than it has been in the past, this would be enough. But he can do much more than that. Both types recognize the indispensable need of deliberately withdrawing from society and isolating themselves from its activities, to obtain the solitude necessary to achieve intensity of concentration, to practice meditative reflection upon life, and to study mystical and philosophical books. But whereas the first would make the withdrawal a permanent, lifelong one, the second would make it only a temporary and occasional one. And by "temporary" we mean any period from a single day to several years. The first are residents of the ivory tower of escapism, the second merely its visitors. The first can find happiness only in his solitariness and must draw himself out of humanity's disturbing life to attain it. The second seeks a happiness that will hold firm in all places and makes retirement from that life only a means to this end. Each is entitled to travel his own path. But at such a time as the present, when the whole world is being convulsed and the human soul agitated as never before, we personally believe that it is better to follow the less selfish and more compassionate one.

(187) The personal ego is so interwoven with his experience that the latter is partly a revelation of what he himself is and only partly of what truth is.

(188) His hidden attractions or open repulsions will masquerade as inspired revelations. Such 'inspired' writings expose the mystic's own preferences rather than reveal higher truth.

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(189) If he has not undergone the discipline, it is unlikely that the reality will be faithfully mirrored in the revelation.

(190) His intellectual qualifications and emotional temperament, his personal type and spiritual status will govern his reactions to the illumination.

(191) The courage to become independent of his own past beliefs, is needed. The strength to set aside the patterns of thought imposed on his mind by long habit, is required. These qualities may not necessarily have to come into action but they must be there.

(192) The philosophic training will help him to stop inserting the ego into his experience and to cease imposing its bias on his reading of it.

(193) He has brought over from earlier births a number of subconscious memories, tendencies, and complexes, unfulfilled desires, and unexpressed aspirations. These have to be dealt with, either by increasing eradication or by diminishing satisfaction, so that they no longer interrupt the calm tenor of the mind.

(194) He may constantly put aside personal feelings and aims so as to observe these mystical experiences analytically, from the outside as well as the inside, with all the acuteness and detachment of a scientist.

(195) It is only after the mystic has felt human desires and known human joys, come up against intellectual limitations, suffered worldly disappointments, that he can evaluate. If he has not had sufficient experience of common life, he may not adequately assess the values indicated by mystical intuitions nor properly understand the meaning of his mystical experiences themselves. Thus what he gets out of both depends to some extent on what he brings to them. If he brings too little or too lopsided a contribution, then his higher self will gradually lead him to seek development along the lines of deficiency. And to compel him to make the diversion when he fails to respond to the inner leading, it will throw the terrible gloom of the dark night over him for a time.

(196) He must eliminate all those intellectual ideas which stand between him and the Real, all those emotional states which cloud it. Otherwise his mystical deliverances will merely reproduce those ideas and states interwoven inextricably with real inspirations.

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(197) The seer provides the conditions for the experience. If they are too limited, too faulty, or too narrow, the experience itself will suffer accordingly.

(198) The philosophical discipline seeks to eliminate from mystical experience those personal factors and environmental suggestions which falsify it.

(199) The discipline cures the emotional nature of its faults, purifies the intellectual nature of its prejudices, cleanses the egoistic nature of its resistances. Thus it brings the mind into a state where it may understand truth without error and with clarity.

(200) The next point of difference is the active nature of philosophic realization as compared to the passive nature of mystical realization. This is the result of the holding-up of compassion as part of the philosophic aspirant's ideal from the beginning to the end of his course.

(201) It is needful on the philosophic path that he understand as well as feel. But if now he begins to try to understand this wonderful consciousness with his thinking intellect alone, he will necessarily limit it. The effort to comprehend which he is called upon to make must therefore be much more an intuitive one.

(202) No doubt he always sought to ascertain the true doctrine of life and to distinguish it from the abundant false ones. But whereas in his novitiate he sought unwisely and unbalancedly, getting an unsatisfactory mixture of both kinds for his pains, in his proficiency he has learnt discretion and gained experience. What he discovers now, he knows, is discovered for all time. It is thoroughly sound because it is thoroughly tested. For through practice leading to experience, they have been confirmed by his own perceptions, rediscovered anew in his own inner life.

(203) Personal factors help to mold the revelation not only from the conscious surfaces but also from subconscious depths beyond them. The ego-complex insidiously penetrates it, the emotional nature immediately permeates it. The question arises whether these limitations can be transcended, whether a genuinely universal and impersonal condition can be attained in the seer himself, so that the resultant revelation shall be a 'pure' one. The answer is that it certainly can but that it is a rare and exceptional attainment.

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(204) His faculty of apprehending mystical intuitions and experiences needs to be carefully educated before its deliverances can be accepted as quite reliable. Such an education is provided by the philosophic discipline.

(205) How shall he prevent the personal element obtruding itself into his realization of the soul and thus limiting it? There is but one way and that is by undergoing the philosophic discipline.

(206) Our human nature is so pitifully limited and imperfect that only its most rigorous discipline will bring the infinite and perfect enlightenment into consciousness without spoiling it in some way.

(207) We have been asked to explain the phrase "that God whom meditating mystics and trance-wrapped yogis prematurely grope for within their hearts" which occurs on page 313 of the British edition of "The Hidden Teaching Beyond Yoga" and page 365 of the American edition. Some seem to think that the criticism implied therein is directed against the heart as a place wherein to search for God. They have misread our meaning and put the emphasis in the wrong place. The emphasis should be laid on the word 'prematurely'. The time factor is not seldom as important as any of the others. It should not be under-estimated. The right act done at the wrong time itself becomes a wrong act. Mystics who prematurely try to seize the fruits of philosophy without taking the trouble to undergo the philosophic training, commit an error. For the fruits thus gained are inevitably transient. And when they advise suffering worldlings to resign themselves to God's will and cease bewailing their lot, they often commit another error in timing. For it may be that the discontented worldling is moved through his very discontent to exert his latent capacities and better his lot, and if he does this rightly he will thus improve both his character and intelligence. Each individual case will necessarily differ for there are times when it is right to resist karma and times when it is wiser not to do so. To lay down a universal rule of absolute non-resistance, as these mystics do, is to ask many men to invite needless suffering.

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(208) To stand aside from the general movement of world thought and to decry the great intellectual trends of today, is folly; to utilize it for the furtherance of enduring aims and to ally ourselves with modern culture, is wisdom.

(209) This is the final vindication of the practical truth that you must deal with human nature as it is, not as you would like it to be or not as you imagine it to be. The man of today lives, moves, and has his being in his personal ego and will continue to do so until he has learned, grasped, thoroughly understood, and completely realized the truth of the illusiveness of the individual self. Until that happy day arrives, it is far wiser to take a human being as he is, and simply to place checks and restrictions upon his egoism.

(210) Each individual's understanding of life is affected by the degree of emotion with which it is colored or distorted, by the degree of passion with which it is moved. The pleas of emotional dislike are not a substitute for the pleas of reasoned debate.

(211) It is not enough to know the internal self as the mystics know it. We must also know the <u>real nature</u> of the external world before we can realize Truth. This means that one will see oneself in the All and possess a perfect comprehension with the All.

(212) When the mystic comes to the end of this phase of his career, but believes he has come to the end of the career itself, he falls under an illusion from which it is hard to recover.

(213) The mystic who overbalances himself with ephemeral ecstasies pays for them by deep moods of depression. This is worth noting but it is not all. If there is not rationally thought-out metaphysical foundation to give constant and steady support to his intuitions of truth he may find these intuitions telling him one thing this year and the opposite next year. But this foundation must be a scientific and not merely a speculative metaphysics, which means that it must itself be irrefragable, gathering its facts not alone with the critical intellect but also with the spontaneous intuition and above all with the insight. Such a system exists only in the metaphysics of truth.

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(165) He will find such a diversity of opinions among these cults and creeds that he may emerge from their study with some confusion. For there is too often less interest in finding facts accurately and interpreting them rightly, than in speculating and imagining theories. (XX)

(166) There is no reason why mystics should be thought crazy in mind and queer in speech. For they should keep their mysticism a secret to be revealed only to the ready seekers.

(167) Only a very small percentage of these cults which feature the study of Truth and the life of its quest, ever actually realize the pure truth or stay on the right path. Most are wandering astray, with leaders and led losing themselves in a mixture of truth and error, and functioning on a level of fantasy and opinion, illumined with shafts of inspiration and revelation. Quite a number are unconsciously tinted with hidden black magic and harmful evil. No man can arrive at the quest's goal thru their agency; he must leave them first.

(168) The hysterical fanaticism and misplaced loyalty of these unsophisticated followers, are pathetic. Their foolish conduct quite rightly makes critics doubt whether they are ahead of the mass-level in evolution as they assert, or whether they are behind it.

(169) He interposes his own personal feelings into the experience of this intuition, and thus colors it.

(170) There are fourteen signs of the mediumistic condition. The medium suffers from: (1) Loss of memory, (2) Inability to keep mind on conversation, (3) Frequent mental introversion, (4) Decreasing power of prolonged concentration, study, thought analysis and intellectual work, (5) Increasing emotionality, (6) Weakened will power, (7) Greater sensitivity to trifles, with nervous irritability and silly vanity resulting therefrom, (8) More suspicions of others in his environment, (9) More self centred and egotistic, (10) Frequent glassy stare of the eyes, (11) Increased sexual passion, (12) Appearance of hysteria or uncontrollable temper where previously absent, (13) Disappearance of moral courage, (14) the feeling at times that some unseen entity takes possession of him.

(171) He is a slave to the beliefs put into his head in childhood and adolescence, by society and education, and simply echoes them back for the rest of his lifetime, even when he enters the light of a mystical experience.

(172) They change the meaning of truth and bring it to signify what gives them pleasure or power.

(173) An insane teacher may be accepted by a sane aspirant merely because he happens to come into the latter's life just when the mystical urge has itself come uppermost

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(173) An insane teacher may be accepted by a sane aspirant merely because he happens to come into the latter's life just when the mystical urge has already gone upwards.

(1) So long as fools allow themselves to be duped, so long is it spiritually necessary for them to be duped.
(2) They form a strange collection of groping, befuddled neurotics.
(3) Those who take shelter from the world in a monastery or ashram are quite entitled to do so, for in their weakness or suffering, their fatigue or misery, even in their quest of spiritual truth, they feel its need.
(4) The greatest limitation of these cults, whether Christian Science or New Thought, is their refusal to admit any limitations at all. They would part the universe from God's control and put it under their own.
(5) He feels vaguely exalted above his ordinary life but in the end its practical problems remain much where they were before, for the connecting link between exaltation and problem is missing.
(6) Is it sound mysticism or is it mere fiction?
(7) These ill-balanced followers, who walk precipitous trails that overlook the deep ravines of lunacy cannot be brought into philosophy and cannot be made into mystics.
(8) The only elementals are vivified thought-forms. If they are evil and attack you, oppose them with thoughts of an opposite character. If your thoughts are strong enough and sustained enough, the elementals will eventually vanish.
(9) Is the message his own unconscious fabrication or a genuine thought-transference?
(10) Retreat from the world is quite proper as an occasional or even regular practice. But too much retreat at too frequent periods may degenerate into escape from the world - which is quite improper.
(11) All religious occupations lend themselves o hypocrisy and this is no exception. The twentieth century mystics are often pious imposters, playing upon the credulity of their ignorant following. There exists among them a solid, saving remnant of noble men who are making arduous and genuine efforts to attain the superhuman wisdom which mysticism promises to devotees.
(12) The student who is busily engaged searching inwards through meditation is justified in

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(12) resorting to social isolation. But he will be very unwise and also very egoistic if he makes it a total and permanent isolation.

(13) There is an escapism which ignores all events other than personal ones. A form which, in our own experience, it commonly takes is shown by the announcement that 'I never read newspapers'. It is pleasant to put out of consciousness the muddle and misery of our times, but in the end it is futile and self-deceptive. The escapist is justified in seeking a defence-mechanism against the constant reports of world tragedy and wickedness but he should find a better one.

(14) He sees even more clearly than he saw on the actual day itself that his break-away had to come because of the unsatisfactoriness of the way of life it inculcated, the limitations of outlook it bred. But before, he saw only the personal reasons; now he sees also the impersonal ones. And they are that his mystical outlook on life and his intellectual view of the world have to expand. But this could not be done in the narrow and stifling atmosphere of the ashram. It was necessary that he get away from it and search deep within his own self, reflect much upon his own past experience, free himself from all external present suggestions, and create the new form that he is unconsciously seeking.

(15) Let him not mistake the incidental for the indispensable. The psychical is not the spiritual.

(16) The ascetic who retires from the sordid struggles, gnawing insecurities and dangerous discontents of our time like a rabbit into its hole, gains ease at the cost of conscience. The philosopher must think of others as well as himself. If the message to the world of this ancient wisdom were only a call to its inmates to desert it, then would the outlook for mankind be a sorry one indeed.

(17) Doctor Frank Buchman, founder of the Oxford Group, illustrates one defect of mysticism. Before the war he endorsed and even praised Hitler. Yet, for at least twenty years before this endorsement, he was practising meditation every morning without fail. He was getting, he claimed, guidance from God. Was it God's guidance that induced him to praise Hitler?

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(12) resorting to social isolation. But he will be very unwise and also very egoistic if he makes it a total and permanent isolation.

(13) There is an escapism which ignores all events other than personal ones. A form which, in our own experience, it commonly takes is shown by the announcement that 'I never read newspapers'. It is pleasant to put out of consciousness the muddle and misery of our times, but in the end it is futile and self-deceptive. The escapist is justified in seeking a defence-mechanism against the constant reports of world tragedy and wickedness but he should find a better one.

(14) He sees even more clearly than he saw on the actual day itself that his break-away had to come because of the unsatisfactoriness of the way of life it incubated, the limitations of outlook it bred. But before, he saw only the personal reasons; now he sees also the impersonal ones. And they are that his mystical outlook on life and his intellectual view of the world have to expand. But this could not be done in the narrow and stifling atmosphere of the sanram. It was necessary that he get away from it and search deep within his own self, reflect much upon his own past experience, free himself from all external present suggestions, and create the new form that he is unconsciously seeking.

(15) Let him not mistake the incidental for the indispensable. The psychical is not the spiritual.

(16) The ascetic who retires from the sordid struggles, gnawing insecurities and dangerous discontents of our time like a rabbit into its hole, gains ease at the cost of conscience. The philosopher must think of others as well as himself. If the message to the world of this ancient wisdom were only a call to its inmates to desert it, then would the outlook for mankind be a sorry one indeed.

(17) Doctor Frank Buchman, founder of the Oxford Group, illustrates one defect of mysticism. Before the war he endorsed and even praised Hitler. Yet, for at least twenty years before this endorsement, he was practising meditation every morning without fail. He was getting, he claimed, guidance from God. Was it God's guidance that induced him to praise Hitler?

(18) When there are temptations to be overcome by will and trials to be met by fortitude, character has a chance to test itself and thus develop itself. The secluded monk misses this chance.
(19) Unfortunately, in the minds of unbalanced, undisciplined or uneducated people, the mystical conversion may lead to fanaticism or libertinism.
(20) If philosophy recognises the partial truth in these teachings it also points out their fragments of error.
(21) Ashram existence fails to impose any real test of character other than childish ones. Exposure to the corrosive acids of the world's tensions and temptations, conflicts and perils, would soon test the unworldiness of an ashramite's character and soon show the real worth of his pious attainments. A monastic life which possesses no perils, struggles and constructive activity also possesses no intrinsic value, no ultimate worth apart from the temporary rest it gives. It takes no risks but gains no prizes.
(22) Quacks and charlatans prey on uncritical questing. This warning is no theoretical one; it is based on the knowledge of many cases which have been observed during travels in Asia, Europe and America. Many a good-living, kindly, sincere if simple church-goer and temple-worshipper is in safer hands and more spiritually advanced than the pseudo-mystics and so-called occultists who are being wrecked on the tragic shores of semi-insanity and worldly ruin, their egoism exaggerated, their ethics jumbled, their minds muddled or drugged by extravagances, their emotions neurotically confused and their finances reduced.
(23) The lack of accurate first-hand knowledge has brought about a sorry picture of the subject. Charlatans, sceptics, pseudo-mystics and imaginative dreamers have together unconsciously conspired to present mysticism alternately as a primitive superstition, occult humbug, glorified conjuring and super-religion. Such is the fruit of the hazy understanding about it which is to be found in most circles to-day. Real mysticism is none of these things.
(24) These aspirants need less talk about the truth and more practice of its ethical injunctions.

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(25) Table-tipping, planchette-writing and trance mediumship may bring us into touch with friends long gone from our world, but on the othe hand they may also submit our existence to invading spirits of an evil order who thrust themselves, unidentified, upon our brains and pretend to be what they are not.

(26) Those who flee the world do not thereby flee from the intellect's working. They merely change its field. Thought's wheel continues to rotate whether they live in forest hermitages or cities as crowded as beehives.

(27) Revelations come from the Overself, messages are transmitted to us and they are true enough in their beginning. But personal desires seize on them instantly, change and fashion them to suit the ego.

(28) This lack of balance shows itself in the idolisation of inertia which, regarded as a regrettable defect my most normal people, is regarded as a mystical virtue by these supposedly super-normal people!

(29) There is only one way to correct these errors and cure this blindness. The philosophical discipline must be self-imposed, the philosophical training must be self-undergone.

(30) He is one of those who failed in his own quest through a strong egoism and vanity, and in consequence became the instrument of evil powers. He is doomed to spend his years in the evil task of striving to drag earnest seekers down to the same miserable failure that he has achieved.

(31) For too long these subjects have been the preserve of many, who, it must be regrettably confessed, are a little shaky in the upper storey and a little undisciplined in the emotional regio

(32) If Nature has prudently placed a wall between our world and that of the 'dead' we ought to be thankful for this limitation of our senses.

(33) When it comes to facts of history, imaginations begin to run wild. They will answer authentic criticism by unreliable statements.

(34) Those who revered him as the embodiment of spiritual sincerity may later shun him as the embodiment of spiritual quackery.

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(35) When men are governed by their emotions, we can forecast what they are going to do before they do it.

(36) Balance in the spiritual life is a quality which they have seldom sought and therefore seldom found.

(37) There is often a core of truth within these superstitious beliefs.

(38) It is unfortunately true that in these cults wisdom and nonsense are often inextricably confused.

(39) The teachings fill us with misgivings, and the teacher, when we meet him, with mistrust.

(40) He is trying to be what he has no business to be. These phenomena offer him only a series of mirages; they do not offer a true spirituality.

(41) These occult systems and cosmologies have a deceptive clear-cut outline, a fallacious finality and a pseudo-scientific factuality.

(42) The aspirant should guard himself carefully against these fallacies and delusions.

(43) Because so many mystics have confused their own personal characteristics, resultant of inborn tendencies, education and environment, with the particular effects of meditation, many errors of interpretation have been born as a consequence. These personal additions are superfluities and have little to do with the intrinsic process of meditation. When rightly conducted under the guidance of a competent teacher, the practice liberates the seeker from the tyranny, the warpings and distortions of these characteristics, but when wrongly practised, as often happens when it is done alone, it merely strengthens their domination, and leads him into greater error still. Hence meditation is a double-edged sword.

(44) The deepest solitudes do not always contain the divinest men. Renunciation of the world works most when it works in the heart, which unfortunately, is not a visible thing. It is not always necessary to permit one's dress-suit to become covered with cobwebs in order to become a true devotee.

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(45) We must find ourselves, our spiritual centre. We know that the discovery comes only in solitude, but make no mistake, Yogic cave, nun's convent and ascetic's monastery are only for the few. Withdrawal from the affairs of life is not for the many. Theirs is to be the solitude of the inner life, the keeping of a reserved spot in the heart while busy in society.

(46) We must act in society the thoughts and dreams of our solitude. It is difficult to adjust the life of the Soul to the life of the world today and keep a fine balance - but we must TRY.

(47) The mystic who evades the real world and avoids rational social contacts, lives in a fantastic one of his own construction.

(48) Doubt is the spearhead of hope for believers deceived in their quest of spiritual life, as is discontent for those deceived in their quest of pupilship.

(49) False guides put the seeker's mind into handcuffs whereas true guides free him.

(50) In this sphere facts become distorted into legends.

(51) So many of these phenomena have only a subconscious origin.

(52) The sincere seeker need not be ashamed of the false starts which his entry into these cults represent. For they are really his gropings after the true path, the right direction.

(53) No reasonable being will now prefer to accept vague uncertainty to solid certitude. Modern scientific outlook is rightly impatient of contentions which cannot be upheld with any show of fact. The sciences have now placed at the disposal of philosophy so much valuable material that the era of superstitious belief need never return.

(54) In ordinary religion and unphilosophic mysticism everyone is at liberty to build up his own heaven and hell, to create his own picture of God, and to invent his own method of reaching God, as he wishes. Who can disprove his statements? Such disproof is utterly impossible. We may disbelieve them but we cannot disprove them, for they deal with factors beyond our experience and hence beyond universal verification.

(55) They come through curiosity and remain through credulity.

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(56) Where is the adequacy of such a solution as is offered by the Western monk or Eastern yogi who turns his back on the world?

(57) "I am beginning to wonder whether such immortals ever existed. Is it not possible that the stories in the ancient books about Taoists who never died are exaggerated by the writers?" ---- SU TUNG-PO (who searched for the alchemical philosophers stone to prolong life all his own life)

(58) What these occult groups will accept in the way of doctrines is unbelievably fantastic, sometimes mildly insane, sometimes virulently evil.

(59) **These misguided people imagine they move from a shallow thought to a deeper, but merely move from one folly to another.**

(60) **TAULER: Never trust in a virtue that has not been put into practice.**

(61) **Here, fetishism mingles with deification to produce a woolly-minded following for a paranoiac cultist.**

(62) **They possess a marvellous and unending capacity and are able to read the most mysterious meanings into the most commonplace events.**

(63) **Let outsiders not blame philosophy for shortcomings which exist only in themselves, nor for errors which exist only in untrained and uninstructed followers.**

(64) **If their sense of mysticism drives out their sense of humor, there is something wrong with their mysticism.**

(65) They want these occult experiences so much that the smallest ones are greatly magnified, the most trivial happenings are greatly exaggerated. The results - wrong interpretations, mistaken deductions and premature claims - are then inevitable.

(66) All men who develop these mystic powers do not use them in a benign manner. Some use them malignantly.

(67) There is no psychic danger for the worthy in the pre-visioning exercises but there would be for people dominated by low motives and expressing unpurified emotions.

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(68) It would be ludicrous if it were not also pathetic how often inspired lunacy is mistaken for inspired wisdom in these circles. They are quickly attracted to unspiritual interpreters of spirituality, provided the claims made are big enough or the doctrines taught are sensational enough. Prophets who are partly insane and partly bogus will not lack for a following so long as there are seekers who are too ill-equipped in mind and experience to recognize such characteristics for what they are.

(69) Remember that the psychical region with its distractions and illusions must be crossed and not lingered in. Its phenomena, however fascinating and alluring are not what they seem to be and merely tend to lead away from the true path.

(70) It is a common phase of their evolution for beginners to move through different cults with each new personality who impresses them. It is something which they must needs get out of their system and they are best left alone while doing so.

(71) All occult experiences and spirit visions are mental and not spiritual in the sense that the mind has various latent powers which pertain to the ego, not Overself. The question which is real can be answered differently according to standpoint. He need not trouble about the occult side, which would be a degeneration for him. His chief aim must be to realize pure B e i n g, not to see or experience anything outside it. Only after this has been done, is it safe or wise to concern himself with anything occult.

(72) They begin to see their persecution by evil spirits and to feel the opposition by adverse forces, at every turn. But, in fact, the only enmity they have to endure is that which they fearfully imagine into existence.

(73) Such a man would not be satisfied with the somewhat tawdry offerings of these cults.

(74) Under the pressure of this revision of values and hunger for spirituality he may feel the futility of going down to the office every morning but can he afford to stop doing so? Can he renounce the world merely by staying at home or by going off to the woods instead?

(75) Those who abandon their faith or cult as quickly as they took it up are hardly likely to have the patience needed to know philosophy.

(76) The attempt to harmonize the teachings of all these cults would not only violently differing leave him not far from where he started but would also risk his sanity.

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(78) When we know that paranoia results from a person's entire interest being turned in upon himself, upon his personal ego, and withdrawn from any interest in the world around him; when we see this so plainly in so many inhabitants of lunatic asylums

(79) Any attempt to heal the breach between the various mystical societies is doomed to failure. They have degenerated into religious sects narrow and dogmatic Seek rather to deal with ideas and not organizations, principles rather than persons. Here independence is praiseworthy.

(80) "There were some very sad results of mass meditation classes held by Swami here, where the drop into psychism sent one man to a state mental institution."

(81) Despite the idealistic talk and tall claims, he who follows these cults gradually destroys his ~~interest~~ of a truth, stops his real progress and endangers his psyche. INTUITION

(81) The way to test such an argument is to push it farther and farther out until it reaches its ridiculous ultimate.

(82) The fantastic beliefs and gross superstitions which get a following in mystical circles thrive better in California than in rational England, better in India than in sceptical France.

(XX.)Some take up the quest because there is something wrong with them; it is not because they hope to have it put right but because the-y hope that this is a medium which encourages the expression of their wrongness. In a sense, they are correct and they usually gravitate to the lunatic fringes and occultistic demesne-s whichabound at the quest's entrance and along its first ~~xx~~ stages. Here their ego can get full satisfaction, their craziness can find camaraderie and their hallucinations can be strengthened and supported. The quest as it really is, is not for them, for it would give short shrift to their belief that their wrongness is rightness.

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series A

(II)

(I) Can we lend our bodily machines to invisible beings ? Can we become tangible instruments for those intangible creatures who dwell in other worlds but seek to speak to ours ?

(2) If he undertakes this work in an unprepared state and with the wrong motives, he exposes himself to certain risks, the commonest of which is falling into a mediumistic condition. It must be strongly stated that this condition is the very opposite of the true mystical one, although the approach to it through passivity and negativity may seem similar.

(3) We have raised a dust-storm of delusions around us and can hardly see what is what.

(4) They like to waste time over these supernatural subtleties.

(5) The vaunted power of this mystic had vanished.

(6) These unpleasant abuses, these unworthy persons, represent the degeneration of yoga, it is true, but the common occurence of this sad state of affairs renders its noting at least necessary.

(7) Theosophic misunderstanding of Indian wisdom is not surprising in view of the fact that the majority of Hindu Vedantins have misunderstood the tenets of their own doctrine.

(8) Visions and ecstasies are only the factitious factors of the path of yoga.

(9) We do not live in days when the battle-axe was the only argument.

(10) We do not honour the soul by imposing tortures on its tabernacles.

(11) Those mystics who, with a grandiloquent air, offer to explain the inexplicable, must be suspected.

(12) The yogic viewpoint still embraces the phenomena of causation, however refined.

(13) Mysticism is not a thing we learn from clever text books. It is life !

(14) Such revelations merely serve to perplex problems that are clear and to darken questions that are plain.

(15) Beware of cults and their exaggerated claims. The IS is not an ISM.

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(29) The mystics and yogis would have others toil and labour to make bread and draw water whilst they pray and meditate. This distinction would be all right if they did not make the mistake of asserting that the kingdom of heaven lay only at the end of their path.

(30) Monasteries and ashrams really exist for the sake of spiritual novices who are struggling to attain the life of meditation. When, however, they become spiritually mature they would do well to leave these places of gregarious retreat which have now become hindrances rather than helps just as they left the busy world itself when the latter became a hindrance.

(31) Superstitions which afford innocent satisfaction to those who believe in them are pardonable, but superstitions which commend cruelty to other persons are unpardonable.

(32) They dwell aloof in their recondite practice, forgetting this contemporary world.

(33) No muscle, no limbs twitched. The entire body was rigid. The hands were placed upon the crossed knees, with fingers lightly interwined. The eyeballs were deflected upwards in a steadily fixed position. There was a hint of a beatific smile around the mouth. (Yogi in trance)

(34) Those who are led by religious enthusiasts to expect a miraculous conversion of mankind to goodwill peace and wisdom overnight, expect the impossible and preparing themselves for bitter disappointment. Human character grows gradually; it does not improve by magical transformations. It is better to be realistic, to face the unpalatable truth, than to surrender ourselves to wishful thinking and be deceived thereby. For emotion and passion are still the real rulers of mankind, say what you will.

(35) The comforting superstitions and consoling fantasies to which weak minds cling are the first things he must face and destroy.

(36) Weak minds must have an impressive altar before which they may kneel.

(37) Mystics talk much of unity but make little real effort to demonstrate it by service.

(29) The mystics and yogis would have others toil and labour to make bread and draw water whilst they pray and meditate. This distinction would be all right if they did not make the mistake of asserting that the kingdom of heaven lay only at the end of their path.

(30) Monasteries and ashrams really exist for the sake of spiritual novices who are struggling to attain the life of meditation. When, however, they become spiritually mature they would do well to leave these places of preparations retreat which have now become hindrances rather than helps just as they left the busy world itself when the latter became a hindrance.

(31) Superstitions which afford innocent satisfaction to those who believe in them are pardonable, but superstitions which commend cruelty to other persons are unpardonable.

(32) They dwell aloof in their recondite practice, forgetting this contemporary world.

(33) No muscle, no limbs twitched. The entire body was rigid. The hands were placed upon the crossed knees, with fingers lightly interwined. The eyeballs were deflected upwards in a steadily fixed position. There was a hint of a beatific smile around the mouth. (Yogi in trance)

(34) Those who are led by religious enthusiasts to expect a miraculous conversion of mankind to goodwill peace and wisdom overnight, expect the impossible and preparing themselves for bitter disappointment. Human character grows gradually; it does not improve by magical transformations. It is better to be realistic, to face the unpalatable truth, than to surrender ourselves to wishful thinking and be deceived thereby. For emotion and passion are still the real rulers of mankind, say what you will.

(35) The comforting superstitions and consoling fantasies to which weak minds cling are the first things he must face and destroy.

(36) Weak minds must have an impressive altar before which they may kneel.

(37) Mystics talk much of unity but make little real effort to demonstrate it by service.

(38) Those well intentioned optimistic mortals who are induced by religious enthusiasm to look forward to an impending new age, paint its picture with a foreground full of life and a background of shadows.

(39) It will not suit the West to be a mere borrower of Indian ideas. It will not do for us to get our wisdom at second-hand. We have first ruthlessly to sort out the unprovable rubbish from the ideas of time-resisting merit. We have next to rethink them in our own scientific way.

(40) Indian culture suffers from the malady of being too consciously imitative of its own past, from being overwhelmed by the sense of its own historic continuity and from the lack of vigorous and positive contemporary achievement.

(41) There are two sets of critics who match themselves against philosophy. There are the hard materialists on the one hand and the imperfect mystics on the other. The first are guided by reason but limited to sense-experience; the second are guided by intuition but limited to meditation-experience. Both are incomplete. Both are opposed to each other as well as to it, which understands, appreciates and accepts both as expressing necessary but partial views which should be included in a fuller and more integral view.

(42) We cannot admit that the seeing of visions, even if they be of exalted godlike beings, is any test of ultimate truth.

(43) The fanaticism of these foolish followers is proof against all evidence and all argument. Faith kicks Reason out of the room, and then proceeds to lock the door against the discomforting intruder. Texts will be tortured in order to tamper with truths; history will be distorted; facts will be conveniently forgotten and even the dearest utterances will be mauled and misrepresented to suit their jaundiced minds. To make matters worse, the enthusiast is never satisfied with deluding himself but deludes others also.

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(44)"There is nothing more absurd than to be of the same mind with the generality of men, for they have entertained many gross errors which time and experience have confuted. It is indeed our sluggishness and incredulity that hinder all discoveries, for men contribute nothing towards them than their contempt or, what is worse, their malice." -- from "The Fraternity of the Rosy Cross" 1652.

(45) Sufi idea: To be worldly or to be in the world is to forget God. You may go to caves and mountains but that is not to leave the world. Live a normal life and remember God. That's all. Don't live outwardly but inwardly.

(46) Those who look eagerly forward to a time when all troubles have disappeared, all wars dismissed, and all society turned into a Utopia are merely fooling themselves.

(47) The great defect in the ancient Indian and medieval European writers on mysticism is that they failed to put their thoughts into the logical form of a scientific demonstration. They did not reason the matter out as the modern mind does, but began by taking a scriptural text and ended by writing a verse-by-verse commentary on that. And as scriptures themselves usually began and ended with a dogma, the modern reader does not know whether he is being led to truth or to its opposite. Philosophy fails if it fails to produce in us the powerful conviction that we are moving from fact to fact along a path of rigorous reasoned truth.

(48) Yogic experience must be prolonged for many years before the yogi can realize that extravagent hopes of attainment will be disappointed.

(49) When the whole world lies stretched out before them, how dare they go on ignoring it, or else dismissing it as a device of Satan to entrap and ensnare them! We must enquire into the world which the sense contact no less than into the self which is viewing that world. How can the ascetic obtain the knowledge of the All when he gives up such a hugh portion of it ? Giving up the world does not lead to Reality but it leads to peace of mind. Men who lack intelligence, who possess little brains, must

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take to mysticism and yoga, but only the mature and developed mind can enter the quest of enquiry into Truth. This means therefore that pupils are generally not initiated into this enquiry by Gurus prematurely. They must first have developed their egos and their minds to a high degree and only after that should they be taught to renounce what has been fostered with so much pains. This is evolution, although Truth is ideally attainable here and now, technically it is attainable only at the end of the pageant of evolution, when the whole being of man has been highly developed and is ripe to receive the greatest of all gifts.

(50) Why should we surrender the simple clarity of true self-knowledge for the involved obscurity of occultism ?

(51) Rosicrucians seemed to have taken the greatest pains to keep their teachings secret, and themselves in the background, but these American Rosicrucians offer to send you their sublime philosophy thru the posts, while they take care to keep in the foreground by plentiful use of the arts of publicity.

(52) Only they will not always use the name of God; that depends on the cult. Some will call this higher power the Masters, others name it Universal Supply, still others label it as

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(54) These occult authors catalogue such a formidable list of necessary qualifications that it is likely to deter most people rather than attract them. One wonders whether the writers have succeeded in fulfilling their own standards. It is good however to remember that there are ways not so steep as theirs, that there are easier paths in existence in other lands than that of occultism. Genuine mysticism, true religion of right philosophy any of these can conduct a man to the goal with less trouble and less danger than occultism. (54a) Many experiences are produced by his own mind or projected by his own need or fabricated by his own expectation

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(55) The mystic is on a loftier plane than the Occultist and psychic. The various systems of occultism, theosophy and psychism are all objective to the true Self of man, and hence distract him from the straight and narrow path. Yet they are useful and necessary for those egoistic and over intellectualised natures who cannot aspire to the rarefied reaches of the real Truth. Everything - including the fascinating systems of knowledge and practise that comprise ancient and modern occult teachings - which distracts man from becoming the truly spiritual, distracts him from the real path. Only when all objective things and thoughts have disappeared into the subject, the self or the seer, can man achieve his highest purpose. All other activities simply cause him to stray from the highest truth. So I have abandoned the study and practise of occultism. I have given it up unwillingly, for the power it promises is not to be despised. Yet I recognise that my past is strewn with errors and mistakes. I imagined that a great personal experience of the psychic and mysterious side of Nature would bring me nearer Truth. As a fact it has taken me farther from it. Once I enjoyed frequent glimpses of a great bliss and intense state of samadhi; then I was unfortunate enough to come into contact with theosophists and others of that ilk who subtly supplanted my real inward happiness with intellectual systems and theories upon which I was thenceforward to ponder. Alas ! I was too young and too green to know what was happening. The bliss went before long; the samadhi's stopped, and I was cast upon the shore of the Finite, an unhappy and problem-puzzled bit of human wreckage ! No promise of wonderful initiations at some future time will lure me to trust my life into the care of a so-called guru who is either unable to or unwilling to give me a glimpse of the God-consciousness he claims to possess. I am not inclined to follow a trail which may land me somewhere out in the middle of the desert, bereft of reason, hope and fortune.

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(79) He must learn to recognize the infrequent voice of real inspiration, when he hears it, no less than the many inferior voices that make pretension to its quality.

(80) We see in them a clear illustration of the terrible danger, both to oneself and to others, which lurks in mediumistic, psychic and occult development when unchecked by reason, unpurified by the philosophic self-discipline and uninformed by metaphysical truth. Moral destruction and harmful hallucination mark its course or wait its end.

81) Those who carry their faith too far and place it too foolishly must pay the penalty of their mistakes.

(82) It can continue to survive only for a limited time, for the test of fanciful theory by practical result happens annually before our eyes.

(83) When these evil spirits have led him up to the peak of trust in them, so that he is ready to do their lightest bidding, they have led him also to a hidden chasm of deception yawning at his feet. Unless he withdraws in time, he will fall into it and be destroyed.

(84) Each adventure with a false or incompetent teacher was the result of impatience in seeking the true one. Each straying from the path into misguided cults and coteries was due to a lack of faith in the saying, "When the pupil is ready the master appears."

(85) If he can catch any of these psychic manifestations at the very moment when they begin, that is the best time to prevent their arisal altogether, for then they are at their weakest. That is the proper time to nip them in the bud.

(86) This eagerness of ignorance to explain the universe would be ironical, if the results were not so pathetic.

(87) Only after his first fervour is shaken by doubts is he at all likely to understand that discrimination balance and critical judgment are not less needed in the spiritual realm as in the physical.

(88) I have taken a view which conflicts with the conventional assumptions of the X-ists that all Y-ists are fools, and of the Y-ists that all X-ists are knaves. I believe that some Xists are likewise fools and some Y-ists are also knaves

(89) It is a case of religious mania on her side and charlatanci exploitation on the side of the man she is with.

90) Make it a definite rule in every single instance to check your intuitions by the light of reason.

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(101) Tantrika Yoga: Its methods are physical, ceremonial, sensual and dangerous; its aims are the arousal of sleeping occult strength. In its highest phase, where the motive is pure and egoless, it is an attempt to take the kingdom of heaven by violence. But few men have such an exalted motive as few are pure enough to dabble in such dangerous practices. Consequently, it need hardly be said that in most cases this road easily leads straight down to the abyss of black magic. This indeed is what has happened in its own history in Bengal and Tibet.

(102) It may interest you to know that probably half the cases of patients in lunatic asylums are possessed by an evil spirit. Many of them could be cured if the spirit could be exorcized and driven out.

(103) These evil teachers question the moral values offered by religious prophets and mystical seers. They proclaim the bad man to be better than the good one, the egoist superior to the altruist and the bully a more evolved type than the meek.

(104) They congregate in little cliques and imagine their narrow dogmatism to be wide idealism, their occult superstition to be true spirituality.

(105) If the voices which he hears ~~is~~ are audible in the same way that one hears the voices of people through the ears it is merely psychic and undesirable. If, however it is a very strong mental impression and also very clear, then it is the mystic phenomenon known as the "Interior word" which is on a truly spiritual plane and therefore desirable.

(106) The experience of leaving the body very often accompanies or leads to poor health, and it originates from a psychical and not a spiritual cause. It is, therefore, not desirable ordinarily to encourage its continuance. The way of inward relaxation is much superior and more to be recommended.

(107) What the evil-doer forgets is that no crystal exists anywhere which could show him a future free from retribution for his crimes. What he does not know is that black magic always contains within itself the terrible recoil of its own monstrous power. What he does not realize is that no astrologer ever lived who could write a horoscope which would let him escape the doom of retributive ruin that he earned.

(108) Those who do not deeply realise this truth are studying pseudo-mysticism and getting nowhere.

(109) There is more disturbance and less peace among these seekers of peace than we might reasonably expect.

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(110) If the progressive character of the reincarnational chain be true, then we must grant that there are men still half in and half out of the animal kingdom. They are clanking reminders of all that has to be done still before a deep spiritual awareness of its best self becomes natural to the human race.

(111) If a superior cult takes away some of the truth-seekers' old illusions and errors, it too often puts back new ones.

(112) These easy dupes and intoxicated followers of the cult-leaders are psychopathic cases; all lack a sense of proper proportion and balance and many are indeed partly insane.

(113) Those who know it from inside, know the reality of the dangers to which a man exposes himself when he ignorantly sets up necromancy as a revealed religion and when he sets ajar promiscuously the psychic door which Nature's wisdom has kept closed.

(114) The true mystery of life is serene and grand whereas the artificial mystery of these occult sects is disturbing and denigrating.

(115) What this posturing leader gives his disciples is nothing less than a hypnotic performance through which he lures them to moral destruction and intellectual deformity.

(116) These articles should be critically judged by students of the esoteric. Therefore, the idea of the King of the World and of his Subterranean City does not correspond with the physical facts. Similar statements abot about related ideas belong to fantasy.

(117)Is this the paradise into which such a doctrine and practice will presumably lead us.?

(119) There are those who wish to give their petty fancies the sanction of this sublime philosophy.

(120) Too many "New Thought" books contain little of verbal sense, and even less of the common kind.

(121) The religious exhibitionism of ritualistic cults finds it parallel in the psychic exhibitionism of mystic cults.

(122) When its assertions become mystical to the point of being quite mysterious and the reader can no longer follow it along these obscure paths of thought, it is time to be cautious.

(123) If he receives flattering messages fom his mysterious source, whether it daims to be a master or a god, a good spirit or his soul, he may be sure that he is being led astray by his own ego and that the source is not what it claims to be.

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(124) He is building a castle in the air which will never be occupied.
(125) Their ethical failures and practical futilities provide solid if unpleasant confirmation of the unfortunate human effects of a misconceived mysticism.
(126) They mistake superstition for inspiration.
(127) Many of their followers ardently look for, and constantly expect, some sudden magic to operate in their favor and dissolve their personal problems, or some sudden illumination to give them all knowledge and power. In both cases they believe no disciplinary struggle will be required of them in return, no special effort commensurate with the reward. They are, in short, wanting something for nothing.
(128) Yet these cults, however nonsensical their doctrines and untrustworthy their claims, however absurd their beliefs and dangerous their failure to see actualities, however dark their shadowy corners, must be credited with one admirable reason for existence. They are reactions -- fanatic and extreme -- from the conventional uninspired religious orthodoxy, and the cold materialistic mechanistic science which, contrary to their promises, obstruct man from finding any higher hope in life.
(129) The spiritual exhibitionism which often accompanies the leadership and following of these cults, is another feature absent from the philosophic school.
(130) Their silly beliefs will be first weakened and later shattered by their harsh encounters with the realities of experience.
(131) These assertions insult intelligence and are consequently rejected by the intelligent.
(132) The belief that the inhabitants of monastic institutions and ashrams have only sweetness and selflessness in their hearts is a naive one.
(133) There must be some reasons why these cults suffer from public contempt and why their claims are rejected as public fraud. There are.

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(133) There must be some reasons why these cults differ from public contempt and why their claims are rejected as public fraud. There are.

(214) Whereas mysticism alone acquaints a man with his true Self, philosophical mysticism does this and also acquaints him with his connection with universal life. It not only tells him of the great laws of evolution and compensation, but also affiliates him with the great soul of the world.

(215) YOGA - To Calcutta newspaper editor - Sir: - The attitude of your correspondent, _____ towards Dr. Paul Brunton's well-meant strictures on Yoga, is typical of a certain section of my enlightened countrymen, ... Is it any answer to Dr. Brunton's grave but real charges against Yoga, when your correspondent refers to the oft-repeated story of the mail-train pulled by a set of double-engines, which might have been attested to by Europeans in high position? Are Hypnosis and Yoga the same thing? Are Houdinis and Yogees of the same class? But that is not the dilemma. The point is that the Yogees claim to work on the objective plane and yet over-ride its laws. The fact is, there is a good deal of unpardonable confusion between "Theory" and "Praxis," between the "Absolute Existence" (paramarthic sattwa) and "The Universe of Relations" (byabaharik jagat) governed by phenomenal laws in our Yogic and Tantric Sastras. When you dissolve all relations, you are in the absolute sphere ...; and it is obvious that in this sphere, you cannot make any claims to do anything phenomenal or relative, such as bodily walking in the air or water, or interfering with national and international affairs, or transforming oneself into a fly or a colossus, in contravention of material or mental laws. If you can, you do so by means of certain laws which we do not know. If so, they must be demonstrable, repeatable, and recordable. If you maintain this position, why not do this - instead of quoting stories and scriptures? Nobody denies the fact "that the conscious person is continuous with a wider self through which saving experiences come" (William James, Gifford Lectures, 1902). But that is the kernel which we cannot reach, unless persons like Doctors Brunton ... have winnowed out the husks.. - Yours, etc. J. C. Vedantavusan.

( )There exist a number of extreme mystical cults whose teachings include genuine truths as well as almost unintelligible gibberish.

(214) Whereas mysticism alone acquaints a man with his true Self, philosophical mysticism does this and also acquaints him with his connection with universal life. It not only tells him of the great laws of evolution and compensation, but also affiliates him with the great soul of the world.

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(217) All yoga and mystic methods, as well as certain religious practices, although of the highest value as preliminary disciplines, are not the ultimate ends in themselves. If one has sufficient sharpness of mind, i.e. sustained concentration on abstract themes, and sufficient freedom from any ~~any~~ kind of egoistic preconception whatever, one could instantly grasp the truth and realize it. But who has that? Hence these various methods of developing ourselves, these yogas, have been prescribed to assist us. Their practice takes a long time, it is true, but the actual realization is a matter of a moment. Nor can it ever be lost again, as can the feeling-ecstasies of the mystics. All these doctrines have their place for people of different degrees of understanding, and it is our duty not to destroy the faith of those who cling to them. But for those who want the highest Truth, and who are prepared to part with their illusions for its sake, there is only "the straight and narrow way, and few there be that find it." It is narrow only because the ego must be left outside the gate; it is straight because it goes direct to the final truth.

(218) It is not enough to master yoga, as this term is ordinarily understood. Something beyond it is also needed. Hence one of the texts belonging to this teaching, the "Lankavatara Sutra" says of those who have perfected themselves in yoga: "When they reach the 8th degree they become so drunk with the bliss of inner peace that they do not grasp that they are still in the sphere of separateness and that their insight into reality is not yet perfect.

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(218) It is not enough to master yoga, as this term is ordinarily understood. Something beyond it is also needed. Hence one of the texts belonging to this teaching, the "Samkhyakarika Sutra" says of those who have perfected themselves in yoga: "When they reach the 7th degree they become so drunk with the bliss of inner peace that they do not realize that they are still in the sphere of sensuousness and that their insight into reality is not yet perfect.

(219) It will be noticed that some of the meditation exercises given in "The Wisdom of the Overself" concern the re-education of character and involve the use of mental images and logical thoughts. The aim of ordinary yoga being to suppress such images and thoughts, it is clear that the philosophic yoga does not limit itself to such aims. It certainly includes and uses them when and where necessary as in some of the other exercises, but it does not make them its ultimate ones. On the other hand, the images and thoughts which it uses are not quite the ordinary kind. Brought into being within the atmosphere of detached contemplation or intense concentration as they are, inspired at certain moments by the light and power of the Overself and directed towards the purest impersonal goal as they should be, they do not interfere with the philosophic student's quest, but on the contrary, actually advance it further.

(220) From the point of view of yoga practice, the yogi gradually succeeds in bringing his field of awareness to a single center, which is at first located in the head and later in the heart. This achievement is so unusual that he experiences great peace and exaltation as a result; something utterly different from his normal condition; for him this is the soul, the kingdom of heaven, the Overself. But from the point of view of the philosophy of Truth, any physical localization of the Overself is impossible because space itself is entirely within the mind, and mind is therefore beyond any limits of here or there, and the Overself and Pure Mind (unindividualized) holds all bodies within it without being touched by them.

(221) I realize that this explanation alters the statement in "The Quest of the Overself" materially and I must explain that that book was written, like most of my earlier books, for those who have not yet reached the level of philosophy but are seeking peace through mysticism. The quest of truth is another and higher matter for which mysticism and yoga are preparatory stages.

(222) A mysticism ennobled by service and fortified by science could attract and help many more persons but a mysticism indifferent to service and opposed to science, will continue to eke out a lethargic life in an obscure corner.

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(223) We personally believe that Gandhi is as self-realized a mystic as his contemporaries like the Maharishee, Aurobindo, and Ramdas. His whole life and thought, his writing and speech, his deeds and service proclaim it. He himself has declared that he feels "the indefinable mysterious power that pervades everything" and that he is "surer of His existence than of the fact that you and I are sitting in this room." Then why is it that Gandhi's view of the world war was so widely different from Sri Aurobindo's, if both are divinely inspired men? The answer is that in Gandhi we find a perfect illustration of the defects of ordinary mysticism, of the insufficiency of its spiritual self-realization, and of the need for philosophical mysticism. There is no need to doubt, as so many doubt, that he is a genuine saint turned to the genuine service of humanity. But he has carried into that service the unbalance, the fanaticism, and the impracticality which mark so many saints throughout history. This conclusion may be unpalatable to some but it is unavoidable. Perfect mystics are not the same as perfect beings. They are liable to error.

(224) H. P. B.'s "Voice of the Silence" tells of seven mystical sounds which are heard by the aspirant. The first is like the nightingale's voice whereas the sixth is like a thunder-cloud. This passage has been much misunderstood both by novices and by unphilosophical mystics, whilst in India and Tibet whole systems of yoga have been built up on their supposed psychic existence. The sounds are not actually heard. The reference to them is merely metaphorical. It speaks rather of the silent intuitive feeling of the Overself's existence which becomes progressively stronger with time until finally, in H. P. B.'s own eloquent words, "The seventh swallows all the other sounds. They die, and then are heard no more." This represents the stage where the voice of the ego is completely unified with the voice of the Overself, where occasional realization is converted into a constant one.

(225) The mystical goal is only one of the higher possibilities open to man. Another and grander goal offers itself to him. The rich integral character of the philosophic attainment includes all that is worth while in mysticism but adds other highly desirable aims thereto.

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(225) The mystical goal is only one of the higher possibilities open to man. Another and greater goal offers itself to him. The rival intellectual character of the philosophic attainment includes and that is worth while in mysticism but adds other highly desirable aims thereto.

(226) Now the ultimate use of a mental image, whether of God or guru, is only to help him do without it altogether in the end. For the ultimate aim of a true seeker must always be to become aware of God for himself, to perceive the Real with his own insight, and to understand the truth with his own intelligence. Therefore when he has reached this stage of meditation, when he is able easily to enter into rapport with the presence of the Guide or guru, it has accomplished its work and he must take the next step, which is to let go this presence, or the image which carries the presence, altogether. If he cling unduly to it, he will defeat the very purpose of his practice. The Overself will, of its own accord, eventually complete the work, if he does not so resist, by banishing the image and the presence and itself stepping into the framework of his consciousness. He will then know it as his own very soul, his true self, his sacred center. He will then feel God within his own being as the pure essence of that being. Any other feeling of any other individual would be sacrilege.

(227) He will lose nothing and gain much if he tries to know scientifically why these experiences arise. And he will be a better mystic if he can relate them to the rest of life, if he can move forward to a fuller understanding of his place in the universal scheme, if he can reach an explicit and self-conscious comprehension of his own mysticism. If we grant that he can successfully attain his mystical goal without this definite knowledge, he cannot become an effective teacher and guide without it. So long as his interest is confined to himself this need not matter but as soon as he seeks to serve mankind it does matter. For then only can he present the way and the goal in the detail and with the clarity that helps to convince others.

(228) The excessive joy and throbbing ecstasy of which the annals of mysticism so often speak, belong mostly to the novice and intermediate. The truly advanced man experiences quite the contrary, which is a deep sadness, although it never shakes his unalterable serenity. This is because the first two are primarily preoccupied with their personal feelings whereas he has also brought compassion for all mankind within the orbit of his outlook.

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(229) The deeper one penetrates into the Void the more he is purified of the illusions of personality, time, matter, space, and causality. Between the second and third stages of insight's unfoldment there are really two further subsidiary stages which are wrapped in the greatest mystery and are rarely touched by the average mystic or yogi. For both of them are stages which lead further downwards into the Void. The yogi touches the edge of the Void, as it were, but not its center. These two stages are purificatory ones and utterly annihilate the last illusions and the last egoisms of the seeker. They are dissolved for ever and cannot revive again. Nothing more useful can and may be said about it here. For this is the innermost holy of holies, the most sacred sanctuary accessible to to man. He who touches this grade touches what may not be spoken aloud for sneering ears, nor written down for sneering eyes. Consequently none has ever ventured to explain publicly what must not be so explained.

(230) To fly off on the wings of ecstatic union at one time and to fall down into an agonizing sense of forsaken separation another time is an experience common enough at the mystical stage when emotion and not knowledge rules the aspirant.

(231) These powers are latent in all men but active in few. To seek them before we have sought the divine Soul itself, is a premature, unwise, and often dangerous enterprise.

(232) The philosophic life cannot afford to depend on the rise and fall of emotional fervor. It relies on a more trustworthy guide, one which will remain constant and unalterable in spite of the ego's changing feelings.

(233) "The whole of one's aim should be to keep the mind in an unbroken rest permanently, while using the intellect whenever necessary in an automatic manner to attend to external duties."

(234) "Does that destroy the efficiency of the intellect?" it may be objected.

(235) "No - only its selfishness is destroyed. Do the hands lose their efficiency because we use them in a purely mechanical manner? Just the same when one unites with God he regards himself as greater than mere intellect, which becomes for him only an instrument to deal with the external world."

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(236) The quietistic condition got by ordinary yoga is got by withdrawing from the five senses. But the hidden prenatal thought tendencies which are the secret origin of these senses still remain and the yogi has not withdrawn from them because his attention has been directed to vacating the body. Thus the trance-condition he attains is only a temporary, external inactivity of the senses. Their internal roots still abide within him as mental energies which have evolved since time immemorial. Without adequate insight into the true nature of sense operations, which are fundamentally exteriorizations of interior mental ones, the yogi has only deceived himself when he thinks he has conquered them.

(237) Those Indians who still assert that realization is the ecstasy of the mystic should study the life of Swami Rama Tirtha of North India. His books breathe the spirit of mystic joy and spiritual bliss. Yet during the last year or two of his life he became a victim of melancholia and although it is not published to the world I have been assured by a Sanyasi who knew him that he left a note saying that he was going to commit suicide. Anyway he was found drowned. The moral is that yogic ecstasy is a temporary thing.

(238) He must beware of making glandular satisfactions a sufficient criterion of philosophical truth. Philosophy need not object to his having such satisfactions but it must vigorously object to his setting them up in the seat of judgment upon itself. For a physiological state, however ecstatic it be, is not to be equated with the faculty of reason or with the power to penetrate reality.

(239) Before he permits others to saddle him with the pretense of having achieved omniscience or to receive his pronouncements under the belief that he is incapable of making mistakes, the mystic needs to ask himself, "What is the source of my revelation?" How far it may be trusted as being infallible depends on his discovery of the correct answer to this question, on his penetration through the relative elements in it to the absolute one, on his separation of the durable essence from the ephemeral covering.

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(240) The difference between the mystic and ~~(the)~~ philosopher is, that although both are illumined by the same Overself, the former's limitations and narrowness limit and narrow the expression and communication of his state and (his) help. The philosopher, however, having all-round development, for instance, (having) well-developed his intellect and activity, can explain to intellectual persons what they can understand, can work among active persons as one of them, thus showing that attainment is no bar to an intellectual disposition or a practical life. The mystic is often unable to do this, but talks as ~~(a)~~ simple fool or lives as a hermit or monk. Although this makes no difference to his enjoyment of the higher state, it makes a difference to other persons when they come into contact with him. Thus, if the Maharishee had been a more practical person, he would have controlled the ashram and thus enabled it to render better service. But these differences merely belong to the surface, not to the inner core, where both mystic and philosopher enjoy the same realization. Hence it is a matter of choice, not necessity, which path is taken.

(241) The successful mystic certainly comes into contact with his real 'I'. But if this contact is dependent upon meditational trance, it is necessarily an intermittent one. He cannot obtain a permanent contact unless he proceeds further and widens his aspiration to achieve contact with the universal 'I'. There is therefore a difference between the interior 'I' and the universal 'I' but it is a difference only of degree not of kind, for the latter includes the former. ~~However this point is being thoroughly cleared in the next volume of my book.~~

(242) However exalted the feelings may be by the experience, however immaterial the perceptions may be, however deep the trance-like absorption may be, it is not the Infinite Reality with which he is in contact but still only his idea of it, plus the vivification and intensification which come from his closer approach to that Reality.

(243) MICHAEL DE MOLINOS: "The Spiritual Guide" - "Where thou findest not emotion, thou wilt find a door whereby thou mayest enter into thine own Nothingness."

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(243) MIGNARD DE MOLINOS: "The Spiritual Guide" - "Where thou findest not emotion, thou will find a door whereby thou mayest enter into thine own Nothingness."

(244) We must differentiate between the invented God of religion and the imagined God of mysticism on the one hand, and the real God of philosophical truth, on the other. The creator-God of religion is a more erroneous conception than the immanent God of mysticism, but both are alien to the truth, both have failed to fathom the Unconditioned, Non-Dual, and Illimitable God.

(245) The student travels through the different stages on the journey to supreme truth. But without competent guidance he may fall into the error of mistaking one of the stages for the truth itself. He does not usually understand that there is a graded series of developments, each one of which looks like the truth itself. And that only after all these have been passed through can he reach the glorious culminating goal.

(246) Mental alertness and not mental death is the characteristic of this farther road.

(247) This path is a master stroke. This method of destroying the illusion of the self by means of the intellectual function which is its primary activity, stands supreme and almost alone. That very function automatically ceases when directed upon itself in the way that is herein taught. And with its cessation, the self is dissolved, appropriated by the Universal.

(248) In a medieval mystical tract, "De Arrha Anima," there is a plain statement of this point: "He comes to touch thee, not to be seen of thee; to arouse thee, not to be comprehended of thee; not to fulfil they desire but to lead upwards they affection."

(249) Because he has worked for his prize, because he has undergone a patient and arduous training, and because he has taken every step on the way with full comprehension and clear sight, his inspiration is not here today and gone tomorrow but, when he acquires it, it remains constant and is permanently kept.

(250) The mystical ideal of finding his relationship to the spiritual self must be broadened out to include the metaphysical ideal of finding his relationship to the universe.

(251) Those who hanker only after mystic satisfactions should learn that a satisfaction of a feeling or belief does not guarantee its truth.

(244) We must differentiate between the invented God of religion and the imagined God of mysticism on the one hand, and the real God of philosophical truth, on the other. The creator-God of religion is a more erroneous conception than the immanent God of mysticism, but both are alien to the truth, both have failed to fathom the Unconditioned, Mon-Dual, and Illimitable God.

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(246) Mental alertness and not mental death is the characteristic of this further road.

(247) This path is a master stroke. This method of destroying the illusion of the self by means of the intellectual function which is its primary activity, stands supreme and almost alone. That very function automatically ceases when directed upon itself in the way that is herein taught. And with its cessation, the self is dissolved, appropriated by the Universal.

(248) In a medieval mystical tract, "De Archa Animae," there is a plain statement of this point: "He comes to touch thee, not to be seen of thee; to arouse thee, not to be comprehended of thee; not to fulfill they desire but to lead upward they affection."

(249) Because he has worked for his prize, because he has undergone a patient and arduous training, and because he has taken every step on the way with full comprehension and clear sight, his inspiration is not here today and gone tomorrow but, when he acquires it, it remains constant and is permanently kept.

(250) The mystical ideal of finding his relationship to the spiritual self must be broadened out to include the metaphysical ideal of finding his relationship to the universe.

(251) Those who hanker only after mystic satisfactions should learn that a satisfaction of a feeling or belief does not guarantee its truth.

(252) When we understand that it is not possible for any man to free himself totally from personal standpoints, we understand that all mystical communications and religious revelations are afflicted with relativity, and are consequently imperfect. All, that is to say, except those where the recipient has sought and sought successfully to transcend his own humanity. Such an effort is embodied in the philosophic discipline. Such recipients were men like Gautama and Jesus.

(253) Although the response of the Overself ordinarily conforms to the faith and mentality of the worshipper, to him who has undergone the discipline and finished the preparation which philosophy imposes, it comes in all its own original purity.

(254) JAWAHARLAL NEHRU'S AUTOBIOGRAPHY: I was struck by the truth of a criticism in this book. Nehru wrote: "The mystic tries to rid himself of self and in the process usually becomes obsessed with it." Nehru ought to know. For he has been surrounded by the society of Indian mystics for half a lifetime.

(255) The mystic whose eyes are always turned within, whose mind is always pre-occupied with his self-development, naturally does not see, or seeing, does not take interest in the personal, social, economic, political, and international troubles which afflict his fellow human beings.

(256) The fact that God is formless suffices to show that He cannot be seen as an external or internal form. Whoever declares that God has taken shape before him, whether in tangible flesh or untouchable vision, thereby declares his own ignorance.

(257) "What am I?" The formula is excellent for novices, who are naturally and legitimately interested more in themselves than in the world at large. But it will not do for the advanced seeker, who has outgrown this narrowness and has begun to vex his head as much with universal questions as with personal ones.

(258) It is pleasant to hear that so many mystics have communed with God but if the word "God" means the ultimate principle of the universe then their words must usually represent wishful thinking rather than true statements of fact.

(XX)Those who are wrapped up entirely in such ideas need to escape from their escapism.

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(228) It is pleasant to hear that so many mystics have communed with God but if the word "God" means the ultimate principle of the universe then their words must usually represent wishful thinking rather than true statements of fact.

(259) If there were nothing other than our ideas of things, and if it were impossible to cross their boundaries, all that we could discover would never be anything more than an exploration from our own imaginings and conceptions. Then, everything holy and divine would be robbed of its value and meaning. But mystical experience intrudes here to show us a world beyond thoughts, a reality beyond ideas.

(260) It would be expecting too much to expect the mystic to separate the ecstatic feelings into which he has been plunged from the new perception which has come to him.

(261) How can we claim to know the truth about ourself if we remain ignorant of the truth about our relation to the world in whose context we are born, live, and die?

(262) Whatever creative abilities he possesses will, in the end, be vivified and not nullified by the effects of philosophic experience. This is not always the case with mystical experience. Here is another important difference between the two.

(263) If wisdom is dependent on a transient ecstatic or yogic state we must presume that it disappears with the passing away of that state. What then is the use of seeking a wisdom which cannot be permanently understood and must leave us in ignorance for most of life?

(264) Zen Patriarch HUI-HENG (WEI LANG): "It is a great mistake to suppress our mind from all thinking ... to refrain from thinking of anything, this is an extreme erroneous view ... your men are hereby warned not to take those exercises for contemplating on quietude or for keeping the mind in a blank state."

(265) They are not merely, as the more thoughtful mystics argue, differences of outer form; they are also differences of inner content.

(266) Philosophy prescribes just enough meditation to make its votaries mystically conscious but not enough to make them forget the philosophic goal amidst its pleasures.

(267) Gautama learnt yoga from two renowned teachers, Alara and Uddaka, passing through the successive degrees of Samapatti (ecstatic meditation) with them but left them when he discovered it was not the way to ultimate Enlightenment.

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(268) He must test these experiences not only by their internal evidences but also by their external results. Do they make him humbler or prouder? Do they improve the balance of his faculties or disturb it?

(269) The hypnosis of the wakeful consciousness is pleasant but it is no substitute for the enlightenment of the wakeful consciousness. A yoga-path which merely stills the mind but does not instruct it, is a help on the way, not the end of the way.

(270) The philosophic student, on the other hand, must watch himself vigilantly and examine his experiences critically, determined to stretch mental honesty to the farthest point. He must, in fact, safeguard himself against his autosuggestions. He must test every claim and challenge every internal voice and vision.

(271) Was it not Hegel who severely criticized the value of feeling as a medium of knowledge?

(272) Therefore the man who perceives this naturally, perceives the ultimate reality everywhere. He does not need to meditate or to go into a trance to find it.

(273) The subjective feeling of certainty is no certificate of its truth.

(274) The inner peace of elementary mysticism results in a satisfied personality whereas that of philosophic mysticism results in a surrendered personality.

(275) "But one cannot always remain in Heaven," sighed Anatole France.

(276) Mystical attainment is not a guarantee of practical wisdom.

(277) The mystic's ideal of attaining inner peace is excellent. But its scope is inadequate, its value insufficient. It needs to be amplified by the introduction of a moral content, an intellectual background, and a practical expression.

(278) The philosophic experience is a becalmed mystical rapture.

(279) "O Mother!" cried Sri Ramakrishna, "stop me from enjoying these ecstasies. Let me stay in my ordinary state, so that I can be of more use to the world."

(280) But however needful and however important meditation may be, it cannot by itself complete the fulfilment of the aspirant's task.

(281) Here thinking works at its best, its sharpest, and subtlest, but ultimately gives up its own activity.

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(281) Here thinking works at its best, its sharpest, and subtlest, but ultimately gives up its own activity.

(1) If a man sinks in this contemplation without bringing it into reciprocal balance with reason and compassion, he will soon fall into a state in which, quite clearly, it will be difficult for him to demand active usefulness from himself. He will set up immobility of thought and body as his chief goal, indifference of feeling and desire as his ultimate beatitude. The consequence of this disequilibrium may be gratifying to the man himself but cannot be gratifying to society also. Nevertheless however high such a mystic may soar like the skylark, he must perforce return to rest in the dull heavy earth. He will then be faced by the problem of reconciling the two existences. There are yogis who assert that the one blots out the other. How then, we must ask them, if the man is no longer aware of any other mind than the Divine Mind or any other life than God's life, can he be aware of the personal business to which he is called and to which he does attend from hour to hour?

That of which everyone is immediately conscious is the body, the emotions and the intellect. When he can include the Overself too without however excluding these three themselves, he shall have attained the properly maturated divine consciousness. If the mystic attains his highest aspiration when the world is lost from his consciousness, the philosopher attains his only when the world is again restored to his consciousness.

(2) There is a little confusion in some minds as to the precise differences between philosophic meditations and ordinary meditation. The following note is intended to help clear up this matter. There are four stages in the philosophic method. The first four of these stages cover the same ground as those in traditional mysticism. It is in the last stage that a vital difference appears. In stage 1, the student learns to concentrate his faculties thoughts and power of attention. He must fix beforehand any object for his gaze, or any subject for his thoughts or any theme for his feelings. This provides a post, as it were, to which the horse of his mind can be tethered and to which it can be made to return again and again each time it strays away. In stage 2, he must definitely drop the use of his bodily senses and external objects, withdraw his attention entirely within himself and devote it exclusively to considered thinking about and devotional aspiration to his spiritual quest, making use only of an elevating idea or ideal as a tethering 'post'. In stage 3 he is to reverse this method for he is not to fix beforehand any theme for thought, not even to predetermine the way in which his contemplation shall develop itself. His conscious mind is to be thoroughly free from any and every suggestion from the thinking self, even if it be of the

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purest kind. For everything must here be left entirely to the higher power. In stage 4 the student unites completely with his higher self and its infinite universality, drops all personal thinking, even all personal being. In stage 5, it might be said that he returns to the first two and recapitulates them for he reintroduces thinking and therefore ego. But there is a notable difference. The thinking will be first, illumined by the higher self's light; and second, directed towards the understanding of Reality.

(3) A part of the illumination does not rise up from within. It is implanted from without. It is not a contribution from divine wisdom but a suggestion from human thought. It is really an activation, by the soul's newly-found power, of ideas put into the mind previously by others. For example, many Indian yogis actually hear the word "aum" sounding through the mind in their deep and prolonged meditation. A few, belonging to a particular sect, hear the word "Radhasoami" in the same condition. Why is it that no western mystic, uninitiated into Eastern Yoga, has ever recorded hearing either of these words? This phenomenon is really due in one group of cases to hypnotic suggestion by a guru; the other group, to unconscious suggestion by a tradition. All that does not however negate its actuality and genuineness, nor detract from its value in first; strengthening the aspirant's religious faith and second; promoting his mystical endeavors, and third; which is the most important of all; providing him with a diving-board whence to plunge into the vast silence of the Void, where no words can be formulated and no sounds can be heard because it is too deep for them or anything else. These, being the most advanced form of psychic phenomena occur in the last stage of meditation and just before contemplation proper begins.

(4) The mystic may get his union with the higher self as the reward for his reverent devotion to it. But its light will shine down only into those parts of his being which were themselves active in the search for union. Although the union may be a permanent one, its consummation may still be only a partial one. If his intellect, for example, was inactive before the event, it will be unillumined after the event. This is why many mystics have attained their goal without a search for truth before it or a full knowledge of truth after it. The simple love for spiritual being brought them to it through their sheer intensity of ardor earning the divine grace. He only gets the complete light, however, who is completely fitted for it with the whole of his being. If he is only partially fit, because only a part of his psyche has worked for the goal, then the utmost result will be a partial but permanent union with the soul, or else it will be marred by the inability to keep the union for longer than temporary periods.

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(5) It would be a grave mistake to believe that the following of ascetic regimes and the stilling of wandering thoughts causes the higher consciousness to supervene. What they really do is to permit it to supervene. Desires and distraction are hindrances to its attainment and they merely remove the hindrances. This makes possible the recognition of what we really are beneath them. If however we do nothing more than this, which is called yoga, we get only an inferior attainment, often only a temporary one. For unless we also engage in the rooting out of the ego, which is called philosophy, we do not get the final and superior transcendental state.

(6) He separates the thought of his own existence from all other thoughts, then attacks and annuls it by the most penetrating insight he has ever shown.

(7) The root-thought which underlies the ego that has to be slain is not that it is separate from all other creatures but that it is separate from the one infinite life-power.

(8) Mystics see in vision the leader they believe in. "According to talmudic tradition, the prophet Elijah never died, and many saintly persons in the period of the Talmud and thereafter, down to recent times, have been reputedly visited and taught by him. Such a privilege is called gillui Elijah--Elijah's self-revelation."

"The Cabbahah has admitted that gillui Elijah does not necessarily imply a visual manifestation: "To some Elijah reveals himself through the soul, by way of the intellect, to some by the way of wisdom, and to some--face to face."(Tikkune Zohar Hadash, [redacted]. Maharal of Prague, creator of the famous golem(robot), wrote:"There is no difference whether Elijah's presence be seen or not seen, for often Elihah tells one various things without the recipient's awareness of the source of his information." (Nezah Israel,XXVIII).--H.L. Gordon's"The Maggid of Caro.", who also writes:"According to talmudic legend God revealed His will through the mouths of school children, who are not conditioned by bias and preferences and express exproprio motu whatever comes into their minds, uninhibited and uncensored -- a kind of "free association."

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22 (UP)—David Gilkey of Cincinnati, who lived for three weeks in the middle of the Army's heavy artillery range, near Madison, was fined $25 and costs in Federal Court here yesterday. (1955)

The 30-year-old Gilkey told arresting officers that he lived of pears and apples on the reservation. He indicated that he was making a religious "retreat."

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(8) Those who are willing to learn the doctrines (XX) and practise the methods of scientific mysticism, are few. Such an approach does not appeal to the many. This is because they are hypnotized by authority and simply cannot think for themselves, or because their experience is too narrow, too parochial, or because they prefer sentimentality, miracle-mongering and pseudo-intuition, or that they are too ready to take as facts what are merely surmises. It will never be a popular one. Yet the mystic will lose little and gain much if he makes a scientific approach; if he places facts above speculations and does not take the unchecked play of the imaginative faculty--whether it be his own or some authority's--for ascertained data or verified observations. The scientific spirit is a proof-wanting one. It seeks certainty. The mystic may ignore or despise such a spirit but the philosopher welcomes and incorporates it in his own. For he perceives that here is the difference between blind faith and assured knowledge. Even if there are matters that he has to take on faith, at least he takes them on a reasonable faith, not a blind one. Our appeal is against a negative misleading emotionalist mysticism. It is directed toward a rational and scientific modern mysticism and therefore it is at the same time a crucial test of the wisdom of our readers. If they take the first and easier path, the loss in the end will only be their own. For we seek neither a single follower nor supporter for ourselves, and certainly not popularity. We are self-content and self-contained. If they take the second and harder path the gain will be entirely their own. They will be saved from wasting years in sterile beliefs and deceptive practices. They will learn a healthy self-reliance, of which half blind guides or exploiting cults would have robbed them. They may even come to regard our warnings and pointers with gratitude.

(9) Most mystical enlightenments arising out of religious devotion alone or aspirational meditation alone, are partial ones. Mysticism needs the support of knowledge to attain self-maturation and self-completion. It does not possess an adequate understanding of itself. The intelligent mystic will sooner or later feel the want of an adequate formulation of his own inward experience. But this can only be done through a metaphysical system, and if he seeks and finds the right one, which is the metaphysic of truth, he will find something which will

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(10) The philosopher is satisfied with a noble
peace and does not run after mystical ecstasies.
Whereas other paths often depend upon an emotionalism
that perishes with the disappearance of the primal
momentum that inspired it, or which dissolves with
the dissolution of the first enthusiastic ecstasies
themselves, here there is a deeper and more dependa-
ble process. What must be emphasized is that most
mystical aspirants have an initial or occasional
ecstasy and they are so stirred by the event that
they naturally want to enjoy it permanently. This is
because they live under the common error that a suc-
cessful and perfect mystic is one who has succeeded
in stabilizing ecstasy. That the mystic is content
to rest on the level of feeling alone without making
his feeling self-reflective as well, partly accounts
for such an error. It also arises because of
incompetent teachers or shallow teaching, leading them
to strive to perform what is impracticable and to
yearn to attain what is impossible. Our warning is
that this is not possible and that however long a
mystic may enjoy these 'spiritual sweets' they will
assuredly come to an end one day. The stern logic of
facts calls for stress on this point. Too often he
believes that this is the goal and that he has nothing
about which more to trouble himself. Indeed, he would
regard any further exertions as a sacrilegious denial
of the peace, as a degrading descent from the exalta-
tion of this divine union. He longs for nothing more
than the good fortune of being undisturbed by the
world and of being able to spend the rest of his life
in solitary devotion to his inward ecstasy. For the
philosophic mystic however this is not the terminus
but only the starting point of a further path.
What philosophy says is that this is only a preliminary
mystical state however remarkable and blissful it be.
~~xxxthexxxxxxxxx~~ There is a more matured state--that
of gnosis--beyond it. If the student experiences
paroxysms of ecstasy at a certain stage of his inner
course, he may enjoy them for a time but let him not
look forward to enjoy them for all time. The true

be both a guiding star amid all the bewildering maze of his inner experiences and a supporting hand to help him keep his balance amid their conflicting alternations. It will provide him with a definite means of assessing the truth-value of doctrines, ideas, movements or masters. It will enable him to determine the proper moral attitude to adopt in whatever kind of situation he may find himself.

(10) The philosopher is satisfied with a noble peace and does not run after mystical ecstasies. Whereas other paths often depend upon an emotionalism that perishes with the disappearance of the primal momentum that inspired it, or which dissolves with the dissolution of the first enthusiastic ecstasies themselves, here there is a deeper and more dependable process. What must be emphasized is that most mystical aspirants have an initial or occasional ecstasy and they are so stirred by the event that they naturally want to enjoy it permanently. This is because they live under the common error that a successful and perfect mystic is one who has succeeded in establishing ecstasy. That the mystic is content to rest on the level of feeling alone without making his feeling self-reflective as well, partly accounts for such an error. It also arises because of incompetent teachers or shallow teaching, leading them to strive to perform what is impracticable and to yearn to attain what is impossible. Our warning is that this is not possible and that however long a mystic may enjoy these 'spiritual sweets' they will assuredly come to an end one day. The stern logic of facts calls for stress on this point. Too often he believes that this is the goal and that he has nothing about which more to trouble himself. Indeed, he would regard any further exertions as a sacrilegious denial of the peace, as a descending descent from the exaltation of this divine union. He longs for nothing more than the good fortune of being undisturbed by the world and of being able to spend the rest of his life in solitary devotion to his inward ecstasy. For the philosophic mystic however this is not their terminus but only the starting point of a further path. What philosophy says is that this is only a preliminary mystical state however remarkable and blissful it be. There is a more matured state--that of gnosis--beyond it. If the student experiences paroxysms of ecstasy at a certain stage of his inner course, he may enjoy them for a time but let him not look forward to enjoy them for all time. The true

goal lies beyond them and he should not forget (XX)
that all-important fact. He will not find final salvation in the mystical experience of ecstasy but he will find an excellent and essential step towards salvation therein. He who would regard rapturous mystical emotions as being the same as absolute transcendental insight is mistaken. Such a mistake is unpardonable. So abrupt and striking is the contrast with his ordinary state that he concludes this condition of hyper-emotional bliss to be the condition in which he is able to experience reality. He surrenders himself to the bliss, the emotional joy which he experiences, well satisfied that he has found God or his soul. But his excited feelings about reality are not the same as the serene experience of reality itself. This is what a mystic finds difficult to comprehend. Yet until he does comprehend it, he will not make any genuine progress beyond this stage.

(11) An important query now arises, although hardly a mystic ever conceives the challenge of its existence and consequently ever seeks its answer. We have to enquire, what really happens during the highest effort of the meditator, when thought is so overcome that it appears as if about to lapse. Will he enter a higher dimension of existence as he believes? Will the self-revelation of the hidden reality really occur? Is this thrilling ecstasy or this stilled peace, which has begun to supervene, the peculiar sign of a revolutionary shifting of spiritual gravity from mortal concerns to external life, from mere appearance to basic reality? Many mystics think that the mere elimination of thoughts during self-absorption is a sufficient achievement. The world is then forgotten and with it all personal cares. This state really arises from the extreme diminution of the working and tempo of thought, with the consequent diminution of attention to the man's own personality, to its varied cares and affairs, as well as to the external world with its insistent claims and constant demands. Thus it is simply one of exquisite relief from human burdens, (whether of pain or pleasure for here there is no distinction between both), from attention to the external world and from the strain of supporting a continuous series of thoughts. The result is a delightful lightness and soothing peace. But the feeling of peace is alone no guarantee of the attainment of true realization. Peace is admittedly one of its signs. But there are different grades of

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(II) An important query now arises, although hardly a mystic ever conceives the challenge of its existence and consequently ever seeks its answer. We have to enquire, what really happens during the highest effort of the meditator, when thought is so overcome that it appears as if about to lapse. Will he enter a higher dimension of existence as he believes? Will the self-revelation of the hidden reality occur? Is this thrilling ecstasy or this stilled peace, which has begun to supervene, the peculiar sign of a revolutionary shifting of spiritual gravity from mortal concerns to external life, from mere appearance to basic reality? Many mystics think that the mere elimination of thoughts during self-absorption is a sufficient achievement. The world is then forgotten and with it all personal cares. This state really arises from the extreme diminution of the working and tempo of thought, with the consequent diminution of attention to the man's own personality to its varied cares and affairs, as well as to the external world with its insistent claims and constant demands. Thus it is simply one of expulsate relief from human burdens, (whether of pain or pleasure for here there is no distinction between both). From attention to the external world and from the strain of supporting a continuous series of thoughts. The result is a delightful lightness and soothing peace. But the feeling of peace is alone no guarantee of the attainment of true realization. Peace is admittedly one of its aims. But there are different grades of

peace, ranging from the negative stillness of the tomb to the positive mind mastery of the sage. The arrestation of thoughts touches the fringe of the transcendental state but not more than the fringe. When I wrote in "The Hidden Teaching Beyond Yoga", page 309 British edition, that the mystic only penetrates to illusion of reality, I referred to visions of forms and ecstasies of emotion. If however the mystic does achieve a visionless serene unexcited be-ness then it is the Overself, for he touches the Void, wherein is not form and no thoughts; then he does touch reality. I admit this. But his task is still incomplete because of transiency for this experience occurs in trance; hence the need of gaining metaphysical insight also for permanency.

(12) One fact about most mystical phenomena is that they are transient. Strains of heavenly music may be heard by the inner ear and intoxicate the heart with their unearthly beauthy--but they will pass away. Clairvoyant visions of Christ-like beings or of other worlds may present themselves to the inner sight--but they will not remain. A mysterious force may enter the body and travel transformingly and enthrallingly through it from the sole of the feet to the crown of the head--but it will soon vanish. Only through the ultra-mystic fourfold path can an enduring result be achieved.

(13) Just as pseudo-intuitions deceive many an unwary novice so pseudo-realizations deceive some unwary intermediates. We should be suspicious of sudden realizations. Such overnight changes belong only to the sphere of the emotions.

(14) What are the signs whereby he shall know that this is an authentic glimpse of reality? First, it is and shall remain everpresent. There is no future in it and no past. Second, the pure spiritual experience comes without excitement, is reported without exaggeration and needs to external authority to authenticate it.

(15) If he continues to gaze at the mental images which he thus sees in his vision, rapt and absorbed as he is, he may eventually mesmerize himself into a firm belief in their external reality. But whether they be Gods and saints or lights and colors, these strange visions which pass before his eyes, are partly creations of the mind itself. Many so-called clairvoyant and occult phenomena are really mental projections but it is perfectly possible for them to be so vivid as to appear as if they were outside their

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seer. The experiences of them have been largely if unconsciously created within the tortuous recesses of the narrator's own cranium. He visualizes mental images with such intensity and exuberance that the imagined forms and events appear to him as external objects. This kind of thing has now come even within the sweep of scientific investigation. A group of psychologists, professors attached to American universities, have discovered that the faculty of perceiving mental images as vividly that they appear to be outside objects is not uncommon among children, and they have bestowed the term "eidetic imagery" on this power. There is little difference between such imagining and that of those grown-up children who unconsciously create their own visions. In both cases the visions are the result of the percipient's own mental construction and have no independent existence.

(16) The mystic must beware of the effusions of his all too vivid imagination. The confusion wrought by those earnest but inexperienced aspirants who associate their wrong intellectual beliefs, their narrow emotional prepossessions and their foolish hopes with the Overself's inspiration, is immense. They enthuse about what is inconsequential and neglect what is important. So long as they insist on taking the imaginations they revel in so uncritically as a basis for the understanding of life, so long will that understanding itself remain shallow and inadequate. So long as they are less interested in the pure experience of the Overself and more in the fanciful drapery which the mental complexes unconsciously wraps around it, so long will their knowledge of divine matters be halting and uncertain. An unexamined and critised mysticism, which carries a heavy cargo of wishful thinking, is not good enough.

(17) The developed mystic needs but neglects the undeveloped thinker within himself, just as the thinker needs but neglects the mystic. It is not enough to arrive at truth through mystical feelings; we must also arrive at it through metaphysical thinking. The liability to strive for unrealizable ends as well as the tendency to mistake in his hurry mere reflection of reality for the Real itself, will then be eliminated. Truth can never suffer from the proper activity of human reason and experiment but only from their improper or unbalanced activity. The moment the mystic seeks to convey his experience to others, when his trance, ecstasy or inspiration is over, that moment he has to begin to analyse it.

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If he lacks the proper intellectual equipment to do this with scientific objectivity and precision, he will convey it faultily, insufficiently and to some extent ineffectively. This is most often the case unfortunately, because the distaste for intellectual activity is one of the customary reasons why a number of men have taken to mysticism. Without such equipment the aspirant will be unable to extract the precise significance of his own mystical experiences as he will be unable to check the correctness of his opinions upon them, whereas with it in his possession he will be able to examine any such experience and any such opinion by the light of a systematic, thoroughly tested world view. The vagueness of his concepts, the looseness of his thinking, the confusion of his facts and the partisan character of his conception of life, all combine to render the average mystic's understanding of the truth about his own inner experience often unsatisfactory and his evaluation of other men's vaunted occult claims often untenable. We must distinguish between ebullient emotion and deep love. Those whose aspirations are still in the region of the first may sneer at any other spiritual path than the devotional one, yet if an aspirant is really devoted to the Divine, as he says, he ought not to object to learning all he can about his beloved, which is to say that he ought not to be averse to study of the metaphysics of truth, however difficult and strange it is likely to be.

(18) The materialistic opponents and critics of meditation fasten triumphantly on its unhealthy phenomena as constituting sufficient grounds for condemning the practice outright. Nevertheless we reply that those socalled scientific psychologists who analyse and expose only on the fantastic aberrations of mysticism in the belief that they are analyzing and exposing mysticism itself, are themselves self-deluded. For unless they can approach mysticism from the inside, from their own personal experience as well as from the outside, from what the observing world sees, they will blunder badly into undue scepticism, unnecessarily materialistic explanations and even wholly false interpretations. But because few scientists possess such an equipment, few can offer an accurate, fair, sympathetic yet critical estimate of mystical claims or comprehend that all mystical experiences are not on the same level, or that even those which are, differ in kind and degree.

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(20) There are three major and progressive goals open to the mystic. The first is to become conscious of the fringe or aura of his divine soul, the Overself. Most

mystics, elated by the emotional thrill of i(XX) discovery, stop here. The second is to penetrate to its serene center and pass during trance into the undifferentiated void of its non-sensed, non-thinged essence. The more intelligent and superior mystics, who are naturally far less in number than the first kind, are not satisfied until they reach this attainment. It is upon this world vanishing experience that most Indian yogic metaphysicians base their theory that universe is an illusion. To the ordinary yogi this is the summit of achievement and represents for him the goal of human existence. But the trance itself is only temporary. How can a mental self-abstraction, however prolonged, a merely temporary condition, be a final goal for mankind? This is the problem which indeed was stated in "The Hidden Teaching Beyond Yoga." All such theories merely show that such mystics have their limitations, however admirably may be their capacity to enter into and sustain the trance state. The third goal is to bring the true self, the essential emptiness and the universal manifestation, during full normal wakefulness into a harmonious, unified experience. This last is philosophical mysticism. Being a complex and complete attainment, it naturally calls for a complex and complete effort. Careful analytical and historical study of mystical practices and mystical biographies will show that it is these three different goals which have always been pursued or achieved, no matter what the external religion, country or race individual mystics may themselves have belonged to. Thus the ordinary mystic's account of the Overself is true but incomplete, his experience of it authentic but insufficient. He has yet to undergo the whole, the complete experience which mysticism can yield. But then, if he does so, if he refuses to remain satisfied with an incomplete and imperfect attainment, he will no longer remain a mystic. He will become a philosopher.

(21) It is not a merit to be proclaimed but a defect to be deplored when mysticism would put a taboo on modern knowledge and scientific attitudes. The medievally disposed mystic who looks down upon the practical inventions and mental achievements of science, is not really being spiritual, as he believes but merely being foolish. And those who scorn literature and vaunt anti-intellectualism, are dreamers of the dreamiest kind. Sharpness of intelligence and breadth of experience are not only at a large discount

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in such circles but are actually regarded with disfavor. You will not find the kingdom of heaven between the covers of a book but you may find some ideas which could point the way to the kingdom. If so, the book has served you well. Mystical denunciations of intellectual activity find their logical conclusion in the advocacy of absolute idiocy, in futile stagnation. Moreover, we need the intellectually formulated doctrines to guide our thinking and conduct because we cannot hold for long the moods of religious reverence and mystical inspiration. They give us something to hold on to when we are bereft of inward experience. The endeavor to make a scientific analysis of the contradictory situations which arise in meditational practice or mystical doctrine and thus clarify its issues, is often avoided with horror as being blasphemous! Those who are afraid to look such shortcomings in the face or who even deny that they exist, are not suited for philosophy. We may find in their uncritical enthusiasms and vague outlooks and anti-rational attitudes, some of the grounds why mysticism has not commended itself to the educated Western mind. For the latter expects and rightly expects that what is claimed to be a higher way of life should surely raise and not lower the level of intelligence of its readers.

(22) The philosophic mystic seeks to rise from what is sense-tied to what is sense-free, from the appearance of reality to the pure reality itself. The perceptual symbols, and optical phenomena which are so often labelled 'mystical' are therefore a degree less sensuous to him than their physical counterparts. They are helps at first on the upward way but they become hindrances in the end. To live permanently in the midst of a psychic mirage, however pleasant or dazzling it seem at the time, is not going to help his true advancement in this path. He should be warned by their appearance not to dally too long with them but to pass them by unheeded and seek the true insight ahead. This rule is pushed to such an extent in the highest mystical circles of Tibet that the lama-student who has emerged from his novitiate is even warned against accepting as the goal the visions of an enveloping universal light--which is the supreme clairvoyant vision possible for man--and told that this is merely a test of his fixed purpose and a trap for his metaphysical knowledge. He is warned that they will pass as they come. They are useful as <u>steps</u> to

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uous to him than their physical counterparts. They
are helps at first on the upward way but they become
hindrances in the end. To live permanently in the
midst of a psychic mirage, however pleasant or classi-
ing it seem at the time, is not going to help his true
advancement in this path. He should be warned by
their appearance not to dally too long with them but to
pass them by unheeded and seek the true insight ahead.
This rule is pushed to such an extent in the highest
mystical circles of Tibet that the lama-student
who has emerged from his novitiate ~~ex~~ is even
warned against accepting as the goal the visions of an
enveloping universal light--which is the supreme ~~mark~~
clairvoyant vision for man--and told that
this is merely a test of his fixed purpose and a trap
for his metaphysical knowledge. He is warned that they
will pass as they come. They are useful as steps to

the Truth, but they are not the permanent realization of truth itself. Those who are babes just emerging from the wood of ignorance may see the mystic light in a temporary clairvoyant vision but those who are grown adults will know it always as the principle of pure consciousness which makes all vision whether clairvoyant or physiological, possible. The divine reality being the ultimate and undisclosed basis of all existences, if we externalize it in spectacular visions and phenomenal experiences we miss its pure being and mix it up with mere appearances. Thus the very experiences which are considered signs of favorable progress in meditation on the mystic's path become signs of hindrance on the philosopher's path.

(23) The atmosphere of muddle-headedness which is prevalent in such circles is one inevitable consequence of pouring scorn on intellectual advancement. The first step out of this fog of confused appredation of mystical culture is to learn that the latter possesses various strata. What he has achieved through aspiration and meditation is excellent but not enough. It may even be self-deceptive if it lulls him into thinking he has done enough. He must be warned not to fall into the easy temptation of jumping prematurely to sweeping general conclusions from inadequate data but to be patient until the whole landscape can be surveyed. He must beware of comfortably believing that he has already attained the larger goal when he has merely attained a lesser goal on the way, as much as he must beware of mistaking a fitful glimpse for an abiding enlightment. He has not reached, as he fondly believes, the end of man's possible course. He must do one thing more, without which the achievement will in the end prove unsatisfactory and imperfect.

(24) Students must guard against faulty technique. They misuse meditation when they force it to serve their fantasies and errors, ascetic phobias and religious fanaticisms. Then they become bogged in their own conceptions or in idealized projections of their own selves. It is easy to mistake the voice of the ego for the voice of the Overself. And it is not hard for the meditators to see things in their imagination which have no reality corresponding to them or to cook a deceptive mixture of fact and imagination.

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The sceptic's doubts whether in this condition one acquires spiritual affinity with the Divine or merely creates an hallucination are not infrequently justified.

Much that passes for mystical experience is mere (XX) hallucination. Even where there is genuine mystical experience it is often mixed with hallucinatory experience at the same time. The subconscious mind easily formulates prepossessions, preconceived notions, externally received suggestions, and so on, into visual or auditory experiences which emphatically confirm the ideas or beliefs with which the meditator originally started. Instead of liberating him from errors and delusions, mysticism thus practised may only cause him to sink deeper and firmer into them. For he will convert what formerly he held on mere faith to what he now holds as assured mystical realization. In the course of an extensive experience, we have found that meditation, unchecked by reason and unbalanced by activity, has not infrequently produced monomaniacs. A 'pure' experience is rare and belongs to a highly advanced stage. Only where there has been the proper preparation, self-purification and mental discipline can a genuinely pure experience arise.

If these twisted truths and disguised emotions are such common fruit of mystical orchards, may it not be because they are inescapable corollaries of mystical attitudes? With a higher criterion, could they even come into existence?

(25) AL GHAZZALI: "The end of Sufism is total absorption in God. This is at least the relative and to that part of their doctrine to which I am free to reveal and describe. But in reality it is the beginning of the Sufi life, for those intuitions and other things which precede it are, so to speack, but the porch by which they enter ... in this state some have imagined themselves to be amalgamated with God, others to be identical with him, others again to be associated with him: but all this is sin." Schmolders "Essai sur les Ecoles Philosophiques chez les Arabes." page 61 (memo to P.B.: see A. Schmolder's book for development of this theme; it contains the best account of All Ghazzali. Published in Paris 1842.)

(8) What science calls the "critical temperature", that is, the temperature when a substance shares both the liquid and gaseous states, is symbolical of what philosophical mysticism calls the "philosophic experience", that is, when a man's consciousness shares both the external world of the five senses and the internal world of the empty soul. The ordinary mystic or yogi is unable to hold the two states simultaneously and, quite often, even unwilling to do so because of the false opposition he has been taught to set up between them.

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(42) The line of demarcation between the lower and (XX) the higher mysticism is clearly shown. For the lower mystic has sublime experiences and makes inspired utterances but does not understand profoundly, clearly and fully what these experiences are nor what these utterances mean. Neither his attainments nor knowledge have arrived at adequate self-consciousness. He is in the position of poets like Tennyson, who confessed that his "In Memoriam" which was written to proclaim human immortality, was wiser than he himself knew. (See Socrates "Apology" 7, re this).

(43) Snares lie hidden all long the route of the aspirant's advance. Perhaps the most dangerous of all is that of finding the whole truth in a single facet of it only and of gaining realization in emotional unbalance. Thus the yogi who hopes to reach the Supreme goal in mere blankness of mind has deceived himself as utterly as the philosopher who hopes to reach it in mere intellectual system-spinning whilst both have deceived themselves with a sterile simulacrum if they ignore the need of practical and virile action to maintain mental health.

(44) The separatist spirit would erect the pediment of truth on the single pillar of yoga alone or of metaphysics alone ends always in failure or worse, in disaster. When each sphere of activity whose integral union is needed for the successful completion of the structure asserts its self-sufficiency it begins to suffer what in the individual human being is called an enlarged ego. The student of metaphysics who despises mysticism and the student of mysticism who despises metaphysics will pay the penalty of neurosis for this unhealthy and unbalanced state of his mental life.

(45) Yoga methods, meditation practices and religious mysticism have all been given to the world for a twofold purpose, (a) as temporary disciplines, to sharpen the mind and enable it to concentrate on abstract themes, and to purify the character so that strong worldly desires should not interfere with one's power to think without prejudice, as for instance, the preconception that the material world is ultimate reality; (b) because at the end of enquiry when all ideas are seen never to reach the Thinker, the Yoga enters the Silence.

(46) I do not claim that sahaja yields ultimate reality: I only claim that it yields the ultimate so far <u>known to man</u>.

(47) But if we say that every attempt of the intellect to judge the nature of reality involves it in a maze of contradictions, that in short the Overself is impenetrable to thinking, this is not to say that thinking is useless and metaphysics is sterile. For the negative knowledge which they provide enables us to confirm the validity of ultra-mystic insight as well as to reject the validity of lower-

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(47 contd) mystic intuition. Moreover there is a (XX) certain chaotic vagueness about the lower-mystic experience, into which philosophic enquiry introduces the cleansing breeze of system and understanding and thus brings into the clear light of self-consciousness what is genuinely real in that experience.

(48) Others will take up this work where we leave it unfinished. If my effort can do nothing more at least it will make easier for those who are destined to follow after me a jungle-road which I had to travel under great difficulties. I have roughly cleared an area of human culture which my successors may cultivate and on which they may perhaps produce a perfect crop one day. I did what I could but the fullness of results will be theirs alone. The effects of my thinking will not fully declare themselves in our own day. It is not pride that makes me say that the volume w~~hich will~~ follows "THE HIDDEN TEACHING BEYOND YOGA" ~~will be~~ is the first methodical embodiment in a modern language of this tradition as well as the first synthetic explanation of it in scientific terminology, for the book ~~will be~~ is called forth by its epoch and someone would sooner or later have written it. What is really interesting is not who ~~will~~ writes it but the fact that it ~~will be~~ is written in our own time. For something will there be achieved which marks a most important stage of human cultural history.

I have indeed undertaken what I believe to be a pioneer work. I cannot give my patronage to any particular system. I can bestow it only on Truth, which is unique and systemless.

For enough of the sacred presence is at my side, enough of the disciplinary self-transformation has been achieved and enough of the mental perception arrived at, to enable me to take up the external task of preparing others for illumination in their turn.

(49) We may welcome and appreciate the radiant ecstasy of the mystic's triumph but we ought not to appraise it at other than its proper worth. If we become so completely satisfied with it that we seek no higher goal, then our very satisfaction closes the door to the possibility of realizing the Overself. Only the sage--i.e. the master of philosophy, to which metaphysic is but a necessary stage--can appreciate the calm which comes with mystical bliss. The peace which mysticism yields is genuine but fitful, for it can only thrive in an atmosphere of constant exaltation and when each exaltation intermittently passes--as it must--our mystic is left very flat. It is philosophy alone that exists in the very antithesis of such an atmosphere of comings and goings; therefore it alone yields permanent peace. The yogi may shut his eyes and pass his time in pleasant meditations but for large chunks of his day he will be forced to open them again

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and attend to physical matters. Then the world will confront him pressing for a place in his scheme of things and demanding rational interpretation. He has got to explain this antithesis between self and not-self, between 'I' and the world.

(50) Both Yogi and metaphysician takes his own activity as being something more than it really is. But taken alone each is incomplete. He who can drop this misguided and inadequate one-sidedness and fuse both into a unity will arrive at a wiser and healthier existence.

(51) It was maturer experience and riper thinking which drew from my lips the frank admission that yoga could not alone suffice to attain the goal.

(52) Both Yoga and metaphysics talk of a transcendent reality but neither can help us to establish ourselves in it by its independent unaided efforts alone. For neither takes the integral man in his wholeness but merely abstracts a theoretical portion of him for its own limited purposes. Thus the yogi takes his inner peace for the real and the philosopher takes his intellectual apprehension for the True. Only the true sage has united in himself the abstract thinking of the one and the abstracted attention of the other. Thus he has merged both their activities and correlated both their researches.

(53) Wisdom lies in looking into and recognizing the proper limits of both metaphysic and yoga and coordinating them harmoniously. Each is essential and admirable within certain limits; each becomes a dangerous drug beyond them for then its strength becomes a weakness. We must welcome it so long as it remains where it belongs; we must judge it harshly so soon as it usurps another's place.

(54) We need not be afraid of deserting reason when it has finally fulfilled its lofty office. For the insight for which we exchange it is not really opposed to it but implements it. That which reason describes as the indefinable and infinite pure non-dual mind is actualized by insight.

(55) Why may I not be satisfied with the peace gained in meditation?—This is a question which may justly be asked. The best answer to it is that those who have realized the Overself and know whereof they speak, themselves declare that this study is essential. It is only through such study that the mystic can learn what the Overself cannot be. This negative result is not therefore to be deemed unimportant. For if he learns that it is utterly without form, he will no longer be deceived by visions or abnormal occult experiences.

(56) Why should we trouble our heads with philosophical study? Why is it not enough to practice goodwill towards men? The answer to the second question is that the feeling of

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(57) The mistake of the mystic is to seek in immediate feeling a reality through which the reason has not worked its way, instead of boldly renouncing that feeling for the higher work of reflection and thus regaining in loftier form which preserves the results of that reflection whilst outgrowing its limitation.

(58) Both the technique of meditation and the study of metaphysics must be brought into satisfactory adjustment.

(59) The mystic begins with what is nearest at hand, his own self, and introspects that. The metaphysician, on the other hand, begins with a cosmic view of existence. That is to say, he begins with the largest possible view. Just as a man at the foot of a hill need not unduly exert himself but can obtain only a short-range view of the surrounding landscape, so the mystic takes only the eager attitude but correspondingly gets only a short-range view. Only he who climbs to the top of the hill can gain the widest view; such a man corresponds to a philosopher.

(60) Insight can only supervene when thinking consideration has finished its work and relinquished its effort in favor of an ultra-mystical process.

(61) Metaphysics is a discipline in rationalization whilst yoga is a discipline in detachment and concentration.

(62) Insight is the flower of reason and not its negation.

(63) The intimate union of yoga and philosophy is essential.

(64) Mysticism must have its insufficiency filled, its vagaries exposed and its charlatanries checked by philosophy. And instead of certifying philosophy as valueless, it must allow philosophy to certify what are its own proper place and value.

(65) "Shankara is never tired of insisting that the mystic vision of unity does not admit of rational proof and that thought when left to itself may lead to any conclusion in accordance with the excellence of the thinker. On the other hand he is equally emphatic on the need of rationalization as a stage towards the attainment of the intuitional vision. Philosophy as the thinking consideration of things is for Shankara a discipline for helping the finite soul to give up its finitude. Through all his arguments there runs one tendency to translate into the language of rational thought that which is at the same time admitted to be entirely beyond reason."—Prof. A.C. Mukerji at 6th Indian Philosophical Congress 1930).

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(66) If the metaphysician rejects the fallacies of(XX) religion, if he abandons the exaggerations of mysticism, and if he expunges the deceptions of occultism, let it not be forgotten that he also retains whatever is valuable in them.

(67) The mistake of the mystics is to negate prematurely. Only after reasoning has completed its own task to the uttermost will it be psychologically right and philosophically fruitful to still it in the mystic silence.

(68) But the thoughtful mind will inevitably find that further questions arise. How was the world created? Why was it created? Why should the ultimate reality have fragmented itself into multiplicity? What is God? What is the Overself? The answers to these questions belong to the final portion of the hidden philosophy, the most advanced and most difficult of comprehension of all teachings ever presented in ancient or modern times to the mind of thinking man. Therefore they were reserved for the present volume.

(69) Meditation is only one stage, albeit an essential stage, on the path of realization. The yogi's attainment is not the highest possible one.

(70) When we tire of groping our way through the misty profundities of metaphysics without ever arriving at any worthwhile goal, we return to mysticism.

(71) The lower mystic uses his mystical experiences as an alibi to justify his mental slothness. He knows nothing of that organized systematic effort to answer every question and clear every doubt which the higher mystic had to pass through before he attained the superior grade.

(72) When philosophy would isolate man from the fullness of life by placing him in the static section of it that is reason, it can only end in an artificial falsification of world-significance.

(73) The sages have said that mere reasoning will not of itself yield realization, for the simple reason that the very nature of the Overself is transcendental. Thus the Katha Upanishad says: "This Atman now explained cannot easily be known...This idea cannot be reached by mere reasoning." Part 2. V.8,9.

(74) When plagued with metaphysical points as he often was, Gautama unfailingly adopted this point of view: In his own words, "And why have I not elucidated these questions? Because they profit not, they have not to do with the fundamentals of true doctrine, therefore have I not elucidated them."

(75)Nobody who has had sufficient experience of the world can deny that this is a study which is infested from fringe to core with cranks, quacks and charlatans. Thanks to them the whole study has been brought into disrepute among well-

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thoroughly scientific and philosophic manner, to free it from all superstitious nonsense and pernicious practices, to base it on reason rather than on belief is in its own best interests, and I claim to serve mysticism more faithfully by such effort than those who blindly, stubbornly and foolishly allow it to rot and perish.

(76) What the Overself really is defies adequate statement. For reason falters and fails before its mysterious Void. It dares not claim a capacity beyond what it actually possesses. Thus the mystery of the world is the mystery of a soluble riddle hidden within an insoluble enigma. Nevertheless, we need not despair. For even if metaphysics is unable to explore this mysterious territory, it is at least able to point out its location. That is a definite gain. But that is not all. What reason cannot do can yet be done by the faculty which towers transcendently above it--insight.

(77) Metaphysics often degenerates into an idle academic exercise, a dull and dry subject which leaves its students emotionally starved, a vague and incomprehensible system of speculation which is useful for stretching logical muscles but useless for truth or life. But it need not be so.

(78) Such studies as my books deal with may seem profitless to those unacquainted with their practical value. More than five thousand years ago the most famous of Indian sages pointed out: "Even a little of this yoga practice saves from great dangers." Quite clearly he did not refer to the common yoga but to the philosophic one, for the utter inability of most Indian yogis to save their own country is obvious to every critical observer.

(79) Where reason fails us then insight may lead us aright.

(80) The aspirant must make up for past deficiencies and balance his emotional, mental and physical equipment.

(81) Their path will be determined by their object. If primarily they wish to give themselves some satisfaction, they need not go beyond ordinary yoga. If however, they seek truth as well as satisfaction, they must go beyond it.

(82) The mystic is given a beatific foretaste as it were, in the ecstatic experiences which are intermittently his. But this is only a half-way house and he must not be satisfied with it. To make the thing permanently his own, to come into lasting peace, he must first pass through the metaphysical region and then that of disinterested deeds.

(83) My final ancient authority that this combination of yoga and vichara is essential, is Buddha. He said: "The man discreet, on virtue firmly set, in intellect and intuition trained. The man with keen discrimination blessed may from this tangle liberate himself."

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(I04) Let him learn by experience that the worship of human idols, or the segregated life of an asram, with its sanctified selfishness, or the mere wandering around India, whose outward degeneration is apt symbol of its inward ignorance, can lead only to temporary titillations of the emotions, whether ecstatic or otherwise, but never to that sublime knowledge which releases man for ever from all quests and all wankering and alone confers the realization of what we are here for and alone bestows immortal benefit to himself and all creatures. If I were to put on a yellow robe and assume the outward forms of sanctity, and found an asram on top of a mountain in India, and stay there for the rest of my days, I would get much more respect for my words than I do now from those who have to penetrate the veil of appearance and have to understand why I deliberatley choose to assume the form of a man of the world, a scribbler and traveller.

(I05) Henceforth I shall give the full strength of my devotion not to any Ashram or any personality in India's living present, but only to those great principles of truth which are expressed in the Upanishads, Gita and other books belonging to India's dead past.

(I06) Nevertheless and paradoxically this protracted and disappointing experience had been necessary for my spiritual education. I therefore thank Fate for having sent it to me. It strongly revealed the futility of expecting to find truth in an institution and not by one's own solitary striving. It delineated the limitations of discipleship as against the vital need for individual effort, for the disciple is often satisfied that he is progressing when he is merely copying his master by wearing the same clothes eating the same food and parrot-like uttering the same phrases. In this tropically-enervated country it was a common and dangerous delusion that you had only to find a master and then sit down, basking in the sunshine of his presence, the while he wafted you into Nirvana for evermore.

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(II5) An ethical content is lacking in the ideal of this kind of mysticism. It seeks only to enter into raptures that are satisfying to the emotions but not necessarily edifying to the character.

(II6) The more I travel the world of living men and study the recorded experiences of dead ones, the more I am convinced that mystical powers, religious devotion, intellectual capacity and ascetic hardihood do not possess anything like the value of noble character . I no longer admire a man because he has spent twenty years in the practice of yoga or the study of metaphysics; I admire him because he has brought compassion, tolerance, rectitude and dependability into his conduct.

(II7) Look for the results of spiritual attainment in character and conduct. If a man has lived his whole life in a yogic ashram but is still mean, petty, treacherous, spiteful, unjust and unreliable, be sure that all his religious devotions and meditational exercises have only affected his surfaces, not his depths.

(II8) If a man gives up several hours every day to religious devotions, mystical exercises and metaphysical study, but has not given up his feelings of envy, spite and malice, then his spiritual development is a superficial affair. True spirituality always penetrates into a man's heart, changes his attitudes toward other men and purifies his relations with them. If he has no results to show in the moral sphere, do not be deceived by his mystical tall talk or pious mouthings.

(II9) If a man spends a total of six hours a day in meditation practices, as some I have known have done, but is unable to perceive the truth about the character of other men with whom he is brought into contact, then it is absurd to believe that he is able to perceive the truth about the immeasurably more remote, MORE intangible and ineffable ~~supreme~~ TRANSCENDENTAL Reality.

(31) What was called 'Reason' in "The Hidden Teaching Beyond Yoga" and what was honoured as 'Reason' by the Cambridge Platonists is a mystical plus intellectual faculty and not merely an intellectual one. It is not merely a co-existence, but a fusion of the two capacities

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(1) To the extent that he introduces self, to that extent he muddles the revelation. He does not need to do so deliberately in order to bring about such a result. He may, and most often does, do so unwittingly in the subconscious part of his mind.
(2) The habit of seeing more in his words than what he says, is likely to become delusional.
(3) These little sects, each with its handful of members, prate of inaugurating universal brotherhood but themselves split up in the end into quarrelsome cliques!
(4) The minds formed by these cults quickly fossilized, congealed rapidly around their own dogmas, and narrowed into attachment to an orthodoxy hardly less rigid than the ones they denounced so vehemently and so vociferously.
(5) These partial truths fit into and are confirmed by philosophy's grand synthesis.
(6) Their neurotic inability to make their own decision is matched by their inability to take action on their own responsibility.
(7) The dictionary defines Psychic, Psychical as "pertaining to the mind or soul; mental as distinguished from physical or physiological. 2. Of or pertaining to occult mental phenomena. 3. Of or pertaining to the animal soul, or vital and sentient principle; natural: distinguished from spiritual."
(8) The truth should generously enlarge a man's perceptions and sympathies but those who can receive only a single aspect of it, imprison their perceptions and narrow their sympathies.
(9) We need not wonder that the experience fattens his ego and swells his head, that he comes to regard the revelation as entirely exclusive to himself and that finally he announces himself as a new Messiah born among men as their sole saviour.
(10) What strikes the observer first about these cults is their spiritual futility and ridiculous vanity. They create their own fantastic legend about their past and live in an equally fantastic dream about their future.
(11) These cults exaggerate some one aspect of truth, ignore the compensating aspects, and end by partially misleading themselves.
(12) The common indications of these writings, which make it necessary to examine them with discrimination and caution, are their authors' naivete, carelessness and tendency to exaggerate.
(13) He should be humble enough to recognize that he has not yet finished his journey.
(14) When a single aspect of truth is mistaken for the whole truth it holds no place for equally important facts which balance or compensate it, and then the fanatic and the sectarian are born.

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(XX)

(15) (1) It is imprudent to stimulate ~~with further spiritual talk~~, unbalanced seekers with further spiritual talk, meditation and meetings. They have had enough inspiration. They are not ready to take more in safely.

who gets too

(16) (2) The monk, wrapped up in himself and his moods, too locked up inside other-worldly experiences, too cut off from the facts and realities of everyday living, and unable to test by them the illusions and hallucinations which his imagination produces and his meditation confirms, may tread the edge of a precipice over which he may topple into insanity.

(17) (3) He does not know how much he unconsciously contributes to the making of this experience, in which he is both actor and spectator.

(18) (4) Their loyalty is unstable and depends on whim more than on intuition or reason. They adopt or discard several cults in their lifetime.

(19) (5) Those who follow illusory goals and impracticable techniques, waste energy and invite disillusionment. In the end they become indifferent to true ideals, or cynical about them, or even antagonistic towards them.

(20) (6) These dilettantes of the Spiritual life are as fervently attached to their egos as the materialists they loudly despise.

(21) (7) In the mystical aspirant's life, his imaginative faculty, when properly used, keeps the Guide or Master constantly and vividly before his attention to inspire, to correct and to lead him. But improperly used, it leads him astray into fantasies and falsities.

(22) (8) These mystical aspirants are too much like mental cases or irresponsible psychotics, to have any use for the precepts taught by philosophy.

(23) (9) In his early days, Rasputin was sponsored by such men as Father John of Kronstadt, the Christlike healer, who declared that he was inspired by the ~~hold (?)~~ (holy) ghost! Yet even then Rasputin refused to be parted from what he called his "spiritual sisters" with whom his relations were sensual as well as spiritual.

(24) (10) Unscrupulous charlatans succeed quickly with those credulous who are so eager to be deceived.

(25) (11) The impact of these miracle-mongering superstitions upon the emotions of fanatical believers, is easily calculable.

(26) (12) How simple is the path itself, how complex is the pseudo-path offered by occultism and exaggerated asceticism. "All that God asks of them," writes Thomas Merton, "is to be quiet and keep themselves at peace, attentive to the secret work that He is beginning in their souls."

(27) (13) The fanatical superstitions of these cults, their pathetic delusions and narcotic fallacies indicate a mind still unevolved and unripe, incapable of correct thinking and turned away from realities.

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(28) That the mystic can possess dignity and display intelligence is what they have to be shown. That he is not necessarily a charlatan but may well be a man of virtue is what they also have to be shown.

(29) Pretension to such wisdom and power is one thing but possession of them is another. Where enthusiasm is not counter-weighted by discernment, this difference remains unseen.

(30) It was not levity alone which made Oscar Wilde say that "Most modern mysticism seems to me to be simply a method of imparting useless knowledge in a form no one can understand." It was not irony alone which made him remark of a book devoted to saintly and ascetic mystics, "It is thoroughly well-intentioned and eminently suitable for invalids."

(31) Father Divine is a type of those religio-mystics who not only become leaders but who also develop Messianic complexes.

(32) Philosophy rejects fanaticism and side-steps extremism. It seeks a true perspective for this higher development of man and prohibits an exaggerated one.

(33) The muscular self control of a PHYSICAL ~~hatha~~ yogi is admirable only for what it is, never as a substitute for spiritual development.

(34) The message or revelation, the clairvoyant picture or clairaudient voice, presents itself as if it were newly originated from outside the personality when in fact it was all along present in the subconscious.

(35) It is true that many mystics have been impractical, others have been unintellectual, still others have been ascetically fanatical. But this is because they have fallen into acceptance of common fallacies of what is and what is not true mysticism.

(36) If the personality has been unevenly developed, if its forces have not been properly harmonised with each other and defects remain in thinking, feeling and willing, then at the threshold of illumination these defects will become magnified and over-stimulated by the upwelling soul power and lead to adverse psychical results.

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(37) ~~(10)~~ Why should the mystic not like the two worlds, the practical as well as the mystical, the world of self indulgence as well as the world of self discipline and be at home in both? Why should so many people find it impossible to imagine the mystic being an efficient professional or business man, or able to enjoy an evening at the musical comedy theatre?

(38) ~~(11)~~ The difference between a practising mystic and a talking one is hard for the ordinary observer to detect.

(39) ~~(12)~~ "New Thought" is not philosophical thought, The difference between the "Dollars want me" attitude and the "My future is with the Overself" attitude is the difference between the retention and the surrender of the ego.

(40) ~~(13)~~ The clairvoyant phenomena do not make truer the mystical utterance, that still has its own worth, which is neither increased nor reduced by the visible figure or audible voice which accompanied it.

(41) ~~(14)~~ Those who join these cults to seek occult powers or phenomena, although with the least likelihood of attaining them, and who seldom avoid self-deception and delusions, are often those who take to these studies because they are misfits in society or because they are disappointed with the experience of life or because they hope it will bring some colour in their drab existences. But unbridled enthusiasm cannot save these fanatics from failure in achieving the new ambitions.

(42) ~~(15)~~ All this flitting from cult to cult is, in some cases, a search fro the one right way, the way with which the seeker feels most spiritual affinity.

(43) ~~(16)~~ It is a mistake of many converts to exaggerate the importance of their cult and overdo the praise of its leaders.

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(46) cypptic symbolism and overmuch mystery-mongering to darken it!

(~~19~~) There will one day be a stupefying awakening from these superstitions dreams and these misplaced loyalties.

(47) (~~20~~) Just as a dream so often dramatizes the simplest mental or physical stimulus, so the mind of a psychic dramatizes some of its own ordinary content and projects that upon an event, an object or a person.

(48) (~~21~~) Ill-balanced and poorly-informed seeking can only result in deforming whatever truth it discovers.

(49) (~~22~~) The neurotic type acts as if its own emotions are all that matter in the world, its own beliefs the last word in wisdom. This is its danger - that it cannot climb out of itself and get a proper perspective.

(50) (~~23~~) Those American mystics and pseudo-mystics who write apparently burning with enthusiasm which they are eager to communicate to their readers, reveal their adolescence.

(51) (~~24~~) The teacher who becomes drunk with the wine of his disciples' adoration, will soon commit egregious blunders. The power which has come to him has corrupted him. Punishment will surely follow.

(52) (~~25~~) They become willing partners to their own self-deception because it flatters their vanity and panders to their conceit.

(53) (~~26~~) Even George Fox rebuked one of his principal followers, Nayler, for "running into imaginations," as he called it.

(54) (~~27~~) He is not an enemy to reason, as are some foolish mystics, nor a friend of obscurantism, as are some esoteric cultists.

(55) (~~28~~) Is life's purpose in us to add new experience to the old ones, as the Western theosophist thinks, or to shed all experience entirely as the Eastern ascetic asserts?

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(XX) (11).

(57) (XXX) A brilliant youngastromer at an English famous university said no to me recently that what seemed to be needed was an agreed standard of criticism for religious truth, as he called it, a criterion of validity as he explained. But if a synod of competent saints or mystics were to meet privately, they would still not agree. For, at the core of every authentic mystical experience, the mystics are united but at its surface, where the power of suggestion and the limitations of ego come into play, they are not.

(58) (XXX) The primitive faith in possession by devils as well as protection by angels, is not wholly without basis.

(59) (XXX) The reputation of mysticism has been harmed by many of its convenced votaries as well as by its sceptical detractors. ...

(60) The highly personal man, is too full of himself to leave any room for the soul, with its utter impersonality, to enter his field of awareness.

(61) The whole horde of futile seekers, with their impotent attitudes and pale mimicries, talking constantly of a goal too distant for their feeble powers, babbling in pretentious esoteric jargon of mystical states they know only in imagination and never in experience are heavy-lidded with hallucinations and remain sterile dreamers and neurotic egocentrics.

(62) What Rudolf Steiner somewhere calls "confused mysticism" and again, "not the nebulous mystic but the real spiritual researcher"

(63) Given enough time or rather life-times, the master may lead him to peace and wisdom, but they can never be unearned gifts. They can come to him only through his own deserving. If people accept a spurious or a shoddy mysticism as the real thing, it can only be because they are not yet ready for it.

(64) It is ironic that these small and special groups concern themselves with what they like to calll "esoteric philosophy'. or teachings that now are freely available through the medium of lectures, journals and books can no longer rightly be called esoteric and thoughts which are wild and irrational can hardly be called philosophic.

(22) Knowledge of the facts concerning man and his nature, (XX) his general destiny and spiritual evolution, can be gained by the intuition but information concerning the details of his personal history must be gleaned, if at all, by the psychical faculty.

(57) A brilliant young astronomer at an English famous university said to me recently that what seemed to be needed was an agreed standard of criticism for religious truth, as he called it, a criterion of validity as he explained. But if a synod of competent saints or mystics were to meet privately, they would still not agree. For, at the core of every authentic mystical experience, the mystics are united but at its surface, where the power of suggestion and the limitations of ego come into play, they are not.

(58) The primitive faith in possession by devils as well as protection by angels, is not wholly without basis.

(59) The reputation of mysticism has been harmed by many of its convenced votaries as well as by its sceptical detractors. ...

(60) The highly personal man, is too full of himself to leave any room for the soul, with its utter impersonality, to enter his field of awareness.

(61) The whole horde of futile seekers, with their impotent attitudes and pale mimicries, talking constantly of goal too distant for their feeble powers, babbling in pretentious esoteric jargon of mystical states they know only in imagination and never in experience are heavy-lidded with hallucinations and remain sterile dreamers and neurotic eccentrics.

(62) What Rudolf Steiner somewhere calls "confused mysticism" and again, "not the nebulous mystic but the real spiritual researcher"

(63) Given enough time or rather life-times, the master may lead him to peace and wisdom, but they can never be unearned gifts. They can come to him only through his own deserving. If people accept a spurious or a shoddy mysticism as the real thing, it can only be because they are not yet ready for it.

(64) It is ironic that these small and special groups concern themselves with what they like to call "esoteric philosophy". For teachings that now are freely available through the medium of lectures, journals and books can no longer rightly be called esoteric and thoughts which are wild and irrational can hardly be called philosophic.

(65)Those who live in a private realm of far-fetched phantasies which are caricatures of the real facts, as well as those who betray all the signs of neuroticism, hysteria or psychopathy often talk overmuch about the quest but do not seem able to apply its most elementary injunctions. To encourage them to follow it is only still further to build up their ridiculous egoism and bolster their fool's paradise. For them the quest is unachievable until they become different persons.

(66) The too narrow and too prolonged concentration upon one's own personal emotions, creates the neurotic. This still remains true whether the man be a sceptical materialist or an aspiring mystic.

(67)If the guru is only half-purified of egoism, he may transmit to the disciple something of his own darker quality.

(68)The psycho-analyst who keeps on turning over his patients' complexes for exhibition and discussion as well as the guru who encourages his disciples to talk of their achievement or non-achievement of spiritual progress is merely helping the unfortunate follower to build up his ego still more strongly.

(69)Any cult leader who pretends to be working solely for the service of humanity is either a mountebank with a following of fools or a fool with a following of greater fools.

(70) They make the most extravagant claims but do not trouble to produce the evidence for such claims.

(71) These experiences and revelations are to be received humbly, or they will become a source of harm rather than benefit, of swollen rather than attenuated ego.

(72) They flirt with the occult, seeking, not their true essence nor to have their personal egoism lifted from them, but to satisfy a dangerous curiosity or a dubious sensationalism or, worse a thirst for conceit-breeding or temptation-bringing powers.

(73) The dangers of these private interpretations the follies of letting each individual's whim and fancy, limitation and vanity, manipulate the truth found in mystical illumination, are constantly illustrated by the history of mysticism.

(74) The poor are overpowered by their grinding poverty the rich by their fortune; both find neither the time nor taste for spiritual enquiry.

(75)The independent self-reliant attitude of St. Paul set an example which, had it been followed by succeeding generations, might have changed the history of his religion. He refused money gifts and followed his craft of tent-making throughout his wide travels.

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(87) The difficulty with such a person is that after having fabricated these scandalous but unreal episodes, she soon and obsessively believes them to be actual happenings. That she is a little mad through the excessive practice of spiritualistic mediumship does not make her less dangerous to the gullible victims who listen open-mouthed to her and exclaim: "You don't say!"

(88) For the troublesome spirit, if it is possible and not against his beliefs, he should try to find a good priest and ask to have the rite of exorcism performed. Since the spirit comes at night he should sleep with a small light burning. Also, when the annoyance begins he may make the sign of the cross over himself, take a deep breath at the same time and with great conviction pronounce these words: "In the name, presence and power of Jesus Christ, I drive you out of this body."

(89) If the intellectual and realistic attitude is not developed previously to coming into the mystical life, it will have to be developed afterwards. Only as it is inserted into, and balanced with the psychic and intuitive attitude, will the results be consistently reliable. Without it the seeker will be lost at times through emotion, whim, theory, auto-suggestion or prejudice, in baseless fantasies, irresponsible vaccilations and fanciful experiences.

(90) Dreamers want to plant paradises on this earth--an amiable and praiseworthy wish-but every historic effort of this kind has failed. The stubborn reality corrected the dream's fantasies in every case.

(91) The man who exhibits repeated credulity ~~and~~ thereby shows his unfitness for the highest truth. The seeker must not only not practise self-deception but must not let others practise it on him.

(92) We must beware of those who are obsessed by fanatical delusions which walk endlessly round and round within the brain like a tiger in a cage.

(93) Why is it that so many of these seekers sway dangerously on the brink of schizophrenia? The fact is, that they are poor human material for the quest. They have not shown the requisite qualifications, despite several years of talk about it, and it is unlikely that they ever will. Some aspirants aim too high for their puny capacities, others aim in an altogether wrong direction.

(94) The petty bickering of religious sects is parallelled by the petty bickering of theosophic, occult and mystic groups. The ego is as prevalent in one as in the other.

(95) Why is it that so many mystics are weak and ineffectual in their influence upon humanity?

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(95)Why is it that so many mystics are weak and ineffectual in their influence upon humanity?

(96) In all their seeking they do not rise above the personal ego and so do not rise above illusions.

(97) However essentially honest and serious the researcher may be he will have to suffer for the near-criminal misdeeds, the aberrations or credulous silliness of those irresponsible fanatics or unscrupulous exploiters who have alienated educated opinion.

(98) All those dabblers who get so taken up with other persons flights of fancy into super-physical planes or their own, have lost their way to a true inner-life.

(99) They seek to exploit the soul rather than embrace it.

(100) These personal obsessions and neurotic complexes take on the character of a superstition. The degree to which such ideas dominate consciousness is generally unsuspected.

(101) It is not by substituting his own personal fancy for logical reasoning that a man becomes a mystic.

(102) The leader of a little cult who is surrounded by devotees who openly and adoringly give him Himalyan rank, hearing nothing else and meeting nobody else is conquered by their suggestions and soon begins to believe them. This puts him(and them) in danger. If he were more prudent, he would take care to reject the flatteries of disciples and welcome the fulminations of detractors.

(103) Under the magical glamour of these promised supernatural attainments, uncritical minds pursue the hope of evading the restrictions which life's tough realities places upon them. When they fail, as fail they must, they do not put the blame upon their own fantastic beliefs, but try a different angle of approach by following a different cult.

(104) There is a measurable contrast between their lofty language with the unpleasant reality of much lower practice.

(105) Too many believe that because they have become interested in mysticism, they must join one of the minor or major cults which use it as a background. Too often their bubble of romantic delusions needs pricking. Life will have to be cruel to them so as to be kind in the ultimate purpose.

(106) The followers of these cults abound with primitive minded persons who really seek the services of a modern magic-monger or the help of a Eur-American witch-doctor.

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(I) My dual aim of self-expression and communication.
(2) I am dissatisfied with my books.
(3) It is the duty of mature knowledge to correct my earlier mistaken views.
(4) Perhaps my future endeavours will make up for the imperfection of my past ones. It will certainly be a self-set task to do so.
(5) In this unique state, which belongs only to the higher phases of mysticism, there is, at one and the same time, intense feeling but also intense thought, divine love in the heart and inspired understanding in the head, steel-hard strength in the will yet sublime surrender of it. The whole self is engaged in this holy communion and not merely a part of it.
(6) Thinking will come to an end but not consciousness.
(7) Philosophical mysticism needs to be sharply differentiated from simple mysticism.
(8) The end of philosophic seeking is not a fleeting mystic ecstacy but a durable mystic consciousness inlaying every thought, word and feeling and deed.
(9) It is because I have too large a conception of yoga and not as some think, too small a one, that I have written in this critical strain.
(I0) It has there become an accepted axiom that anyone who wants to take to a spiritual life must take to a life of inertia, indolence and indifference. Consequently our writings upon this subject are proclaimed to be perversions of the truth.
(II) The medieval kind of Western mysticism will not appeal to more than a mere handful of the modern Western seekers.
(I2) To try to live in blind imitation of the ways of medieval men is sentimentality, not by itself spirituality.
(I3) This harking back to mythical faded glories will not effectually solve our problems. What is worthwhile in the past is not to be feebly copied but vigorously translated into terms relevant to our own situation.

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(I4) Is it not delicately ironical that Shangri-la should be more and more giving the West a mysticism for which she is finding less and less use herself. That she is foisting upon us a solution which is increasingly failing to solve her own problems?

(I5) Henceforth we must cease to associate truth with any particular race or people, country or man. Henceforth we must cease to look for it here or there. We must begin to comprehend its universality. It may manifest itself anywhere and amongst any people. Let us shed the delusion that Shangri-la has or ever had the monopoly of it.

(I6) Those who enter Shangri-la with prepared beliefs about its glamorous spiritual personages but without any prepared critical judgement, may find what they come to see--but only at the cost of deceiving themselves.

(I7) The West must seek salvation within itself, not form the East, North or South.

(I8) The divine adapts itself to the seeker's understanding in the same moment that it blesses him by its presence. The latter acts as a catalyst. It causes him unconsciously to formulate ideas and create pictures which, being of his own making, are easily comprehensible.

(I9) If my thinking has not stood still with my forty-fifth year any more than with my twenty-fifth and if it will not stand still until the end of my life, that is only because, as I believe, it is steadily progressing. It has not stood still because one irresistible idea has taken powerful hold over my mind--the idea of Truth!

(20) He must not be afraid to disparage his own past thought and work, values and techniques, if need be.

(2I) It is only when vague misgivings begin to trouble him, only when indefensible acts begin to distress him, that he is likely to perceive that mysticism is insufficient in practical life and its revelation only partial in intellectual life.

(28) We must hold to the value of wisdom, which gives to man so much dignity and goodness, so much honour and usefulness, but we must hold to it above all because it is part of that goal which God has set before us for attainment on this earth.

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( )People drug themselves with these (XX) silly beliefs, that thought devoid of action can ~~will~~ bring material things they desire.

(71) The whole sphere of occultism and mysticism is a sphere of illusion. All the experience obtained therein are illusory ones. All leaders who profess to teach are misleaders in consequence. There is no escape from this position, no cessation of the waste of precious years through worshipping illusion save by rising to the higher level of philosophy, which alone is concerned with the truth and the reality of what is experienced, believed and thought.

(72) This seductive shadow-world of psychism lures many persons into its jungle-like depths, but it lures them only into the shadows of Reality, not into the Reality itself. Those who posture before the public as Hierophants of the Occult are unable to initiate their followers onto that serene state wherein turbulent discontents and worldly desires wither away. They can, however, provide air-pies for those ready to swallow the solemn mysteries of occult lore; they can fool around in a fog of words and draw their followers into it, likewise.

(73) Only in the attainment of the pure atmosphere of this mystical summit does he also attain freedom from the risk of deception and illusion, for where there is no imagery and no words there is no root whence deception and illusion could possibly arise. All the foolishness and falsity which has done so much harm to individual seekers and brought so much discredit on their search itself, have their source in psychic experiences that appeal to egotism and pride.

(74) We must endeavor to understand what has occurred, seeking to substantiate his understanding by scientific methods. Not that there are no genuine manifestations of this order; there are. Telepathy and telementation, clairvoyance and clairaudience, revelation and inspiration are actual facts in Nature, which means that they are not really supernatural but spontaneous workings of little-known powers of the human mind. But they happen much less frequently than occultists believe and what mostly passes for them are the workings of disordered impressions and philosophically untrained thoughts.

(75) Reason is rightly offended by these notions that a mere physiological trick like changing the manner of breathing or even a psychological trick like stopping the thinking process can confer everlasting inner peace upon a man and give him entry into the kingdom of heaven. This is the error of the rigid hatha yogi. No man can cheat God and find his way into the kingdom without changing his sense of values, his moral character, his desires and his conduct. Only if he has really done this, such tricks may help him to achieve his high purpose.

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desires or suppositions.

(102) They become a narrow sect, living by and for themselves.

(103) They are slaves to the mechanics of mysticism, mere imitators of its externals.

(104) Their followers are mystified and misguided... they first deceive men by misusing terms and then by misrepresenting facts outside the familiar range of consciousness.

(105) To propagate such false doctrine is to put spurious coin in currency.

(106) Where a set of beliefs are mixed together, true and false, their effects upon a believer will be mixed too. There will be both benefits and harm to him.

(107) Those people who are looking for the fantastic and the weird, for the uncanny and the ghostly, should not confuse their search with the Quest for truth, reality and spirituality, for they will only be led into risks and deceits for their pains.

(108) They live in a world of jumbled fantasies and curious fanaticisms.

(109) These self-anointed apostles of eccentricity prey on misguided followers, mostly women.

(110) Their mystical pronouncements addle the minds and bewilder the thinking of their devotees.

(111) Craft on the part of these men receives able assistance from credulity on the part of their dupes.

(112) His assurance of certitude is merely arrogance of dogmatic ignorance.

(113) How could such a situation be accepted by anyone who has not lost all intelligence or surrendered all independence!

(114) No cult that, despite its faults has enough good in it to help some men forward on the spiritual path, should be condemned.

(115) When either pride of achievement or desire of exploitation enters into him, he will start a cult of his own.

(116) It is unethical to exploit for selfish advantage the religious and mystical instincts of people who are sincere but silly.

(117) Such spurious mysticism uses the words but not the facts of true mysticism.

(118) We are wise to be cautious lest we be 'prisoned in a new creed."

(119) The idealized occultist of the author's imagination is not the mercenary occultist we find in reality.

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( )It is significant that two contemporary Indians have in their teachings included (XX) the very same critique of meditation which was made in HTBY: A Krishnamurti and Atmananda. II (c)

(107) I warn people against Hatha yoga practice because I know that insanity, paralysis, the rupture of blood vessel, the dislocation of spinal vertebra and even death may result from wrong practice. I know these things because I have witnessed them.

(108) If I had not suffered so much from meeting with those who mistake psychic dementia for spiritual realizations, whose every astral goose is a divine swan!

(109) Every piece of gibberish is not to be accepted as momentous revelation merely because it is the product of so-called mystical processes.

(110) He who thus reacts against disillusionment and falls into this dangerous condition will fall into error and unbalance, until what was really true in his beliefs will now be regarded as false and what was his genuine mystical experience will now be regarded as his hallucination.

(110) The problem of how much in the phenomena is self-originated and how much divinely originated, depends always on the individual case.

(111) He should separate the intellect's workings and the emotion's bias from the message which is trying to reach him through them. He should purify the truth from the hereditary and environmental prejudices that are unwittingly added to it. But it is precisely this that the unphilosophic mystic is unable to do.

(112) What so few understand is that a mystical experience may be quite overwhelming and quite genuine in character and ~~quit~~ yet leave a large number of the mystic's inherited beliefs quite untouched.

(113) What he receives or experiences is partly a reflection of his personal views because it is partly built up out of the thought-forms dwelling in his mind.

(114) How is he to keep his most important inner experience free from being entangled and confused with personal elements?

(115) The form under which the experience came to him was partially or wholly a contributed one, that is, he unconsciously built it out of familiar elements. In this way it had meaning for him, was acceptable to him and was instantly recognizable by him. But if the mould was partially or wholly undivine, the inspiring force, truth and reality which flowed into it was not.

(116) Pseudo-practical psychology is a system for turning thoughts into things, mental images into physical realities and airy nothings into solid somethings--by believing in them.

(~~117~~)It is easy to mistake the echo of his own ego for the voice of his Overself.

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(114) How is he to keep his most important inner experience free from being entangled and confused with personal elements?

(115) The form under which the experience came to him was partially or wholly a contributed one, that is, he unconsciously built it out of familiar elements. In this way it had meaning for him, was acceptable to him and was instantly recognizable by him. But if the mould was partially or wholly undivine, the inspiring force, truth and reality which flowed into it was not.

(116) Pseudo-practical psychology is a system for turning thoughts into things, mental images into physical realities and airy nothings into solid somethings--by believing in them.

(117) It is easy to mistake the echo of his own ego for the voice of his Overself.

( )They mistake an emotional episode for a mystical experience.

( ) All these apparent similarities (XX)
to ~~with~~ philosophical teaching deceive the uninform
-ed into putting both on the same level and thus
lead them astray. ~~II (d)~~ ~~II (d)~~

(1) The shining paradise of B allures only the self-deceived.
(2) This is pure romance, not reason's finding.
(3) He must not substitute a fantastic world of his own for the world of common experience.
(4) I am afraid that many occult teachers suffer from what Socrates called "the conceit of knowledge without the reality".
(5) -- doubtless there is a residue of historical truth behind these tales of the marvelous.
(6) Trying to strike a cosmical attitude, they succeed only in striking a comical one!
(7) He must not let himself be diverted from his quest of reality by these alluring phenomena.
(8) It is not always a search for truth. It is sometimes merely a search for excitement.
(9) The astute advocates of mystical nonsense and magical pretension have verified this statement.
(10) Those who enter the zone of so-called occultism have to wander unprofitably for a long while, losing their way with every fresh step.
(11) -- this asserted knowledge is only half-ignorance turned wrong-side out.
(12) It is mysticism misunderstood.
(13) They hanker after divine Illumination but these lampless guides bring THEIR feet upon the path of stony man-made enigmas.
(14) The danger of being carried away from the quest of holiness by occult curiosity must be guarded against.
(15) He inhabits a fictitious and fantastic world.
(16) Mystification was unknown to the great Teachers of Religion whom the modern occultists seek to enclose within their dubious societies.
(17) Those who have the time and capacity to solve the dark obscure cryptograms of medieval occultists are welcome to do so, but few today possess these things. Most of us need and demand an intelligible expression of what is meant.
(18) Those who want to play with the sex practices of Tantrik yoga may do so at the twenty-to-one risk of becoming nymphomaniacs AND SATYRS.
(19) They are good at imagining things but bad at judging them.
(20) The effect of such appeals, of falsehood masquerading as truth, is to sow seeds which germinate into plants of foolishness.
(21-a) These men are either fakes or failures -- i.e. makers of exaggerated claims or wrecks strewn on the quest's shores.

( ) All these apparent similarities(XX) philosophical teaching deceive the uninformed into putting both on the same level and thus lead them astray.

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(26) Man does not exist alone, isolate. He is himself part of the universe into which he is born. Therefore he cannot obtain an adequate answer to the question "What am I? unless he also obtains an answer to the question "What is my relationship to the universe?" Consequently the mystic who is satisfied with the answer which he discovers through meditation to the first question, is satisfied with a half-truth.

(27) Even some of the great Christian medieval mystics began to see these truths glowing on the horizon. St. Victor advocated ordered thinking as a preparation for the mystical experience. St. Thomas Acquinas proclaimed that intellectual endeavor was "no less a service of God than any other," and also advised aspirants to "live like men, that is, like embodied souls and remember that souls embodied cannot behave as though they were disembodied."

(28) Were the glorious realization of the Overself devoid of any feeling, then the realization itself would be a palpable absurdity. It would not be worth having. The grand insight into reality is certainly not stripped of fervent delight and is surely not an arid intellectual concept. It is righly saturated with exalted emotion but it is not this emotion alone. The beatific feeling of what is real is quite compatible with precise knowledge of what is real; there is no contradiction between them. Indeed they must co-exist. Nay, there is a point on the philosophic path where they even run into each other. Such a point marks the beginning of a stable wisdom which will not be the victim of merciless alternation between the ebb and flow of a rapturous emotionalism but will know that it dwells in timelessness here and now; therefore it will not be subject to such fluctuations of mood. Better than the exuberant upsurges and emotional depressions of the mystical temperament is the mental evenness which is without rise or fall and which should be the aim of the far-seeing students. The fitful flashes of enlightenment pertaining to the mystic stage are replaced by a steady light only when the philosophic stage is reached and passed through. The philosophic aim is to overcome the difference between sporadic intuitions and steady knowledge, between spasmodic ecstasies and controlled perception and thus achieve a permanent state of enlightenment, abiding unshakably and at all times in the Overself.

(29) Jacob Boehme was a competent and advanced mystic. His little book, "Dialogues on the Supersensual Life" would alone testify to that and his career adds further evidence. Yet, because he had not undergone the liberating process of a philosophic discipline, his mind was so confined that he would allow no other God-sent prophethood than that of Jesus.

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on mediumship

It is a fact, although not a commonly known one, that the Fuehrer Hitler for years secretly cultivated the habit of going quite frequently into a passive semi-trance condition. Occasionally he used an enormously large crystal to induce such a condition. In this state he believed himself to be in communion with occult forces, with spirit 'controls', from whom he got both guidance and inspiration. To take counsel of the ~~perverted~~ forces that possessed him and to promote his inner communion through such trances with them, he built THE glass-walled private retreat six thousand feet high on the snowy precipitous summit of Mount Kehlstein where, unlike his famous mountain resting place at Berchtesgaden, visitors were hardly ever permitted to enter. Thus he could remain in the virtual solitude which this communion required. To find the time for these solitary meditations, he left the largest possible amount of State work and party direction to his collaborators. Even as late as the last years of the war, when the pressures of military necessity upon his time became more tremendous than ever before, Hitler insisted upon being alone for at least an hour each day. And it was known to a number of his close associates that this solitude was [illegible]ed to satisfy his occult inte[illegible]s AND to carry on his magical practices. US REST

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~~II (c)~~

(1) How can he distinguish the merely psychic from the truly spiritual?
(2) He goes to his imagination for his facts.
(3) The better trained the human instrument, the purer will be the revelation transmitted through it.
(4) They live in the unreal world which their reading and thinking have created.
(5) It is one thing to get the mystical revelation but quite another to formulate the intellectual transcription of it.
(6) He unconsciously imposes his expectations upon his experience.
(7) Their suggestible minds inevitable experience what they have been taught to look for.
(8) His own mental or emotional interpretation of reality permeates his experience of it.
(9) Contradictory statements about the mystical experience can only be explained and harmonized on this theory.
(10) The general process of mystical revelation must be understood before a particular mystical pronouncement can be competently judged.
(11) Others have not even had the authentic mystical experience but only a faint emotional reflex of it.
(12) When these picture in the mind pose as psychical realities, they may easily lead him astray from the true path.
(13) He is the unconscious creator of his own mental image of this scriptural personage.
(14) A faulty interpretation of the experience, and not the experience itself, is the root of this trouble.
(15) The guidance is truly from the mysterious Overself but the guise it takes is only from the man's ordinary self.
(16) Equipped with this knowledge, we may learn to recognize those elements in a revelation which are not "pure".
(17) Is there any way in which these egoistic influences can be neutralized, this bias corrected?
(18) Right meditation is one of the most fruitful activities anyone can engage in, but wrong meditation is one of the most foolish.
(19) It will not only depend on these things but also on the degree of his culture.
(20) Many a mystical experience of "God" is really an exalted emotion shaped by the power of suggestions received from outside or from within.
(21) He unconsciously adulterates the purity of the message.
(22) The influence of the ego upon his reception of the truth is as inevitable as the day after night.

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II (c)

(23) His personal opinions mingle unnoticed with his superpersonal inspirations.
(24) The revelation of man's highest being is, SOMETIMES ~~because of the necessity of the case, always~~ a meditated one, SOME-TIMES NOT
(25) How wisely the transcendent reality accommodates itself to our weak human vision.
(26) The average mystic's comprehension of his experience is blurred by egoism and confused by emotionalism.
(27) The ego interposes its weaknesses and ignorance, its passions and cravings, which partially veil, cunningly displace or mischievously distort the truth of the message.
(28) Too many such uninformed aspirants mistake a mere fiction for a mystical illumination.
(29) Although he is not aware of what he is really doing, it is nothing else than conversing with himself.
(30) I have probed into the psychological mechanisms of many experiences which tradition handed down to faith unexplained.
(31) Subliminal suggestion enters into the message, submerged memories influence it. The pure gold of divine truth lies at its core but these inferior metals turn it into an alloy.
(32) Does this mystical phenomenon really defy rational analysis? This is what most mystics assert, but we do not agree.
(33) Associations from his personal history attach themselves to it, prepossessions from his traditional inheritance color it.
(34) Vanity easily insinuates itself into the message and persuasively distorts it.
(35) The entire teaching may be nothing more than mere subjectivism with no real existence outside its founder's own brain.
(36) Is he dealing with a divine message or with his personal imagination?
(37) The message is not only an expression of immaculate impersonal truth; it is also an expression of personal temperament, and even of personal prejudice.
(38) His intellectual horizon and social experience will also suggest and limit his visions.
(39) The mistake is to take their unconscious interpretation of truth for the truth itself.
(40) The personal ego intrudes throughout and distorts the experience for its own ends.
(41) Every supposedly inspired message must be tested.
(42) The form of his interpretation is governed in part by his background.

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(43) True enough at its pure immaculate source, it becomes polluted during the transmission.
(44) His emotions and conceptions take a hand in composing the revelation.
(45) Swedenborg's visions, for instance, were in part quite true ones. But because his mind was governed by his inherited religious prepossessions, they were also in part quite wrong ones.
(46) A neurotic experience often masquerades as a noumenal one!
(47) When he becomes alert to their transiency, these fugitive ~~xxxx~~ ecstasies may even tantalize the reflective man.
(48) He draws upon his stock of ideas for these revelations.
(49) When we comprehend the mentalist character of the whole of our world-experience, it is easy to comprehend that a mystic's intuition may symbolize itself in a perceived form, his thought express itself in a heard voice, his super-sensual experience translate itself into a sensory one and his higher self project itself in a revered master's face.
(50) The untrained aspirant may easily mistake the products of exuberant fancy for those of authentic clairvoyance.
(51) What he takes to be a completely mystical experience is really mixed up with quite ordinary non-mystic all-too-human feelings.
(52) Belief, tradition, experience, suggestion or reading places a particular thought-form firmly in his mind. When mystical phenomena happen, it is vivified, inspired and made real.
(53) In historical religion and mystical revelation there is often a mingling of truth and myth. A frank admission of this fact can save us from pondering uselessly and deceptively over problems of intepretation.
(54) It is the intellectual formulation of the message, rather than the message itself, that causes these difficulties.
(55) In the end all suggestion is auto-suggestion. An idea which has been introduced into the mind by an outside agent, becomes our own only after we have accepted it.
(56) The problem is how to free himself from the influences which he has absorbed from others, the beliefs which had been accepted with his environment.
(57) Authentically inspired revelations, least mixed with the human ego's opinions, are never as befuddled, turbid and mystery-mongering as the pseudo-revelations.

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(58) It is a common practice for aspirants to mistake their emotional extravaganzas and mental projections--however noble they appear to be--for glimpses of the infinite reality. It is a common error for them to take the creations of their own thought and the suggestions of other minds for genuine mystic revelations. For the path of meditation is beset with hosts of long-nurtured notions which re-appear in mystic visions and oracular messages as though they were independent and separate visitants from outside. It is also beset with influences drawn from past reading or authoritarian dogmas which mislead the mind or play queer tricks upon it. The average mystic is easily deluded by the masks which vanity, desire or egoism assume. Too quickly does he believe that he is God-guided; too readily does he imagine that great angels or noted Masters are hovering around to display supernatural visions; too willingly does he go astray in the mist of illusion which always hangs dangerously near the credulous, the inexperiences and the unphilosophical.
(59) The reality of the soul is one thing, the image under which many mystics experience it, is another. Any effort to identify the one with the other under all conditions, is a misconceived and misguided effort.
(60) The God whom most men worship has been built up out of their own imagination or out of the imagination of other men whom they follow. The consequences of this false worship are to be seen in the superstitions and disillusionments and exploitations which mar human history.
(61) The ego will use its own ideas and images, its own symbols and words in clothing the message. For these, being most familiar, will therefore be best understood.
(62) The God with whom he communicates is indeed an aspect of his own consciousness, a higher state of his own being.
(63) The mystic too often introduces a personal factor or a personal interest into his inner experience. Ideas and images which already exist in his mind, reappear in the experience and, if false, taint it. What is worse, however, is that when he brings this personal coloring to his experience, he does so without knowing that it is such. The essential fact of impersonal inspiration remains, however.
(64) He may angrily dissent from the truth of my conclusions but he can hardly contest their value. For they are not formed from an outside view of both the Orient and mysticism but from an inside one.

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(65) He will receive the truth in all its purity only when he himself has attained utter purity, only when he can go beyond his own limited views, only when he can set aside every kind of personal emotion, only when he can forget completely what others have suggested to him, only when he can liberate himself from the conditioning he has undergone by society and tradition, only when, in short, he can sacrifice his whole psyche to the truth.
(66) The auto-suggestional and hetero-suggestional character of mystical phenomena and revelations when based on faulty technique, elementary meditation or unpurified egoism.
(67) It is sometimes quite hard to excavate the foundation of true insight which lies beneath this tall structure built from opinion alone.
(68) He must not be content to accept the communication entirely as presented but should sift it and seek the origins of its various parts. But he must sift it critically and seek these origins open-mindedly.
(69) The workings of his own imagination, the interference of his past intellectual tendencies and the projections of his subconscious mind are often added to the basic revelation whilst it is formulating itself.
(70) Whilst the mentality retains the coloring of any personal bias it will color truth, for which it is a medium, accordingly. But when it attains colorlessness and becomes a transparent jewel it will transmit truth, in its purity.
(71) "I believe that I am acting on the order of the Almighty Creator," announced Hitler one day to the Germans. The ignorance of his credulous people of the correct method of testing the infallibility of mystical announcements, made them his blood-bathed victims.
(72) When the psychological derivation of a mystical pronouncement is thus known, it is easy to grasp why such pronouncements are seldom much higher than the intellectual reach and moral capacity of the mystic himself.
(73) His personal feelings, traditional sentiments and temperamental idiosyncrasies will tincture the message.
(74) Without wishing to interfere in any way with his reception of it, he will nevertheless do so despite himself. The feeling with which he receives it, the thoughts by which he recalls it, the language through which he describes it, the religion into which he fits it--all these mould its form and govern its characteristics.
(75) It is needful to analyze these experiences, so as to sort out the original inspiration from the egoistic intrusion, the divine exaltation from the human response.

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(73) His personal feelings, traditional sentiments and temperamental idiosyncrasies will tinctures the message.

(74) Without wishing to interfere in any way with his reception of it, he will nevertheless do so despite himself. The feeling with which he receives it, the thoughts by which he recalls it, the language through which he describes it, the religion into which he fits it--all these mould its form and govern its characteristics.

(75) It is needful to analyze these experiences, so as to sort out the original inspiration from the egotistic intrusion, the divine exaltation from the human response.

(76) The psychic experience and mystical phenomena are certainly very interesting and reveal the unsuspected powers which lie latent within the human soul.
(77) Whatever wrong opinion, auto-suggestion or traditional influence he may mix in at the time or afterwards with the experience, the reality upon which it rests and in which it is rooted, is itself unaffected.
(78) The psychic experience and mystical phenomena are certainly very interesting and reveal the unsuspected powers which lie latent within the human soul. He should however not preoccupy yourself too much with them as they are only the by-products of the spiritual path. Much more important is the experience of a mental stillness and emotional purification and super-physical consciousness. The ennoblement of character and the discipline of the thought are really more valuable in the end than psychic phenomena.
(79) We may see from this that the complexity of human tastes and the variety of human standards, reflect themselves even in the 'divine' truths that the most advanced mystics discover.
(80) Those of you who are trying to find a closer contact with spiritual selves through the practice of meditation, through inspiration, and through prayer, ought to understand the limitations of what you are doing. Realize that you may get exalted experiences, but do not deceive yourselves about them. Experiences which come and go are not experiences of the Real, they are experiences of the thoughts.
(81) All emotional realizations, with their claims to a false finality are deceptive. They must pass, the fluctuant moods of the mystic are not reality. We have to think and think our way through to Truth. Such thought must be long sustained and tranquil, hence the need of yogic ability in concentrative thought. ~~You~~ gain~~ed~~ an impetus in meditation practice ~~at~~ ~~Hollywood~~; use it not merely for gaining temporary ~~practice and~~ peace (which is all the peace can give) but for philosophical study.
(82) Adulteration by fancy, desire, egoism, guessing and falsehood is possible and nearly always happens, whilst the revelation is passing through the realm of human intellect.
(83) He must beware of those who mistake the sub-normal for the super-normal, sub-conscious throw-ups for divine messages and emotional titillation for spiritual rebirth.
(84) He must be on his guard against mixing doctrine brought up from the lower state with the experience of the higher state. It is not only the sceptic and outsider who must test the mystic's claim to divine revelation, but also the mystic himself.

WHEN WE WE SHOULD

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WHEN WE ENJOY

II (c)

(85) The character of these visions is often traceable to previously-held ideas, to strongly-held beliefs or to hoarded suggestions. Ideas ~~with~~ which he previously knew, contribute towards and may even determine the ideas which are supposed to be revealed ones. Thus his interior revelation or clairvoyance is usually conditioned by his personal history and temperament.

(86) The mystic whose revelations can fit only into the framework of a narrow sect, whose inspirations are hostile to all other religions except the one in which he was born, may be getting a genuine inspiration, but he is also drawing on his own ego for the unconscious interpretation of what is being revealed to him. Consequently, he does not give us the pure truth, but rather distorted truth. If he brings light into the world, he also brings back some of the old darkness in another guise; thus the result is a mixed one, partly good, but partly bad.

(87) Philosophy does not accept the literal inspiration of every page of scripture. It knows that human fallibility and human preferences may be present. Another important factor which broadens or narrows the nature of his revelation is the breadth or narrowness of his general cultural experience.

(88) There are striking resemblances in the writings of mystics scattered through the different nations but there are also striking divergences. A just appraisal notes both facts. The reason is simple. Divine inspiration explains the first, human opinion the second.

(89) His personal characteristics, personal history and personal habits constitute the glasses through which he looks at Truth. If they are colored or biased, too inadequate or too one-sided, then this will affect his vision of the truth.

(90) We habitually underestimate the power of suggestion, whether it be derived from within self or from outside it. A human personality, an environmental setting, a tone of voice or an inherited tradition often make us think, believe or do what otherwise might not have occurred to us.

(91) His own thoughts come back to him in his new revelation. His limited personal views return on themselves, energized by the exhilarated feeling which result from his fresh contact with the Impersonal. Nevertheless his mystical experience is a real one.

(91a) Selfish interests and sentimental feelings may enter his inner revelation, warp and distort it.

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(78) It takes all of a man to find all of the truth: the part of a man will find only part of the truth.

(79) Rom Landau, Sex Life & Faith: "Over and over again in the course of the last fifteen or so years I have been apporached by men and women who had thrown themselves whole-heartedly into movments that practised public confessions, sharing, surrender, and all the rest. As a reslut of their conversion they imagined that they had solved all their spiritual, mental, and material problems, but after a short time they had found themselves more entangled in their own complexes, phobias, and vices than before their "change". Often their married lives had been shipwrecked; their business affairs, conducted in response to "guidance" and not to readon and professionsal knowledge, had become chaotic; and their sexual lives were either repressed, warped, and full of psychological ill-effects, or indiscriminately promiscuous. It seemed as if what ever moral stamina they had once possessed had deserted them; and they were left without self-reliance or the ability to discriminate between right and wrong/. Believeing that God had "let them down", they substituted for their former religious faith an embittered cynicism, and, as a result, were lacking in most of these elements out of which they might have built a new philosophy of life. This was inevitable." importance.

(80) A small cult-leader, fated to influence his own few followers only and to be ignored by the rest of mankind, may spend his life and end his years in this private world of utter fantasy, and of no noticeable

(81) He must use a robust sturdy intelligenceto curb the wild flights of fancy.

(82) He raises hopes in others which hecannot fulfil.

(83) It is unfair to take these charlatans as characteristic of all mystics, much less of the few sages, and even moreunfair to condemn all mystical and philosophical doctrines because some of them have been taught by the charlatans.

(84) The genuinely inspirational part of his message is what helps him and others, what ought to be respected and honored even by those who cannot share the belief, illusion or dogma in which he entwines it.

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(72) How fanatical a man's conduct can become, and how foolish his mind can be, these cults clearly show.

(73) There is not only danger in dabbling in meditation but also in experimenting in it too long without adequate safeguards or qualified supervision.

74) When wild teaching and silly doctrines are labelled 'mystical', we need not be surprised if sensible people find themselves faced with the choice between contempt and incredulity.

(75) Yet there are dangers to those who, dabble in these psychic and spiritistic practices, these mystic and metaphysical workings arising out of their ignorance of the forces they are evoking and playing with.

(76) We are no longer in the middle ages, when it was necessary to cloak esoteric wisdom in symbol and myth, or pay the penalty in persecution.

(77) Those who mistake emotional gratifications for spiritual illuminations, are mistaking the beginning for the end.

(78) So long as a silly public exists for them, so long will these posturing mountebanks gather disciples and mouth nonsense into their credulous ears.

(79) It will not be long before he imagines himself to be a superman and begins to take on the airs of a mahatma surrounding himself with an esoteric circle of devotees.

(80) All spiritual theories and techniques should be valued and judged partly by their effects, by their results in living.

(81) How many foolish enthusiast has taken up a faith impulsively and found himself unable to maintain it later?

(81) Until a few years ago very few had done more than play with these ideas and not many had even heard of them. Here and there some solitary individuals or occasional groups took them up and made queer and freakish cults out of them. But today there are several signs of rapid change.

(82) Much incorrect knowledge is today offered the seeker intent on an understanding of the psychic and spiritual laws of the universe.

(83) Up to a certain level, this gleaning of knowledge from diverse and various sources enriches man but beyond that level it confuses and thus weakens him.

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(92) Although these phenomena seem to come from an outside source, they really derive from himself, from the powers latent within his deeper mind, whilst their form is shaped by his inheritance from former lives and his upbringing, environments and influences in the present one and by the doctrinal system of the cult to which he belongs.

(93) It fails to transform character. No sooner does his vision or ecstasy vanish, than the mystic must descend to be driven once again by his own egoistic impulses. His touch with reality is dreamy and momentary.

(94) As a result of such impersonal self-examination, the content of some mystical experience, of psychical vision may have to be disavowed: But the result will be that his future experiences or visions are likely to be truer ones.

(95) If the intellect tries to make the experience conform to its preconceived ideas, as it will, the mystic's deliverance may no longer represent the truth but partially misrepresent it.

(96) Generally the most powerful of these formative influences are the suggestions which he receives and accepts from his environment. Parents, family, country and race have acted upon him since his infancy, always openly and often subtly. They have imposed their own traditional ideas to which he has unconsciously fallen victim unless he is one of the few who have had sufficient independence to think for themselves.

(97) It is true that even in the pose of a philosophically trained sage his intellectual development, emotional disposition and individual character will influence the choice of words and the style of language in which he expresses his revelations or knowledge. But the value of his self-criticizing discipline will also show itself in that they will not be permitted to influence the revelation or the knowledge itself. The personality of the inspired writer or speaker cannot be eliminated from the phraseology he employs, but the purity of his receptivity to the true Idea requires and is dependent on such elimination. The philosophic discipline secures it.

(98) The authentic inspirations of the Overself together and the human illusions of the ego will often be mingled together in his mystical intuitions and experiences. Both factors being present, the result may confuse his mind if he is discriminating enough as well as exhilarated;

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sometimes it will misguide his mind if he is conceited enough. Only when the ego makes and keeps its fullest union with the Overself can he be sure of an unerringly true intuition or a perfectly transcendental experience.
(99) That some mystics have obtained excellent results with superstitious procedures and without any intellectual understanding of the processes employed does not mean that they would not have obtained better results had they possessed rational techniques and correct understanding.
(100) He has really entered the spiritual state but he has unconsciously dressed its impersonal revelation and transmissible expression in his own personal clothes. Where the process itself is so mixed up, the result must inevitably be somewhat confused.
(101) If he cannot enter the spiritual state without shutting himself up in an undisturbed room and meditating then it is assuredly not the final state. If he has to pass into a trance or close his eyes, he has still to travel to reach the goal. If he cannot keep the higher awareness when he returns to social existence, it is not the eternal one. All these have to be transcended if the philosophic experience is to be attained.
(102) Quite a number of mystics have never even had the trance experience although they have had ecstasies, intuitions, messages, visions and other exalted phenomena. It is not at any stage a necessity of the mystical path.
(103) The ordinary man, with unpurified feelings and unprepared mentality, can not be safely entrusted with the practical exercises involving breath changes and dynamized imagination. Indeed, he is not entitled to them. Their practice may easily harm him and hurt others.
(104) The occult experiences of some mystics are mere midsummer night's dreams.
(105) When a mystic mistakes the vagaries of his private fancy for the authentic illuminations of divine intuition, we are called to give criticism and not to give support.
(106) It is a failing of many an intense devotee that he loses his sense of proportion. In the frequent flushes of egoistic emotionalism he may for instance often ascribe most events--however petty--in his personal life to divine interference or magical manipulation or supernatural intervention.
(106a) They cannot bear its supernormally fine moral integrity nor its unusually penetrating intellectual analyses.
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(117) The fault ~~here~~ here is the failure to keep separate two different things The mystic has mixed up the fact of his experience with his theory concerning that experience.
(118) The visions represent no new knowledge but only a development of his inherited beliefs or subconscious influences.
(119) The beliefs that dominate his mind will also impress themselves upon his interpretation of the experience. The accidental prejudices of birth, environment, contacts and associations will help to shape the revelatory communication.
(120) The mystic who would transmit a true religious message, a pure metaphysical revelation, must first guard himself against the faults and deficiencies inherent in human nature.
(121) When he seeks to impart this experience to others, however, various influences will come into play. Some of them will be quite elusive while others will be quite obvious.
(122) If the mystic is to become articulate and express his experience in a coherent manner, he will have to call in the help of his intellect. And here its own limitation or development may affect his expression for better or worse.
(123) The materials stored in his memory will help to shape the finished revelation, just as the literary models to which he is accustomed or with which he has had contact will influence the form of his composition.
(124) The man who looks within his own consciousness may eventually find impeccable truth. But he may also fine inane fantasy. Thus the mystical path~~s~~ has its attendant dangers.
(125) His ego builds an entire intellectual and emotional superstructure on the original foundational mystic experience.
(126) If however anyone were to believe that a genuine mystic experience is only a product of the mystic's own subconscious mind and conscious tendencies, and nothing more, he would be gravely mistaken.
(127) It is easy for the impatient student to mistake the ego's voice for the Overself's.
(128) The ego unconsciously interferes and forces the inspiration into a preconceived and limited channel.
(129) He interprets this inner experience according to his previous tendencies.
(130) The philosophic student distinguishes in these revelations between what is inherent in the nature of truth and what is unimportant to it.

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(131) To admit the human origin, whether in whole or in part, of a so-called divine revelation, is an act which only those who have mortgaged their reason to mere sentimentality need fear.

(132) Why did Swedenborg, for instance, see an inner world which was but a continuation of, and entirely colored by, the religious tradition into which he was born? Why was it so completely Christian and Western? Why were the Buddhistic characteristics of the Eastern half of the planet's traditions utterly absent?

(133) All this does not render his message valueless. It is merely an indication that the recipient should not paralyze his critical faculties merely because the message does unquestionably spring from an inspired source.

(134) What they think to be the solemn voice of God is really the voice of their own higher self co-mingled with, or influenced by, the expectations of their conscious and subconscious mind.

(135) The philosophic goal when entering into mystical experience of the higher kind or when viewing his relation to anyone else or to any situation, is to see the truth correctly and understand it rightly, to add nothing to it out of his own personal associations or habitual tendencies.

(136) A man's inner experience may reach far and yet be co-mingled with a character only partially purified. His mystical attainment may or may not confer a total transformation of his nature, a total subjugation of its lower part to the higher - that depends on Grace. This explains the moral weaknesses of some mystics who have given us great teachings. Only the very few who have taken the pains to undergo a thorough reeducation of their whole being, and to bring it into proper equilibrium, involving its development and its discipline, are likely to receive the Grace which will make them morally faultless as well as scrupulous practitioners of their own preachments.

(137) Psychical delusions, and imaginary experiences borrowed from these cults should not be imposed on the true quest.

(~~XXIIIa~~ They picture him as a perfect man, that is, as someone who is really quite illusory and who does not exist.

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(155) The philosophic goal when entering into mystical experience of the higher kind or when viewing his relation to anyone else or to any situation, is to see the truth correctly and understand it rightly, to add nothing to it out of his own personal associations or habitual tendencies.

(156) A man's inner experience may reach far and yet be co-mingled with a character only partially purified. His mystical attainment may or may not confer a total transformation of his nature, a total subjugation of its lower part to the higher - that depends on grace. This explains the moral weaknesses of some mystics who have given us great teachings. Only the very few who have taken the pains to undergo a thorough reeducation of their whole being, and to bring it into proper equilibrium, involving its development and its discipline, are likely to receive the grace which will make them morally faultless as well as scrupulous practitioners of their own preconceptions.

(157) Psychical delusions, and imaginary experiences borrowed from these cults should not be imposed on the true quest.

(XX)

(XX)The ego inserts itself into the experience at the very time that it is happening but also after it not only is over when remembering or communicating it.

(1)There are dupes for every quack.

(2)Why try to become a super HUMAN being before you have become a human being?

(3) If we are to reason about this matter at all, then we must keep our heads and reason rightly.

(4) They pervert their brains to multiply new superstitions.

(5) Blind faith is pitiable enough but blind and deaf faith is disastrous.

(6) He feels stifled in this anti-rational and anti-intellectual atmosphere.

(7) The disappearance of balance from mysticism means the disappearance of intellectual self-reliance, of the validity of reason and of the realistic attitude towards life. The heavy price which mystics pay for this loss has been revealed by history. For when superstition supplants reason, suffering follows like a shadow.

(8) Mysticism has suffered enough from the blind gullibility of those who follow every man who makes the biggest pretence to realization.

(9) They mostly follow "mysty-cism" rather than mysticism because unfortunately they have not learned sufficiently the difference between the two.

(10) Others take to mysticism because they are neurotically unfit to cope with this world, or because they are afraid to cope with it or because they are pathological invalids or because they want a faith as queer, cranky and credulous as they themselves are.

(11) Those who enter mysticism with weak minds may become sponsors or dupes of fantastic revelations whilst those who ~~wheter~~ enter it with deseased minds may become similarly positioned with evil ones.

(12) It seems inevitable that there should be so heavy a sprinkling of neurotics, fanatics, psychotics and dogmatics and borderline cases among those attracted to these studies. The first thing they have to learn is not how to develop occult powers, but that lunacy is not philosophy, and that what they mistake for spiritual development is too often spiritual decadence.

(13) It is no less a mistake to ascribe profound meanings where only surface ones exist as it is to do the very opposite.

(14) The kind of esoteric jargon which spins out whole world-views from nothing more substantial than fancy spurred by outside suggestions, will only hinder and not help the redemption of erring humanity.

(XX)The world's eyes are curious and prying; why should he expose his greatest treasure to those who lack all sensitivity? XX

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(14-a) They glorify him into something far more (XX) wonderful than he is.

(14-b) ~~Not only must mysticism, if it is to be rehabilitated with the honour it deserves, be extricated from~~

(15) If materialism is to be displaced by mysticism, and if every fantastic doctrine is to be labelled and accepted as mysticism and any crack-pot who claims them is to receive mystical honors, then the so-called advance will really be a retrogression. Those who accept enthusiastically any doctrine merely because it is unorthodox are not truth-seekers. They are eccentrics. And those who follow any guide merely because he wears a turban, are also not truth-seekers. They are exotics. The first group may be victimized by crackpots, the second by charlatans.

(16) Charlatans ~~batten~~ PREY on the credulous.

(17) "Credulity is the common failing of inexperienced virtue" - Dr. Johnson.

(18) Those who can survive these logical inconsistencies will believe anything.

(19) Their minds are too small to understand such large truths, too inactive to follow such incessant creation, too superficial to descend into such profundities.

(20) When fantasy and lunacy take the place of wisdom and truth, disaster lies ahead!

(21) The importance of a sane outlook and balanced judgment, the danger of a neurotic approach and biased conclusion, must be underlined.

(22) Neuropathic cases are often found among the ranks of spiritual seekers.

(23) "Intuition" is a dangerous word to use and if unchecked, an unsafe path to travel.

(24) Such absurd propositions can only be maintained by those who confound Superstition with Spirituality, never by those who refuse to desert reason in order to find Truth.

(25) The advance in educational attainment always means the lapse in superstitious belief.

(26) There is no need for anyone who becomes a mystic to become unbalanced.

(27) Their minds are unbalanced, their emotions diseased.

(28) It is inevitable that a misplaced faith should one day be shattered to pieces.

(29) They have turned intellectual sloth into a spiritual virtue.

(30) These studies will continue to be dismissed by educated or normal people so long as they seem to be the preserve of unpractical eccentrics whose feet are off the ground.

(30a) This is the time to free its statements from all incomprehensible jargon.

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(17) H.P.BLAVATSKY: (In her 2nd message of 1889 to the American Theosophical Convention) "There are dozens of small occult societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall."

(18) It has made them a part of our natural lives. The mystic who dares to ignore science does so at his peril - the peril of being thrust aside and ignored completely.

(19) The relation of these old doctrines to our modern life is a remote one, their fitness to our time is unsatisfactory and inadequate.

(20) This study must be prefixed by the study of self, and a knowledge of the springs which actuate human actions and human motives must be obtained.

(21) We must be ruthless and throw away the husks of dead and done-for ideas. Too long have the facts flouted the theories of mere word-spinners.

(22) I do not advocate a complete withdrawal from life in order to become a cloistered contemplative.

(23) It is one more proof, if any were needed, of the folly of complete ascetism.

(24) The seeker should pay no attention to the siren calls of so-called spirits of the departed, the promptings of megalomaniacal assumptions of messiahship or the witchery of occult powers.

(25) Fugitive sanctity, permanently residing in jungle and hills, may not help the world practically.

(26) Ashrams are really monasteries; ascetic Sadhus are really monks.

(27) The Eastern way of approaching life may not, nay does not, suit the West. Outlook and tradition are opposed.

(28) This does not prove anyone's divinity; it merely proves the extra-ordinary power of self-persuasion.

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XX.

(33) The search for truth winds its way along the top of dangerous precipices. If the seeker is not careful he may fall headlong into metaphysical intellectualism or into mystic emotionalism or into superstitious occultism, and be unable to climb out of them for a long time.

(34) These mysterious unrealized powers in man can only be safely developed by an adept in philosophy, by a man who has already the knowledge to understand what he is really doing and the character to do it without danger to himself or others.

(35) It is a region of half knowledge and partial to truth, it has all the special dangers and attractions, the deceptions and obscurities of twilight.

(36) This ~~delusion~~ delusion that their occultism is a science is mere wishful thinking.

(37) The occultist takes pleasure in complicating simple truths or in concealing important ones.

(38) Most of the experiences of occult 'initiates'; all their travels on "the seven inner planes," are nothing but aseries of subjective visions. The occult worlds are mirages born from the imagination.

(39) The so-called astral travels and mental-plane journeys of the occultists are very far from being what they are popularly taken for. They are nothing but a series of subjective visions, dreams woven by the mind under various influences.

(40) A witch's brew of mystery, compounded of ancient sorceries and modern pseudo-sciences, philosophic smatterings and monstrous claims, lies and deception, that - stripped of all its high-sounding verbiage - is a fair description of occultism.

(41) The seeker who has no psychical experiences, no pictorial visions appealing to the senses, no clair-audient voices delivering a supreme message, should have no regrets. His progress is not belittled in any way.

(42) Before we can reach the reality we have to cross a world of fanciful imagination and time-wasting delusions.

(43) It is not helping anyone's spiritual progress to let them go on living in a fantastic realm of supposed attainment, It is better to arouse them from their hallucinations, however painful to both teacher and student such an act may be.

(44) There are mystics to whom no vision has come, no voice has sounded, no phenomenon has appeared. Yet they are farther on the quest than so many to whom these things have happened.

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H (d)

(45) Excessive addiction to supernormal mystic experiences or bizarre occult titillations lead to wrong views and draw the seeker to a wrong goal. The dignity of quiet philosophical study often appears to prove too frigid for those who revel in superstition and who seek the gaudy caricatures of truth rather than the austeric truth itself.

(46) The occultist who sits like a mandarin before his devout but bewildered disciples, and spins out whole systems of planes and spheres showing that he knows everything - and more, has his pupils entirely at his mercy. They cannot answer back to him for he is in the privileged and exclusive position of being able to "see" these planes and thus they must accept his reports.

(47) We may dislike to swallow the disagreeable medicine of this truth, but the reality remains that many who believe in promises of heaven round the occult corner will be disappointed.

(48) Some manuals of occult experience read more like the work of opium-drugged dreamers.

(49) We may admire a man for his holiness and yet reject his ideas for their wrongness.

(50) "Before we attain to the Truth we are subject to a thousand fancies, fictions and apprehensions, which we falsely suppose and many times publicly propose for the truth itself. This fantastic region is the true original seminary of all sects and their dissensions." By Thomas Vaughan, an advanced mystic of the 17th century.

(51) What is it that attracts the spiritual fealty of eager and trusting people to such aberrations? Why do they mistake the strange for the holy? Admittedly they are without balance, without proportion and without experience.

(52) Beware of attaching too much importance to the appearances and disappearances of visions and spirit 'callers'. These are but by-products and should be noted and dismissed. We have to B E and not to s e e. Even visions are as objective from the higher standpoint as material things. What you really A R E can be discovered only by going deeper still and becoming it.

(53) Confronted by the discoveries of science, the inventions of technology, the marvels of Nature and the mystery of mind, it is foolish to assert what is possible and what is not possible.

(54) The average occultist and psychic knows much less of his subject than he would have us believe. He may have lifted a corner of the veil but it is only a corner.

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(55) We were not born to perform magical stunts, nor were we born to be able to remember past lives, nor to foretell the future. We were born for one thing only and that is to discover what we really are in our deepest, innermost being not just the crest of it.

(56) There will be far more truth and wisdom when studying the pages of Socrates for half an hour than when attempting to understand the empty jargon of occultists for half a week.

(57) Many people yearn to escape from the world of the flesh; many seek for psychic worlds full of magical half-shadows; many minds are turning into the narrow lanes of thought and wide roads of study indicated by the signposts of occultism and its kindred.

(58) In that hour of paranoiac exaltation he may feel, as he moves among his fellows, as Captain Lemuel Gulliver felt when he moved among the Lilliputians.

~~pin to self-deification~~

(59) When he comprehends that such psychic manifestation are either preliminaries or by-products of genuine spiritual operations, he will be able to avoid pitfalls into which so many aspirants often fall.

(60) Keep away from psychic practices and occult explorations. They are filled with dangers and pitfalls. First devote your energies to the foundational work of learning philosophy, improving character, disciplining emotion and cultivating calmness. Only after this work has been well advanced will it ever be safe for you to take up occultism, for only then will you be properly equipped to do so.

(61) The greatest dangers to the aspirant come from the votaries of a materialism which deceives itself into believing that it is mysticism when it is merely materialism varnished with mystical paint.

(62) Between his present stage and ultimate goal, there lies a misty world of fantasies, illusions, snares, absurdities and dangers. Here he may become as utterly confused about truth as beyond it he will become utterly convinced.

(63) The revelations that come out of the purity of man's Overself contrast definitely with those that come out of the fancies of his ego. Clear and authentic are the tones of the first; but diffused, the vaporings of the second. In the one case the end is more light, in the other more fog.

(63a) It takes us into a sphere of too much fantasy.

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(64) These groping in the shadows of the twilit worlds that surround us are of little use. Such experiences can stretch out ad infinitum. It is in their very endlessness that the temptation lies which has lured so many seekers from the duty that lies to their hand.

(65) He comes in time to look upon himself as a great prophet, sometimes even as a new messiah.

(66) When we began to remember how inexhaustibly varied the different levels of World-Mind's space-timed universe must be, how infinitely long-drawn its own time-life must be beyond our farthest possible conceptions, we begin to realize how absurd are those claims made by occultists and clairvoyants to the knowledge of all the universe's secrets in their infinitude or of all God's life in its fullness.

(67) Whilst the aspirant is still unbalanced in personality, undeveloped in capacity and uninformed in attitude, his psychical "experiences" are not likely to be of much real value or importance. Yet, ~~precisely~~ precisely because of this immaturity of his, he will exaggerate their value and magnify their importance. One consequence of this is that they may not only obstruct but even harm his progress if he dwells on them. Hence a competent teacher will discourage most talk about them. He wants to hear that the aspirant has begun to overcome an unworthy impulse, not that he has "seen" some mystical vision.

(68) The reason why the Yogi is called upon to reject the miracle-making powers which he earns, is that unless he does so he is stopped in his onward progress to the Highest. He must go on and on until he gains the latter; "Neti, neti," - "not this, not that" must be his constant exclamation when new privileges of a super-human kind are presented to him. In brief he is not to be satisfied nor to stand still until he reaches his Goal. But once he has won his way to the truly spiritual plane of being, he can then safely turn around and pick up and use every occult power by which he has hitherto refused to become ensnared.

(69) The seemingly solid earth of kabbalistic magic and demoniac supernaturalism gradually becomes a marsh into which the unfortunate benighted wanderer sinks deeper and deeper.

(70) Whoever lets himself become bemused by the occult into gullible acceptance of every wild fancy bearing its label, departs from the true quest and gets lost for his pains. He misplaces faith, an error whose penalty is painful disillusionment, and becomes an eccentric crank.

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(76) The psychical is concerned with imaginations, visions, voices, thoughts and feelings which originate beneath the surface of the ego's mind, whereas the spiritual is concerned with the higher self. The two are not the same but utterly different in quality and character. Aspirants often confuse them although the first is still within the realm of personal things whereas the second is within the impersonal. A still greater confusion concerns the mediumistic. This is the same as the psychical but influenced or possessed by what purports to be someone else's ego, often someone unknown and usually unseen, or even by what purports to be from the realm of the spiritual itself.

(77) The way of the occult is one of blurred vision and mistaken choice. For they walk a way beset with inevitable dangers; and it is in every manner more difficult. It is not even more rapid to compensate for its danger, since it is less direct. It is a way strewn with camouflaged pitfalls. You can be safe--or sorry; choose which path you will follow. Safe in the serene quest of the God within--or sorry after long years of dubious and dangerous occultism. The first is divine, the second dark. The first can result only in greater eventual happiness; the second often produces moral deterioration and mental derangement. The seeker after self-wisdom is not concerned with exploring the dormitories of the dead with the spiritualist; neither does he seek, with the magician to evoke those strange and terrible creatures which infest their entrances. The student who confuses Divine Truth with occultism or magic, with spiritualism or psychism, makes agreat error.

(78) by A.E. (George RUSSELL) the celebrated Irish mystis. "These alluring visions and thoughts are of little import unless they link themselves unto our humanity. It means only madness in the end. I know people whose lamps are lit and they see wonderful things but they themselves will not pass from vision into action".

(79) The essence of the matter is that the higher ultramystic experiences are not concerned with personal clairvoyant visions or clairaudient voices but with the raising of consciousness to an impersonal transcendent state wherein none of the relative phenomena of a space-time world can enter.

(79a) The group he belongs to, the organization of which he is a member, the very language he uses -- all this conditions his illumination.

(76) The psychical is concerned with imaginations, visions, voices, thoughts and feelings which originate beneath the surface of the ego's mind, whereas the spiritual is concerned with the higher self. The two are not the same but utterly different in quality and character. Aspirants often confuse them although the first is still within the realm of personal things whereas the second is within the impersonal. A still greater confusion concerns the mediumistic. This is the same as the psychical but influenced or possessed by what purports to be someone else's ego, often someone unknown and usually unseen, or even by what purports to be from the realm of the spiritual itself.

(77) The way of the occult is one of blurred vision and mistaken choice. For they walk a way beset with inevitable dangers; and it is in every manner more difficult. It is not even more rapid to compensate for its danger, since it is less direct. It is a way strewn with camouflaged pitfalls. You can be safe--or sorry; choose which path you will follow. Safe in the serene quest of the God within--or sorry after long years of dubious and dangerous occultism. The first is divine, the second dark. The first can result only in greater eventual happiness; the second often produces moral deterioration and mental derangement. The seeker after self-wisdom is not concerned with exploring the dormitories of the dead with the spiritualist; neither does he seek, with the magician to evoke those strange and terrible creatures which infest their entrances. The student who confuses Divine Truth with occultism or magic, with spiritualism or psychism, makes great error.

(78) by A.E. (George RUSSELL) the celebrated Irish mystic. "These alluring visions and thoughts are of little import unless they link themselves unto our humanity. It means only madness in the end. I know people whose lamps are lit and they see wonderful things but they themselves will not pass from vision into action".

(79) The essence of the matter is that the higher ultramystic experiences are not concerned with personal clairvoyant visions or clairaudient voices but with the raising of consciousness to an impersonal transcendent state wherein none of the relative phenomena of a space-time world can enter.

(79a) The group he belongs to, the organization of which he is a member, the very language he uses -- all this conditions his illumination.

(80) Many seekers are simply looking for a modern version of the ancient witch-doctor, wizard or magician when they look for a teacher. The thirst for occult powers or for the demonstration thereof--a thirst doomed in nearly every case to disappointment--rather than the thirst for truth is their dominant motive.

(81) The methods and ideas which they believe are going to send them into a spiritual heaven, will - if pursued far enough - send them only into a lunatic asylum.

(82) Between these two poles the unwary, unsophisticated and uncritical seeker often has to run the gauntlet of deluders and deceivers - mostly of others but sometimes of themselves. He will be lucky indeed if they take nothing more than his faith from him.

(83) I want to enter a caveat against the common confounding of mysticism with occultism. The truest mystics have always uttered this warning. I distrust anything that savours of occult clap-trap.

(84) The first reason for the warning not to pursue occult powers is that this is a sure way to prevent the soul's self-revelation. For it can not be found unless its Grace has been granted. And it will not grant its Grace unless sought in all purity for its own sake. Hence the aspirant has to choose between it and occultism.

(85) How much of occultism is merely the result of heightened imagination.

(86) Ecstacies come and go outside the mystic's own will but philosophic enlightenment is something which we win and keep because we work for and earn it.

(87) He is a prudent seeker who refuses to be tempted aside from the straight and narrow way into occult by-paths.

(88) Overmuch introspection of a morbid egocentric kind makes for madness.

(89) To protect the inexperienced from exploitation by unscrupulous occultists

(90) They are not true reports from the inner life, but only the creations of an escapist.

(91) these things exist but they exist only in the ravings and fantasies of the insane.

(92) The spread of mystical movements may be achieved by putting forward exaggerated and indefensible claims.

(93) Thus they lure with fantastic claims the gullible who want to be deceived.

(94) When he allows this to happen, he or his followers will come in time to acquire an omniscient air and deify himself.

(95) They get a certain ego-inflating thrill from these

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(95-continued) psychical experiences, a vague feeling of uniqueness that carries the suggestion of superiority.
(96) Mysticism has a loftier purpose to fulfill than to gratify a taste for mere sensationalism.
(97) The world into which he thinks he has penetrated exists inside his own head alone. It is a private one. It is a phantasy, not a reality.

(98) The Overself provides the light but the man provides the thought-form through which it shines. The deficiencies or distortions in this form affect the result.
(99) He usually claims surrender to supernatural guidance, to superpersonal inspiration. Indeed, anyone listening to his speeches for the first time, with their exaggerated claims and confident declamation, might be forgiven for deriving the impression that his opinions are shared by God!
(100) Ashrams could be useful places where one can retreat for the time being only, where one can re-fresh the inner man for a particular period. But this is so only if they are properly conducted and this purpose kept in view.
(101) Superstitious belief keeps a man out of the kingdom of heaven just as much as sceptical disbelief. For being false, it has no place in, and no title to, the truth.
(102) They pass from teacher to teacher, from one venal, ignorant, selfish, insane, dishonest or obsessed guide to another, and consequently through an unending series of disillusinments.
(103) Philosophy accepts part of the tenets of occultism - the part which its own seers and sages have handed down - and does not deny them. But it places emphasis on that which rests on a higher level and which is much more significant. It refuses to allow its students to be involved in the practices, the bypaths and the dangers of occultism.
(104) Theosophy is often helpful in serving as a means of information to some seekers of spiritual truth. But it also contains elements which can lead them woefully astray.

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II (18) (8)

(120)(~~19~~) The fact of membership is sometimes an indication of mental slavery.

(121) (~~19~~) Tricksters who trade on the emotions they inflame, and on the conceits they flatter.

(122)(~~20~~) "I was painfully conscious of their corruption and commercial exploitation."

(123)(~~21~~) There is too much showing of the collection plate in the cult, too much rattling of the collection box.

(124)(~~22~~) In brief, those who look for light where it is not, lose their labour.

(125)(~~23~~) These unintelligent and successive enthusiasms punctuate their lives.

(126)(~~24~~) Truth can and must find a clearer human utterance than cultist jargon.

(127)(~~25~~) Each cult claims theirs is the true and only teaching from God.

(128)(~~26~~) Irony is a good servant of inspiration if it cuts away the debris of false belief which choke the passage of profound thoughts.

(129)(~~27~~) They do not take kindly to new isms. The only cults which have made any headway amongst them are really representative of pathological states.

(130)(~~28~~) Such claims to the adeptship age usually unproven and unprovable.

(131)(~~29~~) These mystical aberrations catch the uneducated or unbalanced, gather a following among the inexperienced and uncritical.

(132)(~~30~~) They move from cult to cult, changing methods and masters, indulging in experimental eclecticism up to the full!

(133)(~~31~~) Every little happening is turned into a divine event; every silly saying is transformed into a cryptic utterance of deep import. Great initiates bloom upon every bush and mysteries are made where none are intended.

(134)(~~32~~) He is seldom disillusioned, but merely shifts from one hallucination to another. If it be true that experience is the best teacher, he remains stubbornly untaught.

(135)(~~33~~) Many are called on the spiritual telephone exchange of life, but few get the right number!

(136)(~~34~~) Why are they so few in number, so weak in influence and so futile in results?

(137)(~~35~~) A man may be quite honest and still be quite misguided.

(138)(~~36~~) Some of these organizations are ~~xxxxxx~~ mere money-traps.

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(139) ~~(37)~~ The leaders of these cults are either crooked or crazy, or both.

(140) ~~(38)~~ The failure to produce moral uplift in the world outside their retreat is paralleled by the failure of moral striving inthe smaller world inside the retreats.

(141) ~~(39)~~ When we see these cults shaken by internal disensions and their followers shocked by internal scandals, we see that they are unable to practice what they preach.

(142) ~~(40)~~ -- embrace what is sound and progressive in these systems whilst rejecting their absurdities, falsities and tyrannies.

(143) ~~(41)~~ Mystical societies should in theory be the most co-operative of all groups. Yet in practice we find them quite often the least! They should be the most disciplined emotionally yet they are often the least! Quarrelling, jealous, back-biting, eccentric and cranky members make them what they are.

(144) ~~(42)~~ The history of the leaders of these quack cults, whose Fuehrer-like conduct is often actuated by conscio us, half-conscious or unconscious motives of exploitation, is a history of hypnosis, unreason, demon-possession or hysteria.

(145) ~~(43)~~ Such careful analysis is a necessity if we are to know where we are caught up in a cloud of Myth and where we are treading the solid earth of reality.

(146) ~~(44)~~ If we have been a severe critic, we have also been a constructive one.

(147) ~~(45)~~ They do not deal in facts but in claims. Moreover their claims are hardly sustainable.

(148) ~~(46)~~ What such men fail to say about their methods and results is often more important than what they do say.

(149) ~~(47)~~ We do not need to walk into new captivities.

(150) ~~(48)~~ This kind of glaring charlatanry, which feeds on ignorance, is a constant menace to inexperienced aspirants.

(151) ~~(49)~~ By following such a false teacher he may become mentally disabled for years.

(152) ~~(50)~~ We may judge a method by its results, a spiritual way of living by its effects upon moral character and personal conduct.

(153) ~~(51)~~ I am not prepared to continue as an agent, although hitherto an unwitting one, for their exploitation of aspiring gullibility.

(154) ~~(52)~~ A sincere teacher should teach the pupil to walk with his own feet and to see with his own eyes.

(155) ~~(53)~~ They have given their devotion to a master whose only existence is in their imagination.

(156) ~~(54)~~ Can it be rightly concluded that, after a lifetime's use of such methods a divine wisdom has been conferred upon them? The answer is a decided negative.

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II (d)

(157) Those who complain afterward about being deceived by these occultists, complain about what they deserve for their childish credulity.

(158) His personal peculiarities also will extend themselves into his visions.

(159) Can it be rightly concluded that, after a lifetime's use of such methods a divine wisdom has been conferred upon them? The answer is a decided negative.

(160) *** those who, in their green innocence or intellectual folly, accept such doctrines and follow their expounders will necessarily have to accept later the tart fruits of their decisions.

(161) Where is the definite evidence in moral excellence, or even moral improvement, that a diviner life has been found? If this is lacking, then the would-be mystic is merely deceiving himself, merely stagnating in an illusory attainment which still remains outside the true soul.

(162) How many have felt their faith shaken, their mind worried, their intelligence puzzled by these contradictions between claim and result, between theory and practice? They may suppress their doubts for years, hide their fears in their most secret heart, but time will only increase rather than lessen their torment.

(163) A further way in which we can test the value of their theory is by its effect upon the character and behavior, its results in the ethical attitudes and personal actions.

(164) A teacher of the highest widdom can serve his disciples only if he serves them with the highest aims. If he mixed selfish considerations, egotistic exploitations, personal desires with his interest in them, his teaching will to that extent itself becom impure, ineffective and falsified.

(165) Study and travel, thought and experience, correspondence and observation have irresistibly compelled me to this conclusion; that noble character and honorable conduct are the things to look for in a man. These - and not what he says he is nor what the world says he is, are what count most. Nor can any mystic experiences ever be substitutes for the labours of forming a superior character.

(166) Just as the true teacher will widen the circle of a student's mental contacts, so the false one will plunge him in intellectual isolation, will keep him wholly under his own influence and prevent the enrichment of ideas and expansion of outlook necessary to his progress.

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II ~~(15)~~ (d)

(167) ~~(65)~~ That which makes a man set himself up as the head of a cult is usually ambition. It may however disguise itself as pious service. It is rare that such a man receives the divine mandate authentically.

(168) ~~(66)~~ An impostor, clever at simulating mystical insight, will nevertheless invariably fail to match his conduct with his pretensions. This is only one of the tests, but perhaps the chief one.

(169) ~~(67)~~ What factors are present in this credulity? There is the unconscious wish of unimportant persons for a recognized place in the world, for a boost upward in the eyes of their co-believing fellow, however few may be in the small following of believers. There is the felt need, in a time of hopeless world crisis, to believe in anything that offered some hope, at least.

(170) ~~(68)~~ Let us not mistake the true mystic for the false one who gathers to himself a credulous following by spectacular claims and who passes the counterfeit of necromancy for the real coin of spirituality. He still mistakes the phenomena of the senses for the fact of the Holy Spirit. He is the victim of delusions whereas the true mystic is the vanquisher of them.

(171) ~~(69)~~ Men get the spiritual teaching they deserve. A person who is lying, deceitful, prone to exaggeration, emotionalist and credulous, accepts faith which contains extravagant interpretations, exaggerated personal claims, wild prophecies, unjustified inferences and is riddled with inconsistencies. Thus the cult matches the character and capacities of its adherents. Both are the victims of their fancies, the followers of their leader's fancies; and the leader of his own.

(172) ~~(70)~~ However these cults and their enthusiastic adherents have a useful function to perform. They spread acquaintance with higher thought in circles hitherto ignorant of it.

(173) ~~(71)~~ Men may become so desperate in their search for a spiritual refuge that they will accept romantic nonsense which promises them supernormal help without the slightest critical scrutiny. Or their level of formal education or real self-education may be so low as to leave their intelligence untrained in sound judgment.

(174) ~~(72)~~ Amid such diversity of schools, the bewildered student would do well to pause and study the history of thought before choosing among the many rivals competing for his favor. Amidst such a chaotic welter of ideas he should look rather for a master key which will reconcile them all than for a single satisfying system,

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(174) (~~72~~, continued) because undoubtedly each has its special contribution to make towards the cause of Truth. The key exists and search will find it out.

(175) (~~73~~) They invest these men with a mist of enthusiasm which hides the real facts.

(176) (~~74~~) Why are there so many different revelations, so many rival sects? There are at least two main causes of this situation. The first, that the divine care blesses all people and not only a single one, flatters the revelator. The second, that the general terms of the message may be true but its particular terms may be false, discredits him.

(177) (~~75~~) It is questionable whether these masters have led more pupils astray than aright. But the final test is: Do these years of membership leave the aspirant where he was before he joined? Have they availed him nothing?

(178) (~~76~~) It is good that world catastrophe, religious decay and scientific advance are turning more and more people towards mysticism. But it will be bad if they turn towards an uncritical mysticism.

(179) (~~77~~) The seeker may pass, in the earlier and exploratory phases of his journey, through different sects in each of which he may remain for awhile until its shortcomings become too much to be borne. He may get some measure of truth from each one, will abstract some ideas which teach and help him.

(180) (~~78~~) When a man puts forward his own scriptural interpretation as true and all others false, he puts forward the claim that spiritual insight belongs to him alone and no one else. This is a vast claim and all history contradicts it.

(181) (~~79~~) about the short cuts to heaven, Alas, I know of some who tried these short cuts and found them very long ones indeed.

(182) (~~80~~) It is not difficult to foresee the finish of a cult which has such a beginning.

(183) (~~81~~) Under the self-praised exterior of the absurdly exaggerated claims, hidden dark maggots are busy creating ethical rot within its core and substance. Its short but shady history is already stippled with unsavoury incidents, demoniac intercourse and financial exploitation of the crudest kind.

(184) (~~82~~) There exist quite undesirable manifestations of mysticism and quite freakish specimens of mystics.

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(186) Any man who uses mental power to prey upon innocent victims is practicing black magic. Any man who uses his occult knowledge to obtain his desires at the expense of other persons is practicing black magic too.

(187) What hope for humanity from demented gurus, or amateur untrained ones quite unfit to help others or unscrupulous heartless ones or irresponsible ones quite indifferent to the results of their work?

(188) If he has received instruction which was stippled with errors, that was not only a partial waste of time but he will also have to spend further time in unlearning it.

(189) Result forms the final test and shows that the Truth is not in them. "By their fruits ye shall know them," remains a safe and sound test.

(190) To idealize them and later, if one has judgment, discernment and balance, to suffer disappointment, upsets rather than advances one's spiritual progress.

(191) We must necessarily be tolerant towards those who sample many teachings and many cults before they find the one which holds most truth or best suits their temperament.

(192) An old gypsy once taught me a few scraps of Romany philosophy, and among them she put this one first and foremost: "A trotting dog finds a bone." I was put in mind of this saying whilst contemplating today the devious wanderings a Western aspirant must endure before we can even discover in what direction the Bone of Truth lies.

(193) Those who join these cults may do so through genuine aspiration but those who remain united with them show thereby that they have no innate sense of the ridiculous.

(194) These teachers are like a crowd of blind men. The pupil believes what the teacher says, and the teacher believes what he has heard from other teachers. So he who stands in front sees nothing, and he who stands in the midst sees nothing, nor does he who stands at the back see anything. "The faith of these teachers is worthless," says a writer, on Buddha.

(185) There exist quite undesirable manifestations of mysticism and quite foreign specimens of mystics.

(186) Any man who uses mental power to prey upon innocent victims is practicing black magic. Any man who uses his occult knowledge to obtain his desires at the expense of other persons is practicing black magic too.

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II ~~(b)~~ (a)

(195) ~~(92)~~ The cautious approach of the scientific investigator stands in striking contract to the reckless gullibility of the half-educated wishful thinker who "shops around" from ism to ism.

(196) ~~(93)~~ It is an ancient tradition that such instruction should be given free and that a teacher is degraded by receiving payment.

(197) ~~(94)~~ His humility will be a natural protection against the ego's self-flattering exaggerations or the intellect's arrogant assumptions.

(198) ~~(95)~~ To adapt certain selected ideas and practises to our own thought and use, is wise, to adopt them wholesale is foolish.

(199) ~~(96)~~ The arousing of messianic expectations and millenial hopes is another suspicious sign. Countless unbalanced fanatics have followed this line. True mysticism has no necessary connection with it.

(200) ~~(97)~~ Men who seek a more reasonable solution of their life's spiritual problem than that offered by orthodox dogma, also turn to these eccentric cults.

(201) ~~(98)~~ We must be creative and fresh, using these old books as one contribution amongst several only. For they belong to the past and we to the present.

(202) ~~(99)~~ The cautious seeker will do better to walk alone than to fall victim to the preposterous pretensions of such teachers and the illogical fallacies of their teachings.

(203) ~~(100)~~ It is very questionable as to whether a spiritual renaissance which led us into the wake of fake mystics and pseudo-scientific occultists would be any better than the following of hide-bound religionists drained of the vitality of truth and reality.

(204) ~~(101)~~ Why do people join these bizarre cults? There is the feeling of spiritual loneliness, the need of social companionship with kindred minds.

(205) ~~(102)~~ We are perfectly right in refusing to consider as being either real or durable a mystical experience that is unable to bear any fruit in moral advancement.

(206) ~~(103)~~ In the hands of cheap imitators exploiting the grand tradition of Asiatic wisdom, truth has become a cover for personal ambition and financial exploitation. They are as much under the influence of worldly motives as those whom they denounce. They proffer sanctimonious precepts to living worldlings, for the benefit of others, drawn from the code of defunct saints.

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(207)~~(104)~~ So these aspirants wander from one teacher to another, from one institution to another, but always end in disappointment. They could get from available books and with less heartburning most of what these teachers and institutions ~~claim~~ merely claim to give.

(208~~(105)~~ It is all very well to put forward such claims in a place like Patagonia, where neither the facts can be got nor the brains with which to study them, but it is absurd and impudent to put them forward in a place like New York where both the facts and brains are readily available.

(209~~(106)~~ We shall arrive at the truth of this matter and cease to deceive ourselves only when we comprehend that it is out of the defects and not out of the virtues of his mystical attainment that these disagreeable events happen.

(210~~(107)~~ They hold such beliefs either because of self-deception or because of stupidity. In the first case they are the victims of external suggestion, in the second case of personal immaturity. In neither cases, therefore, can we really blame them. We can only be sorry for them.

(211~~(108)~~ The queer antics and incredible ideas of these extremist sects have unfortunately proved a bar, in the educated mind, to the favorable reception of the sounder teachings and practices mixed up with them.

(212~~(109)~~ No sect is important but every sect is significant. None is particularly influential but all are unquestionably evidential. For the indication here of a trend towards heterodoxy, is quite plain and its cause quite meaningful.

(213~~(110)~~ These cults may be regrettable symptoms of weak intelligence or atavistic superstition in a number of cases but they are also praiseworthy indications of search in all directions which lead to spiritual truth, in other cases.

(214~~(111)~~ Even the man who does not fall into such deep and dark unethical abyss because his inherent decency is too strong to allow it, is still likely to fall into a lesser danger and involve others in his fall, if he has not undergone the philosophic discipline or if he has not the restraining hand of a personal guide to protect him.

(215~~(112)~~ Nobody need be surprised at the unfortunate experiences with which these phases of your quest have ended. There is something useful and necessary for him to learn from these sources but unfortunately he lacks, through inexperience the proper discrimination which

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II ~~(b)~~ (d)

(216) ~~(112.)~~ should have told him to go thus far and no further. However, his personal sincerity has brought him out of them. Now he is in a seeming wilderness. There is very definitely a promised land beyond it which he will assuredly enter after some time.

(217 ~~(113)~~ However dishonest, deluded or even insane these pretentious fanatics and their babbling followers may be, however absurd their fallacious religions and mystical aberrations are, they have one tremendous significance. They indicate the existence of a number of people at various intellectual levels below the higher ones, who are discontented with, and not willing to limit their spiritual craving to, orthodox religion or orthodox atheism.

(218 ~~(114)~~ No association of spiritually-minded persons can as such rise higher than the Personality who has inspired it, and in whose superior power and knowledge it has rested its roots. As Ralph Waldo Emerson pithily phrases the thought: "An institution is the lengthened shadow of one man." Europe and America, for instance, are dotted with groups working along routes of mental and semi-spiritual development, but in every such group you will find that it draws its real life from its Founder or from its Head. The point in development reached by the Head marks the limitation to which he can bring his followers, and he can take them no further.

(219 ~~(115)~~ Anyone who has travelled this wide earth knows that there are greedy men who are like ferocious tigers, and smooth-tongued women who are as dangerous as devouring serpents. The evil of such people lies not so much in the character which they reveal as in the character which they hide. It is the suave dissembler who reproduces the words of goodness without its heart and who cynically divorces creed from conduct that we must fear, rather than the man who has "scoundrel" stamped all over his face and actions. We are not apt to be on our guard against a silky voice, saintly manner and smiling lips, but when these things hide a devil's heart of dark intentions, we are in peril of being undone.

(220 ~~(116)~~ Few start with a pure motive, i.e. with the deep and disinterested wish to assist the spiritual welfare of others without receiving any reward in return. As for the others--and they are in the majority--they are usually started with mixed motives, i.e. the desire to do some good by propagating some teaching plus the desire to receive adequate financial reward for the trouble taken. These usually degenerate into forming

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(221 (~~116~~..) an increasingly broadened definition of the word "adequate" until irremediable spiritual rot sets in. Finally there are a few institutions which represent clear attempts to exploit gullible people in the basest manner, dark manifestations of an immoral greed for power. Apart from such organizations and ashrams there are always individuals who seek a purely personal following; long-armed fanatics who would gather the gullible into their clutches and over-eager proselytizers who would chain the impressionable to a ridiculous and dogmatic credo.

(222 (~~117~~) It is an assumed superiority, not an actual one.

(223 (~~118~~) The thought service of teachers like H. P. Blavatsky and Mary Baker Eddy was to help those people who were ready to move away from the materialistic view of Nature which prevailed in the nineteenth century, and which was created by the scientific activities of that century. Theosophy and Christian Science helped to arouse such people to question their materialistic beliefs and provided them with the necessary higher faith to which they could step across. These cults provoked new ideas and gave new points of view.

(224 (~~119~~) One turns with relief from this unreal atmosphere of a tiny sect engaged in colossal/aggrandizement in its own eyes to the wider, saner (self) world outside, even if that world be less talkative about its so-called spirituality.

(225 (~~120~~) Those who suffer in estate or mind because they fall victim to decéption and charlatanry or to incompetence and ignorance, often complain at being given such a grievous reward for their spiritual seeking. But they were never told to séek foolishly the reward for their aspiration does come, in the form of crumbs of truth and moments of peace, but the retribution of their foolishness must also come. And if the pain leads them to perceive their own faults or insufficiencies at its root, and if they work earnestly to correct them, they will gain permanently. To have averted their suffering would have robbed them of this gain.

(226 (~~121~~) Those very features of the sect and characteristics of its leader which create doubt and scepticism in rational minds, only increase the enthusiasm and fanaticism of credulous ones.

(227) He must learn how to avoid the delusive paths which would only turn seekers into foolish escapists or idle dreamers.

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(227 ~~(122)~~ Those who succumb to the dubious in- ~~(b)~~ (d)
fluence of these cult-founders, half-baked gurus and pseudo-masters are usually highly-suggestible men or highly gullible women, but the latter are in the majority. Usually the teacher's personality is made the subject of gushing rapture and his words the subject of hysterical homage.

(228 ~~(123)~~ People who will not discipline their seeking, who expect to walk into the kingdom of heaven at someone else's "Open Sesame" and remain there for ever, who want something for nothing, are often attracted to these self-deceptions and charlatanries, these utter idiocies and ridiculous pretensions, served up with a mystical sauce or religious dressing.

(229 ~~(124)~~ A superstitious mind will shout "A God incarnate"! where a developed mind will turn smilingly, if not disdainfully aside from a pinchbeck aspirant to deific honor.

(230 ~~(125)~~ I divide all teachers into two classes: titular gurus and real gurus. The former are quite common, the gap between their doctrines and their behavior being noticeable, whereas the latter are rare indeed for they have achieved a conquest over the ego which reveals itself in their conduct and reflects itself in their lives.

(231 ~~(126)~~ The defects in these techniques, the errors in these doctrines, the limitations of these cults are many and sometimes serious, but withal they represent a good beginning on the journey away from the conventional lies of civilization. The earnest persistent truth-seeker will pass thru and beyond them.

(232 ~~(127)~~ movements were animated by a spirit of idealism and quite often by tremendous sincerity. They believed they were seeking Truth.

(233 ~~(128)~~ He has to escape the importunities of the glib-tongued gurus and self-aggrandising humbugs who are ever on the watch to capture him.

(234 ~~(129)~~ Just as a woman may go from one shop to another during an aimless afternoon's expedition along Fifth Avenue, so, at this stage the seeker may go blithely from cult to cult.

235 ~~(130)~~ Their followers are not fundamentally bad, as are the leaders whose evil spell is thrown over them. But they waste valuable years, or even whole lifetimes, struggling in the marshy pit wherein they have fallen.

(XX)Whereas not a few mystics in the past have been gullible votaries of superstition also, philosophical mystics seek to be entirely free of it. They want their mysticism to be worthy of a rational man

(2.2.7) Those who succumb to the dubious influence of these cult-founders, half-baked gurus and pseudo-masters are usually highly-suggestible men or highly gullible women, but the latter are in the majority. Usually the teacher's personality is made the subject of grading rapture and his words the subject of hysterical homage.

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(236 It is hard to find an upright spiritual guide, easy to find his insincere imitator, easier still to find a crooked one. So long as they adoringly surround him with a halo of perpetual infallibility, so long will his disciples fail to think rationally or observe realistically.

(237 the greater their enthusiasm for an anti-materialist view of life, the blinder their narrow fanaticism in following some queer sect. This is a sad consequence.

(238 Such a prudent aspirant will surrender himself to no exterior organization but only to the interior Overself. He will permit no human group to annex his will and direct his thought, for they are to serve the Divine alone.

(239 Such a statement is fit to be inscribed over the lintels at the entrance to a lunatic asylum. Weak minds fall willing victims to quacks and charlatans who descend like hawks to exploit them. Either they have never trained their reasoning powers into active functioning or they permit them to fall into abeyance when they enter these dimly-lit parlors of the exploiters.

(240 Progress does not consist in picking up different scraps from a medly of cults and sects. It consists in hard work in meditation, in taking oneself well in hand, in reflective study.

(241 They set themselves up as confidants of the Almighty, representatives of the Deity.

(242 There are two types of seekers who wander the world of cults and societies. The first is mentally unstable and like the grasshopper which jumps from plant to plant but gathers nothing; the second is like the bee, which flies from flower to flower and sucks the honey at every halt.

(243 These pseudo-teachers rob their pupils of the power to think, feel or act for themselves, whereas the true teachers do the very opposite.

(244 A sham mystic may deceive himself for a time and dupe his followers for a further time, but he will one day be found out and then turned out.

(245 The enthusiasm, the zeal and the fervor with which they give themselves to these cults, are in many cases displaced in the end by disappointment, disillusion and even cynicism.

(246 He should not change his chains by going from one master or one sect to another. Rather should he drop all chains.

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(248) Even if he were not ethically more sensitive and hence more scrupulous than most people, his own spiritual dignity and personal self-respect would alone forbid his taking advantage of the credulous, the inexperienced or theunbalanced.

(249) Experience is the acid test which proves the real worth of a théory. If a teaching appeals to both the héart and mind, if it seems rational and feels right, then I am willing to adopt it tentatively. But, when, later I discover that the result of practical application of the teaching is negative and that the facts cannot be made to square with the claims, then I must unhesitatingly reject that teaching no matter how great be the repute of the man who has promulgated it, nor however holy he be regarded.

(250) An incompetent spiritual guide may cause mental, moral or nervous injury to his followers as much as an unqualified physician may cause physical injury to his patients. He may bring about a serious nervouc breakdown, a dangerous mediumistic loss of self-control or a condition of hopeless impracticality.

(251) Those who want the fruit of the spirit without that purification of the heart which is its price, want something for nothing. They may deceive themselves for a time but in the end they receive no more than they are willing to pay for.

(252) When a man gets the delusion of being the spiritual Messiah of his times, he lets his ego swell itself out on the only level on which it could trick him.

(253) These pseudo-mystical circles, where everything may be claimed but little can be credited, where queer rationalizations support indefensible actions, should be avoided.

(254) Philosophy does not indulge in a superficial, anemic eclecticism but in a large and living synthesis. Thus, it wholeheartedly advocates the study of Indian spiritual culture if made from an independent standpoint and included in a comparative view, but it unhesitatingly refuses to swallow wholesale the same study from a convert's standpoint and as the follower of some guru.

(255) Those who want to dwell in the keen clear air of philosophy should shun the restless distracting attendance on cults, organizations and lecturers, should avoid the hankering for, and experimentation with, the psychic.

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(254) Philosophy does not indulge in a superficial, eclectic eclecticism but in a large and living synthesis. Thus, it wholeheartedly advocates the study of Indian spiritual culture if made from an independent standpoint and included in a comparative view, but it unhesitatingly refuses to swallow wholesale the same study from a convert's standpoint and as the follower of some guru.

(255) Those who want to dwell in the keen clear air of philosophy should shun the restless distracting attendance on cults, organizations and lectures, should avoid the hankering for, and experimentation with, the psychic.

(1) In short, a man must become aware of his relationship to the Spirit, before he will drop his relationship ~~to~~ with spiritualism.
(2) The dangers of being influenced or even possessed by creatures from this world of malignant phantoms compel us to announce a warning.
(3) What is believed to be a communicating unseen entity, the spirit of a deceased person, is, in no many cases, only a split-off of the medium's own subconscious mind.
(4) Every mental picture and oracular message which is received whilst in a psychic condition is not necessarily derived from an outside source.
(5) Many of the spirit communicators are often but mentally created forms, in the same way that many of the characters in our dreams are mentally created forms.
(6) A spiritism which reveres the messages of ghosts as though they were the messages of gods, has strayed far.
(7) A medium may be quite sincere in thinking that certain messages proceed from a disembodied intelligence, yet they may be really inspired by nothing more than her own unconscious.
(8) People spend half their lives in darkened rooms trying to establish communication with the 'spirits', with dubious and debatable results, when one-tenth of the time devoted to trying to establish communication with their OWN divine spirit would bring indubitable and delightful results.
(9) The pure waters of spiritual life are not to be drawn from the dubious well of ~~the~~ ghosts and goblins.
(10) The deceptive messages which so often lead a medium astray begin by flattering her with the notion that she is destined to become the leader of a great spiritual revival at least or the long-awaited Messiah at most. But they end by destroying her sanity, her morals, her happiness or her health.

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(11) What is the exact nature of the communicating process? Is there really a separate entity behind its thought and expression? Is there another conscious personality actually in control of the medium at the time?

(12) Many of the spirits who influence mediums are evil, diabolic or malevolent. Others are only mischievous, deceptive and lying. Some are harmless and a few may even be good. But the risks from the first two classes are so large and so dangerous that the practice of mediumship is banned to its students by philosophy.

(13) We must make no pretensions to secrets which we do not possess. Since what we do not know is so much more than what we do know, it is better to be humble, and straightforwardly say, "I do not know." It is then possible to learn, to amend our ignorance, but once we pose as holding a knowledge which in fact we do not hold, we put up the shutters of the mind and doom ourselves to continued darkness.

(14) It would be an error to attribute all these queer phenomena to mere trickery, sleight-of-hand, imposture or chicanery. If there is a natural explanation of most of them, there can only be a supernatural explanation of the remainder of them.

(15) We do not endorse Spiritualism because we cannot endorse a method which exposes a helpless medium to the danger of being possessed by some invisible creature who is not only unknown in reality but may also be undesirable in character.

(16) Even if mediumship did not yield harmful results because of its evil origin, it would still be a thing to be avoided because it falls into the class of psychic powers, which as Patanjali, the great master of Yoga in ancient India, says in his classis manual on the subject, "are injurious to that mental stillness which it is the ultimate object of meditation to attain."

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(16a) The proportions vary widely with individual mediums. Some mediums have enough inspiration and little admixture, others have less of the one and more of the other.

(17) I hold with spiritism that the ego, the personality, does survive the death of the flesh body, but I do not hold with Spiritism that this survival is a most desirable and marvelous thing. Immortality is infinitely superior for it is the true deathlessness but it can only be had at the price of letting go the ego. Nor would I encourage anyone to use the methods of Spiritism in its attempts at communicating with the 'dead' for they are dubious and dangerous.

(18) What is spiritualistic mediumship? The answer may be found by co-relating it with hypnotic mediumship. The principle at work in both cases is identical. Give a hypnotic medium in trance or semi-trance a suitable suggestion and it will be taken up and fully obeyed. If you tell him he is Napoleon he will believe, act and speak as though he were. Tell a spiritualistic medium that you wish to communicate with the spirits of the departed and you have already given her a suggestion which she will take up and obey. She will provide all kind of details about the spirit she supposes she evokes, details which are worked out either consciously or unconsciously by her imagination. We must remember that the residue of accurate facts which such mediums communicate may arise from the fact that reverie or full trance are states of mental concentration and as such telepathy may come into play and the sitter's mind be tapped.

(19) Where a spiritualistic medium has escaped harm despite the practice of mediumship during the earthly life, the escape is only an illusory one. As soon as she passes out of the body at death, unseen entity will fasten upon her and gain further control over her in such a way as to cause serious harm and bring much suffering during the post-mortem existence. And when the next birth in this world is taken, moral retrogression and spiritual retardation will be the

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final price to pay for this dubious practice. If its victim succeeds in escaping from mediumship and takes to a higher life, even then the unseen creatur becomes her evil temptor, her hidden tormentor. Such are the creatures whom Jesus called devils, but whom our modern mediums in their pitiful ignorance invite into their very being and life. How many cases of madness, of immorality, of crime, of drunkenness, suicide and even of murder may be traced to these malevolent demons, through their suggestion, influence or obsession?

(20) The student who wishes to keep away from unnecessary moral and psychical danger should keep away from dabbling in hypnotism or playing with mediumship.

(21) The medium yields up her mentality before she has developed it; hence prematurely and against the tide of evolution. Hence most mediums are usually illiterate or half-educated types.

(22) "It is because I see danger in the practice of these occult wonders that I loathe and abhor them," said Buddha anent spiritualist phenomena.

(23) The force of the Overself enters his personal mentality and activates it to express in its own accustomed way the desired communication.

(24) The worst danger of mediumship is obsession. The worst results of obsession are immorality, insanity or suicide.

(25) All those who enter practically into communication with departed spirits, assuming their communication is real and not deceptive, but who have no means of being able to perceive its actual source, expose themselves to error, danger and evil.

(26) The continued practice of mediumship may lead to deplorable results, especially to nervous breakdown, insanity, immorality or suicide. It cannot help anyone to attain a higher life but may help him to lose it. Consequently philosophy earnestly asks its students to refrain from being led down its tempting side-paths to their own destruction.

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(28) What happens during mediumship is that the mind, will and body of a living person are surrendered in part or as a whole to a disincarnate one. Such a process may be imitated by frauds or fanatics, but it is also genuinely possible.

(29) By giving up his personal responsibility to the unseen entity, which in most cases is never what it pretends to be, the medium takes an easy road to moral disaster. By failing to exercise this responsibility he does not free himself from the painful effects of such a disaster.

(30) Quite a number of those who try the adventure into practical mysticism as apart from its theoretical study, fall into the practice of mediumship instead. What is equally regrettable is that they remain captive to the delusion that they are still mystics.

(31) No student should make the mistake of accepting spiritism as a part of mysticism or of attending seances as a practice in meditation. Mediumship is both mentally and morally harmful. In the end it does not yield what it promises but deceives those who trust it. The student who dabbles in it will actually retrogress under the delusion that he is progressing. He may lose in a few months what it has taken him years to gain.

(32) It is morally wrong and psychologically risky to surrender the mind, the will and the body to an unseen entity, whether this be done in unconscious trance or in partially aware mediumship. The inner history of spiritism is full of instances of the heavy price paid by those who embarked on such a foolish course.

(33) The mediumistic condition is not one to be admired and valued, as so many spiritists believe. On the contrary, it is one to be avoided by every seeker after the higher life. It will bar his way to that life or it will drag him away from it. For it allows the will to be paralyzed, the capacity for self-control to be lost, the mind to be surrendered to someone else's domination and the eyes shut to where one is going. Such a condition is the very opposite of that sought by philosophical mysticism. It is as degrading as it is ~~danger~~ dangerous.

(34) When the individual is entirely introspective, when he no longer knows or wants to know his physical environment, he may become wrapped up in ideas or images which thereby assume vivid reality or he may fall into a state of utter blankness. If his preparation and training have been correct, he may be touched by the higher consciousness. But if he is spiritually unprepared and philosophically untrained he may become the victim of an unseen disincarnate mind, in short, he may become a medium.

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(35) If the would-be mystic is to keep out of these pitfalls he should keep out of spiritualism. He should refuse to engage in any practices which lead directly to mediumistic subjection. If however he has already engaged in them, he should renounce them at once and try to bring his mind back to an alert, wakeful and active condition. He should seek with the true mystic the highest degree of self-control rather than with the spiritistic medium the lowest degree of self-submission.

(36) The series of seances through which the medium gradually becomes what he is, runs roughly parallel to the series of sittings through which the mystic gradually becomes what he is too. But the inner work and eventual results of the two processes are as widely different as black from white. No well-developed mystic could confuse them together as most ignorant spirits do confuse them.

(37) Spiritual development is one thing; spiritual domination by other is its opposite. The first is mysticism; the second mediumship. The first leads to the taking possession of oneself, the second, to losing one's most valuable ~~attritu~~ attributes: will and reason, self-control and in certain cases, even consciousness.

(38) It is an error, and one commonly made, to confound occult phenomena with spiritual experience. It is true that, at certain times or in certain phases of the inner life, the two may accompany one another. But they do not do so on equal levels. Spiritual experience certifies itself but psychic experience proves little because it is always open to doubt. A philosopher may be and often is, a psychic, but few psychics are ever philosophers. We do not need to be purified to witness occult phenomena and therein lies their danger.

(39) When inquiring into the genuiness of the teachings of one who claims to have received direct guidance and revelation, a seeker must remember that subconscious complexes are very important in this connection. If he inquires into the background and associations of the seer or mystic he will doubtless find the seeds out of which many of the revelations have been grown - - with or without the seer's conscious assistance.

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)It is safer to take any of these approaches in a cautious and conservative way. The mind will then remain steady, better able to perceive truth

(41) Philosophy is not hostile to yoga; the latter leads to steadiness of mind; with this one can then exercise discrimination. The combination of concentration and enquiry leads to fitful glimpses of truth. These glimpses must then be stabilized by constant effort and remembrance throughout the day until they become second nature.

(42) You may concentrate for fifty million years on an object, but that will only give the object again, never the Subject; hence, concentration leads only to the non-self, never to the self. No practice or action can yield it; only by removing ignorance, only by seeking That which knows the object, not the object itself, can the Overself be found.

(43) He should adopt a different point of view, a higher one. The consequence of this shift will be to show him that the chief objectives of yoga are not sufficient to constitute a satisfactory End in themselves, however desirable they are as preparatory helps to right living.

(44) There is no classification into matter and spirit for the Sage. There is only one life for him. If a man can find reality only in trance, if he says that the objective world is unreal, he is not a Sage, he is a Yogi.

(45) The falsity of claims of self-deification: Jami, the Sufi, very beautifully distinguishes the doctrine of annihilation in God from that of identification with God in the following verses:-

"So tread this path that duality may disappear,
For if there be duality in the path, falsity will arise:
Thou wilt not become He; but, if thou strivest,
Thou wilt reach a place where thou-ness shall depart from thee."

(46) Buddha wanted to break down the over-superstitious atmosphere into which religion in India had half lost itself. So when he began to teach he approached men through their intelligence. He rejected God in the sense that he refused to talk about God. Yet the Buddha's teaching led to a goal which was exactly the same as this ~~and the path which he taught others to~~ philosophy's, and the path which he taught others to travel in essence followed the same stages. (46a) G.K. CHESTERTON: "That Jones shall worship the God within turns out ultimately to mean that Jones shall worship Jones."

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)An Auckland interviewee, Sorenson, experience of Scientology was: it is within the ego, (XX) commercial, auditors worried by their own troubles, yet pr[illegible] profess to help others!

(57) Beware of pseudo-spiritual people. They are a pest. Avoid meeting them; avoid talking to them. It would be far better for them to become out-and-out materialists than to go on deceiving either themselves or others with their wordy but fake spirituality. Under this heading I include also the spiritualists, the occultists, the psychics, and the 'mental science' demonstrators. These people move thru a fog of fake uplift. It is useless to try to give these people that which they are neither seeking nor asking for. They are not interested in finding REALITY, but only its reflections and shadows. Hence, they have to be shown cosmologies, planes, occult powers and miracles of magic. To teach Truth to such people when one is not asked for it, is to commit an error with results that will act as a scourge to oneself. They themselves are always ready to teach anybody at any moment. We must be far wiser. We shall teach only when asked, only when we understand that it will do some real good, and even then only so much will be revealed as the querent is fit to take in. These pseudo-spiritual people are like living corpses, bodies which have taken on the appearance of life but are really dead.

(58) Ignorant persons turn coincidence into miracle because they are unable and unfit to distinguish between reason and imagination.

(59) Here are problems which call for tremendous specialised erudition and for a high standard of scholarly exactitude and prolonged investigation before they can be adequately treated. Yet these impertinently amateurish occultists with little history and no archeology or anthropology, without a scientifically trained judgment, and with credulous biassed mentalities, sail swiftly and easily through the task!

(60) Only when a man gets tired of repeatedly trying and discarding the shoddy fabrications of wisdom will he become discerning enough to recognise what it really is.

(61) These messages hold truth lying side by side with, or mixed with, varying amounts of false irrelevant or egoistic material.

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(62) Too often in the past has mysticism been guilty of fostering social apathy, blunting critical intelligence and accepting wild hallucinations. Such frenzied fanaticism is remote from philosophy and impervious to truth; that is why it is so utterly humorless, too.

(63) In these experiences and manifestations both truth and falsehood appear together alongside of each other, or intricately mixed up with each other.

(64) The inexperienced and the unbalanced may measure spiritual progress in terms of emotional ecstasy or meditational vision but the mature and wise will measure it in terms of character--its nobility, its rounded development and its purity.

(65) The loftiness of this teaching, is not to be measured by the trumpery standards of recent so-called spiritual movements.

(66) It is just as possible to use these occult powers evilly as it is to use them beneficently. Indeed it is more possible. Therefore the way to them is guarded vigilantly, both by Nature and by those who hold the necessary knowledge.

(67) It is easy for the superstitious to assign a supernatural origin to a perfectly prosaic event and see the work of a magician in a perfectly material circumstance.

(68) We appreciate the dangers and obstacles that beset the medievals but it must be said with regret that many of them belonged to the "Mysticism Made Difficult" school.

(69) Some of these truths will be distilled out of the many years devoted to mystical researches but others will be brought to him in a single moment of mystical revelation.

(70) He has a peculiar capacity for self-deception, bringing himself to a point where he sincerely believes in the truth of false reasonings and egotistic promptings.

(71) The metaphysician who tries to persuade his disciples that this world is not real and is but a dream-like illusion, does not hesitate to accept the 'unreal' food which they offer him, nor the 'unreal' house in which they shelter him.

(72) May one look forward to a civilization of which mystic wisdom and modern science will form twin components. (72a) The blunderer who meddles with an already half unbalanced mind may bring his victim to a wholly unbalanced state

(XX) [redacted]

(62) Too often in the past has mysticism been guilty of fostering social apathy, blunting critical intelligence and accepting wild hallucinations. That is why it is so utterly

(63) In these experiences and manifestations both truth and falsehood appear together alongside of each other, or intricately mixed up with each other.

(64) The inexperienced and the unbalanced may measure spiritual progress in terms of emotional ecstasy or meditational vision but the mature and wise will measure it in terms of character--its mobility, its rounded development and its purity.

(65) The loftiness of this teaching, is not to be measured by the trumpery standards of recent so-called spiritual movements.

(66) It is just as possible to use these occult powers evilly as it is to use them beneficently. Indeed it is more possible. Therefore the way to them is guarded vigilantly, both by Nature and by those who hold the necessary knowledge.

(67) It is easy for the superstitions to assign a supernatural origin to a perfectly prosaic event and see the work of a magician in a perfectly material circumstance.

(68) We appreciate the dangers and obstacles that beset the mediavals but it must be said with regret that many of them belonged to the "Mysticism Made Difficult" school.

(69) Some of these truths will be distilled out of the many years devoted to mystical researches but others will be brought to him in a single moment of mystical revelation.

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(72) May one look forward to a civilization of which mystic wisdom and modern science will form twin components.

( )How far is it a mere projection of the mind?

(XX) (II)

(73) The attitudes which regard these mystics as fit only for our superior patronage, is narrow, unenlightened and unworthy.

(74) Quarrels and intrigue flourish there -- back-biting gossip quickly springs up, and insanity eventually makes its appearance in these asrams.

(75) Nowhere in history have sorcery and magic demonstrated that they are utterly and always reliable means of dealing with distressful personal conditions. We feel the need of tested procedures which have yielded more satisfactory results, which means that we feel the need of rational understanding and rational technique of dealing with those problems.

(76) The seeker who keeps these contradictions and misdemeanors out of his memory so as not to let them create misgivings in it, is foolish.

(77) The evil forces working through mediums are cunning enough not to show their true ultimate aims all at once. These become clear to the observer only by successive stages, only gradually. Whoever has critically studied the ways of evil spirits will know that they first lure their mediumistic victims or gullible public along the path of self-injury or even self-destruction by winning their confidence with a series of successful predictions or favourable interventions. When this confidence has been well established, these dark forces then reveal their real intent by persuading their victims, through gigantic lies or false predictions, to commit a final act in which everything is staked on a single throw. The unhappy dupes invariably lose this last throw and are then overwhelmed by shattering disaster. This occurred in Hitler's case with his sudden attack on Russia in 1941. He then stated his belief that Moscow would be reached within six to seven weeks. But his soldiers never reached Moscow. His invisible guides had indeed betrayed him. How true as Shakespeare's words from "Macbeth," Act 1, Scene 3:

"But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray us
In deepest consequence."

(78) The spell of black magic which such a sinister man casts over his pupils has to come to an inevitable end. Their awakening brings them to reactive mental depression and merited emotional misery. (79) The attempt to escape via occultism may easily end in inflated insignificance (80) These easy joiners characterize the modern scene

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(1) They repeat themselves and their book-learned talk mechanically.
(2) Although we do not share the faith of this cult, we are not hostile to it.
(3) Some of these notions are so fantastic that they could scarcely have originated in a balanced mind.
(4) -- they were either indifferent towards this problem or incompetent to deal with it.
(5) It is not necessary to bathe in a watery-mysticism, and constantly to defend a hazy doctrine which you cannot define.
(6) Hard necessities will one day bring them back from these reveries to the earth.
(7) If so many people make it a subject for ribald criticism they are not alone to blame. Its woolly-brained adherents must share that with them.
(8) We may witness the amusing scene of our own occult, mystical, psychological and religious demi-gods slipping and sliding all over the ice of Uncertainly.
(9) I have played the vivisector to a representative selection of these cults. Scalpel in hand, I examined their histories, their progenitors and their followers.
(10) Against a background of little thought and less study, these optimistic dabblers imagine that they can explain - as they generally do in glib meaningless phrases - what acute-minded thinkers have failed to explain despite the efforts of thousands of years.
(11) The history of every religion shows that there is no tradition nor irrational dogma which, by the simple means of foisting a mystical significance upon it, cannot be saved for the questioning mind.
(12) They turh to New Thought as they turn to fortune telling - in the hope that it will promise them that their life will not always be as frustrated or as miserable as it is now.
(13) Those members of New Thought schools who take it upon themselves to instruct the Almighty as to how he is to arrange the future course of their lives, do not of course understand either the temerity or the foolishness of their action.

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(14) It needs some courgge to face facts as they are and the world as it really is, but this is better than harboring illusions which are going to be relentlessly and painfully dispelled.

(15) They are merely materialists, these New Thought demonstrators, who have penetrated into the camp of the idealists and stolen some of their baggage and then quickly retreated to a safer spot. They want material things first and divine life last. God is merely a convenience for them to use in order to get the former.

(16) The New-Thoughters, Mental Scientists, and others of that ilk are wont to claim Ralph Waldo Emerson - that great and genial spirit - as a pioneer of their movement. Yet strangely enough he himself wrote in a letter criticising two of their fore-runners, Robert Huntingron and George Muller, in no kindly language: "There is piety here," he pointed out "but it is pulled down steadily into the pantry and the shoe-closet, till we are distressed for a breath of fresh air. Who would dare to be shut up with such as these from year to year ?"

(17) On every level of reference this ~~ideo~~ ideology teems with fallacies.

(18) When life 's situations prove too hard for them to bear or deal with or adjust to, or when a battle occurring within themselves finally ends in defeat, such simple faith doctrine sets them free from the need of doing But does it really? Or does it only give them the illusion of being set free?

(19) Too many seekers come anxiously to mysticism in the hope and belief that it will solve their personal problems for them in some miraculous way and by some overnight method. They are in real or fancied trouble, in emotional distress or worldly entanglement, and feel unable to cope with it. So they look for the kind of assistance which primitive people look for from witch-doctors -- something that will bring results without any effort of their own being called for.

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(20) There are mystically-minded students who spend much, too much, of their time juggling with esoteric interpretations of scriptural texts or tortuously hatching out from these texts confirmations of their own beliefs. My experience is that most passages of sacred scriptures and most happenings in profane fortune are open to as many mystical interpretations as there are mystically-minded persons to make them. Such quotations of divine writ and such ~~ascritions~~ ascriptions to divine intervention, prove nothing.

(21) The historians of New Thought point to Emerson as their first prophet, but he himself would deny the honor. What he thought of an early book which is made much of by the movement, George Muller's autobiography, was indicative of what he would have thought of the movement as a whole had it ~~exite~~ existed then. It pulled piety into the shoe closet and left it suffocating there, was his first criticism. It could not stand close cross-examination, was his second. It lacked philosophic depth, was his third. Nevertheless he was fair enough to praise the piety which it did contain.

(22) When these people are not looking for witch-doctors and wizards to cure their ills or mend their fortunes, with quackery, they are looking for swamis and messiahs to fly them to romantic dreamlands or other planes with rhetoric. The fact is that they are not merely simple souls: they are also hungry ones. Their hunger is for the irrational, the fantastic, the unreal, the absurd and the glamorously deceptive. They are seeking something for nothing, want to achieve their goals without working for them. They seek wonder-working panaceas or hunt formulas for magic, dressed up in modem words, sit at the feet of suave mildly-insane freaks and fanatics.

(23) A mystical interpretation may be shaped to fit almost any scriptural text. Twenty different interpretations may be shaped to fit one and the same text. For the same heightened imaginative faculty which operates during the dream state, operates during certain mystical ones. That in the latter case it is conjoined with genuine revelatory insight, does not alter ~~its own~~ the doubtful character of its own contribution.

(24) Any image which a man forms of God, whether it be painted, mental or human, has a place if its familiarity helps him to worship. But it still remains an image and must one day be transcended

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(25) There are several interpretative schools of semi-mysticism which devote their energies and spend their time finding new meaning in old texts. They lose themselves on some scripture and torture it into agreement with their own particular teachings. They might be better employed in finding reason first, rather than finding incorrect imaginary meanings in sacred books.
(26) The vagaries of intuition in reference to controversial religious doctrine are well known. A half-dozen men may have a half-dozen different and conflicting intuitions about the same tenet.
(27) One and the same psychical experience can be interpreted to support ten different religious tenets.
(28) In their over-enthusiastic eyes quite ordinary happenings are seen as proof of divine intervention or as occult working on their behalf.
(29) What we need is less antiquarian symbolism and more understanding of life in this post-war world.
(30) The weak mysticism which hides in fantasies about a situation, has no place in modern life. The philosophical mysticism which insists on seeing the realities of a situation is the only kind we can accept.
(31) What seems to him to be an intervention from outside, may not be so.
(32) New Thought at times degenerates into unconscious black magic. Mysticism itself even degenerates at times into necromantic spiritism.
(33) When the student gets tired of these vague platitudes and this windy emotionalism, he will long for something hard, precise and tough into which to put his teeth.
(34) "It never consists in a sluggish kind of doing nothing so that God might do all," drily wrote John Smith, 17th century English philosophical mystic, about this struggle for truth and goodness within men's souls.

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(1) The failures and the ne'er-do-wells, (XX)
the wild dreamers and half-insane psychics who infest the outer courts of the temple of mysticism, are bad advertisements for it.

(2) We must recognize the fact that many people take to these fanatical cults, these nonsensical doctrines, out of blind groping reaction against the harsh prosaic materialism of their times. They clutch at the first handy rope of spiritual seeking for relief, not caring at the moment in the emotional joy of help gotten about its quality. This sharp turning of a corner in their lives is to be admired, not deplored.

(3) It is partly because women are more passive receptive and negative than men that they are more ready to believe in religion and more open to intuit mysticism. But the price they pay is to be less rational, less critical, more gullible. Hence their are more easily becoming dupes of charlatanic or absurd cults.

(4) The refusal of the real adepts to appear publily as such has opened the door for the cupidity and charlatanry of their counterfeits to enter all too easily.

(5) The Baroness von Krudener was a mystic who at one time greatly influenced the Czar Alexander I. She gave him the idea of the Holy Alliance of Russia, Prussia and Austria. She undertook fantastic missions. Not long before her death however she confessed: "Very often I have taken for the voice of God what was nothing but the fruit of my own pride and imagination."

(6) His receptivity to the truth may be so limited and so egoistic as to introduce serious errors into it.

(7) Others have not even had the authentic mystical experience but only a faint emotional reflex of it.

(8) It is a region of half-knowledge and partial truth. It has all the special dangers and attractions, all the deceptions and obscurities of twilight.

(9) Some have succeeded in getting a hazy intuition of the soul but they are very far from getting a vivid realization of it.

(10) The mistake is to take their unconscious interpretations of truth for the truth itself.

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(11) Some see lightning flash across the eyes, others feel a glowing point within the heart. These are not the Overself but the human and psychic reactions to the experience of it.

(12) Just as a stained-glass window colours every ray of light which enters a church through it, so an egoistic mentality imposes its own conceptions on the spiritual truths which enter a man through it.

(13) The guidance comes in part from the divine centre of his being and in part from the human surface of it. Even if he feels that he cannot live up to this ideal himself, he should recognize its value and need.

(14) We must separate the universally true message from its locally-made wrapping, discriminate authentic divine insight from its fallible human counterpart.

(15) Let us not mistake the folly of man for the wisdom of God, nor the impulse of man for the will of God. Let us not accept the perversion of truth for the purity of truth.

(16) They are imperfect earthen vessels for perfect divine offerings.

(17) The mistake occurs not in the revelation itself but in their reception of it.

(18) Too many people use New Thought to deceive themselves, to evade their responsibilities, and to shirk their duties. This is because they think it promises them something for nothing, results without working for them.

(19) We must remember that the truth, although itself perfect, often reveals itself through an imperfect channel. Its own validity still remains, however much it may be mixed up with discredited thoughts. Inspiration is still a living reality in the prophet's heart even though his ego limits or interferes with its messages.

(20) It is easy to parade incompetence and inefficiency as mystical superiority above mere earthly life, and thus deceive both oneself and others. It is hard to take oneself uncompromisingly in hand and triumph over these defects of one's very virtues.

(21) If only they would give to the infinite being of God the faith they give to the finite and faulty being of some charlatan, how quickly they would progress!

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(22) The true adept does not sell either the secrets of his knowledge nor the use of his powers. There are several reasons for this. The most important is that he would harm himself for he would lose the link with the very source of his knowledge and power. He does not possess them in himself but by virtue of being possessed by the Higher Self. From the moment that he attempted to make them a means of worldly profit, It would gradually begin to desert him. Another reason is that he would lose his privileged position to speak the pure truth. To the extent that he had to rely upon purchasers of it, to that extent he would have to shape it or conform it to their tastes and prejudices; otherwise they would refuse to have it. He would have to use his powers to please them. He would have to accommodate his knowledge to their weaknesses. He could succeed in the profession of teaching truth only by failing in his own duty of realizing truth. For the truth being the one thing he got without price, is the one thing which he must give without price. This is the law governing its distribution. Anyone who violates it proves by this very violation that he does not possess truth in all its shining purity.

(23) When it is said that the mystic's own mental construction is responsible for the visions he sees, whether these be of a living guru distant in space or a dead one distant in time, or a scriptural God, it is not meant that such construction is a voluntary activity. On the contrary, it is both involuntary and subconscious. This is the psychological explanation of such phenomena but what is the metaphysical one? This is that the mystic, not having evolved to an understanding of the formless, timeless, matterless character of true being, nor to the capacity to concentrate on it, is given a spaced-timed-shaped image on which to concentrate. What gives him this image? It is his own Overself.

(24) Why did Sri Ramakrishna see God as the Mother, Kali, during his numerous mystical experiences? The answer must be traced back to his boyhood history. He was then a young priest serving in a temple dedicated to Kali. He performed his ceremonies with intense faith and devotion. The power of involuntary and subconscious auto-suggestion explains the rest.

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(25) Legends like this grow around the person of an Oriental recluse or ascetic faster than he himself knows. He could only slow the pace of this growth and not stop it even if he wanted to. And this whilst he is yet alive - how wildly will it progress after he is no longer alive to check it. How baseless the miracles that will pass from mouth to mouth.

(26) The ordinary mystic ordinarily mixes up his own personal thoughts and feelings with the impersonal "thing" which he is experiencing and so spoils his view of it. The philosophic-mystic, on the other hand, sees the "thing" as it really is in all its purity.

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(27) There are countless thousands who, weak in faith and lacking in intuition, must perforce seek amid external things for proof of the soul. Spiritualism claims to give this proof. There are, of course, those who believe that the spiritualists have misinterpreted their experiences.

(28) If we follow them too closely, leaving behind our critical faculties and penetrative powers, in too many cases we meet eventually with disillusionment and sometimes disgust. "Things are not so easy of comprehension or explanation as people would have us believe," wrote the German poet Rilke. Beware of those who tell you that they can see the secret works of the universe as easily as one can see through a glass window. If they are sincere, the likelihood is that their knowledge is hastily or prematurely promulgated; if they are deluding themselves or deceiving others they are worse guides than none at all. Creation still remains a great riddle.

(29) Many mystics in East and West tried to live in their ivory towers of contemplation, disdainful of the noisy violence and bustling activity of the crowd. But the war broke even into their isolation and administered such tremendous shocks that secluded living and peaceful meditation became almost impossible. Thus Nature tried to teach them this same truth of inter-dependence, albeit in a sterner way. Could they have but comprehended it, the war was their magnificent opportunity to express in action whatever they had realized in contemplation.

(25) Legends like this grew around the person of an Oriental recluse or ascetic faster than he himself knows. He could only slow the pace of this growth and not stop it even if he wanted to. And this whilst he is yet alive - how wildly will it progress after he is no longer alive to check it. How baseless the miracles that will pass from mouth to mouth.

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(27) There are countless thousands who, weak in faith and lacking in intuition, must perforce seek outside external things for proof of the soul. Dogmatic claims to give this proof. There are, of course, those who believe that the spiritualists have misinterpreted their experiences.

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(30) The excessive self-centredness of ascetic mysticism, its passive enmity to an integral human life, its unworthy praise of pious indolence, its oyster-like indifference to human interests, its narrow disparagement of the married state unfit it to become a perfect ideal suited to our own times. What modern intelligence can accept and what modern heart can approve such an attitude? Asceticism is an important phase but it is not everything.

(31) Not by moving further and further away from reality, blindly and obstinately, can the seeker discover truth. He must face the facts of common life before he can unveil those of the uncommon life.

(32) The question therefore arises: To what cause is such a situation to be attributed? For if the professions of esoteric wisdom and claims to extraordinary power made by the cults are true, then both their leaders and followers have failed miserably in implementing such declarations, whilst if they are untrue then many seekers after truth are being misled.

(33) Both these conclusions are unpalatable to the purblind enthusiasts among such seekers and therefore, when they subconsciously recognize the dilemma they prefer to quell the revolt of reason and look the other way. They have neither the courage to be starkly realistic and descend from their clouds, nor the capacity to be impartially reasonable and perceive aright what is happening beneath their noses.

(34) Everything is seen, on the contrary, through the spectacles of narrow intellectual preconception and biassed emotional belief. They suffer from mental sleeping sickness, a dangerous lethargy from which they rarely awake, but when they do it is only because the pain of repeated bitter disappointments and the ache of constant ugly disillusionments have become completely intolerable. A persistent capacity for throwing a romantic veil over ugly facts merely reveals an equivalent incapacity to review instructive events. In short, they lack the intelligence to recognize their errors and the courage to learn from them even when recognized.

(XX) When occultism degenerates into sensation-seeking, it becomes blind and invites trouble.

(30) The excessive self-centredness of exoteric mysticism, its passive enmity to an integral human life, its unworthy praise of pious indolence, its oyster-like indifference to human interests, its narrow disparagement of the married state until it to become a perfect ideal suited to our own times. What modern intelligence can accept and what modern heart can approve such an attitude? Asceticism is an important phase but it is not everything.

(31) Not by moving further and further away from reality, kindly and obediently, can the seeker discover truth. He must face the facts of common life before he can unveil those of the uncommon life.

(32) The question therefore arises: To what cause is such a situation to be attributed? For if the professions of esoteric wisdom and claims to extraordinary power made by the cults are true, then both their leaders and followers have failed miserably in implementing such declarations, whilst if they are untrue then many seekers after truth are being misled.

(33) Both these conclusions are unpalatable to the truthful enthusiasts among such seekers and therefore, when they subconsciously recognize the alternative, they prefer to quell the revolt of reason and look the other way. They have neither the courage to be strongly realistic and discard from their cloaks, nor the capacity to be impartially reasonable and perceive straight what is happening beneath their noses.

(34) Every thing is seen, on the contrary, through the spectacles of narrow intellectual preconception and biased emotional belief. They suffer from mental sleeping sickness, a dangerous lethargy from which they rarely awake, but when they do it is only because the pain of repeated bitter disappointments and the echo of constantly disillusionments have become completely intolerable. A persistent capacity for throwing a romantic veil over ugly facts merely reveals an equivalent incapacity to review instructive experience. In short, they lack the intelligence to recognize their errors and the courage to learn from them even when recognized.

(35) It is at the sight of such a melancholy spectacle that we bless those earlier days which were spent in editorial work. For all editors tend to develop a touch of cynicism, to price everything but value nothing. Thus they are less easily fooled than most people, and less easily fool themselves. They will not so readily evade unpleasant facts nor avoid unpleasant deductions based on these facts. And they understand too, that if we find in the ~~work~~ world people of different mentalities, there are accordingly different views to suit them.

(36) We could not fail to behold that the abysmal depth of these cult-leaders' failure is in inverse ratio to the preposterous height of their extravagant claims to wisdom and power. Of what outstanding value have they been to their fellow men and women? We are entitled to ask for the visible fruits of all this verbal commotion and general mystery-mongering. What proof have they given that there is anything substantial behind their claims? They can show no practical achievement nor productive effort that has made a deep mark in any sphere of contemporary history nor even revealed that they possess any capacity to make it. They have not brought to the concrete problems which confront mankind any better counsel than the non-illuminati have brought - unless the utterance of abstract nouns be such. The final demonstration of their futility is given by the personal failures of their followers in consequence of such unprofitable influence and hollow teaching. Hardly any have developed and balanced the trinity of head, heart, and hand, the harmony of brain, feeling, and will. Few possess the ambition which works hard for what it wants, but almost all dream of great good fortune coming effortlessly to them through some divine grace, auspicious planet, invisible adept's working, or other miraculous means. In short, the personal lives of a large proportion of these believers are stamped with frustration and failure as the public lives of their leaders are stamped with utter inability to accomplish any marked positive benefit for mankind. It is as comical as it is tragical to contemplate how ineffectively they drift through the years as mere dreamers lacking power but ever talking of it.

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(MORE)

(36 Cont.) Even when their miseries and sufferings impel them eventually to some reflection they apportion the blame everywhere except in the right place. It is God's will, or adverse stars, or evil spirits, or unavoidable karma, or a spiritual test, but it is never the harvest of the gullibility which they have sown, of the intellectual exaggerations to which they have yielded, of the one-sided, unbalanced, and negligent view of life which they have been taught, nor of the self-deception which permits them to take so many illusions for realities.

(37) Whoever gazes around the ocean of contemporary, occult-mystic, public life in the rest of the world and anxiously scans its horizon for an outstanding figure will find that none has yet appeared in sight.

(38) We do not criticize such men and such practices for any other reason than the protection of earnest seekers, and we may not desist from doing so because their path is beset with psychological dangers, fantastic experiences, worldly harm, and grotesque beliefs. An unhealthy inner life is often the consequence, one filled with strange phantasmagoria. From all this they may be saved by wise guidance, just as they may be plunged into it by the pseudo-guidance which they usually find. So far as we are aware - and we have travelled the wide world - all the available guidance which such seekers are likely to obtain will lead them to everything else except the one thing that really matters, namely, fulfilling the real purpose of our human existence here on earth, and not an illusory one. Where such guidance is honest, sincere, and unselfish - which is rare indeed - it is likely to be imperfect, inadequate, and incomplete. In the written statements of these blind leaders of the blind as in their uttered ravings, the sage can quickly discern by such signs as the terminology and syntax used, how unregulated and how unbalanced is their course of thought and experience. We set ourselves seriously to ponder the question: "How can these earnest seekers avoid the abundant dangers and satanic deceptions to which they are exposed?" Hence our published and private warnings. ( )What is the real origin of these experiences? Whence have their materials come? Why has the mind chosen these particular characterizations, and not different ones?

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(39) It is a great pity, therefore, that such an excellent discipline should, during the course of ages, have fallen into disrepute through having fallen into the hands of those who despised civilized, self-respecting society for primitive, half-animal existence, rejected the earning of an honest livelihood for undignified begging, exiled the faculty of intellect for unthinking adherence to absurd superstitions, did violence to natural functions of the body by atrocious ascetism and traded on the gullibility of the masses by pretending to marvellous powers.

(40) What harm will it do the mystically-inclined if they desist from shallow and unsystematic thinking? And how much good will it surely do them if they begin to deepen and systematize their thoughts! What lessening of their devotion to the Divine will result if they critically base it upon the pure truth about the Divine instead of blindly revelling in personal imaginations about it? And how far are they better off with their glorification of intellectual poverty?

(41) Because critical, rational thinking has to be transcended during certain phases of this quest, we should not over-value it. But let us not, therefore, fall into the opposite error and under-value it. Even if it could do nothing more than keep us from stumbling, it would be worth while. But it can do much more than that.

(42) The initial impetus and dynamic force of all these mystical phenomena come from the Overself, whereas the forms taken in consciousness by them are the ego's own manufacture. When the ego receives the impact from the Overself, it visualizes a face or figure, an event or scene, according to its habitual trend of thinking and experiential familiarity. In this natural but limited way it gives expression to the Formless in the world of forms. The wisdom of this process is that the ego naturally supplies a form with which it is familiar and, therefore, which is comprehensible to it. This explains why, for example, a mystical message is always couched in the same language as that spoken by its recipient. But it also explains why the very intellectual and experiential limitations of the ego are so often and so unfortunately mistaken for divine revelations!

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(43) It is open to a philosopher to speak differently in different capacities and in the "Statesman" article I spoke as a critic of yoga, deliberately stressing its demerits, because I had written too much in its praise and people were apt to get a one-sided and, therefore, incorrect picture of it. And I spoke as a critic of the yogis too because the reports of other peoples' experience and the confirmation of my own revealed that there was far too much disastrous exploitation of gullibility and far too much social parasitism among them. Many readers came to think wrongly that because I supported the positive beneficial aspects of yoga and praised the concentrative powers of the few genuine yogis, I, therefore, also supported the negative, harmful, queer, and questionable aspects of yoga and endorsed the numerous exploiters, idlers, idiots, and fanatics in the ranks of yogis. Nevertheless the "Statesman" article did not express my considered judgment nor did it represent my complete attitude.

(44) DAVID DEVANT: "Secrets of Magic." An amusing account is given of Sir Oliver Lodge's superstitious awe in face of the performance known as "Translucidation." Members of the audience were asked to write on small cards, which were placed in envelopes, sealed, marked, and placed in a bag held by Miss Devant who was seated on the platform: "My sister would simply take an envelope out and put it on her forehead and then read the contents. This was duly carried out with the six envelopes. Each one, after it had been read, was handed over the footlights immediately, and passed on to the person who claimed it. It seemed impossible and inexplicable; so much so that one day Sir Oliver Lodge came to the performance armed with a specially-sealed envelope, which he challenged my sister to read. She read it with the rest, and he was so surprised that he got up from his seat in the stalls and made a short speech to the audience. He said he could not understand by what means this marvel had been accomplished as he knew nothing in science could account for it." The book itself explains how the trick was worked; it involved a trap-door, two accomplices, and a powerful electric lamp - a simple mechanism but not so simple as the mentality of this great man of science - the High Priest of Spiritualism.

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(45) They hold the curious belief that to be spiritual one must be a simpleton, that the path to wisdom goes through foolishness and that the advocacy of delusions is the enlightenment of mankind.

(46) It is not the original revelation of the Overself which they communicate or transmit but the impact of the revelation upon their own mentality. A prism does not transmit the pure white light which strikes against it but only the several colors of the spectrum into which it breaks that light. The mystic's mentality is like a prism and breaks the pure being of the Overself into the egoistic colors of ideas and beliefs.

(47) His belief that God wishes him to offer up his analytical thinking and critical reasoning powers as a sacrifice, is a foolish one.

(48) These explanations of mystic experience are not intended to explain it away altogether. We must not discount either its reality or its value merely because it may not be quite what the mystic himself sincerely believes it to be. We must not dismiss it as worthless phantasy. We must comprehend that it is the way in which a genuine transcendental existence necessarily expresses itself to the human mind at a certain stage of the latter's development.

(49) The external segregation of spiritual aspirants for a whole lifetime is impracticable today. It is also undesirable. The ashram ideal suited a primitive society, but does not suit our complex one. What is really needed now is the establishment of "Houses of Retreat" where men of the world may pass a week-end, a week, or even a month, in a holy atmosphere under the helpful guidance of an experienced spiritual director.

(50) I had a yogi friend who told me that in his younger days, twenty years earlier, he had gone to the Himalayas to live in a cave and get illumination. Instead he got rheumatism!

(51) If we compare his state with the state of the crass materialist, his is certainly the better one. It is good that he feels that only when he gives himself up to meditation does he live at all. But it cannot be for this alone that his spirit was made flesh, his being brought down to earth. Life must certainly be large enough to include meditation but it cannot end with it.

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(52) This self-centred, secluded, and ivory tower existence was well suited to normal peace-time, hardly suited to crisis peace-time, but quite unsuited to crisis wartime. It was either forcibly smashed to an end by events or somehow continued by paying the price of an enormous self-deception.

(53) The monastic cloister and the mystical ashram are not necessarily the homes of spirituality. They may be the homes of a disguised or unconscious worldliness.

(54) Plato correctly compared such mystical hermits who flee society and practise self-centred individualism in cloisters or ashrams, to shell-fish!

(55) Life in a monastery can never constitute a satisfactory or honorable end in itself. We may use these retreats for temporary refreshment of heart and renewal of mind, only to throw ourselves more powerfully into the world-struggle again.

(56) The world will not be overcome by running away from it nor by shutting our eyes to it, but by comprehending its significance and bringing it into coöperative, side-by-side association with our spiritual quest.

(57) These ashrams are places for old people to retire to, for the death-waiters. They are not centers of inspiration for the young people who still have many years of life ahead of them.

(58) But after all, the advice to withdraw from the burdens and pleasures of society is impracticable today and that is the best argument against it.

(59) Another danger of these monastic retreats is the danger of falling into a pious lethargy of supposed renunciation which is as futile for the mystic as it is sterile for mankind.

(60) In the apparently safe seclusion of Eastern Ashram or Western monastery, he may console himself with a superiority complex for the inferiority complex which the world gave him.

(61) Those who have become afraid of life, who shirk its trying struggles and hard experiences, may find the peace they seek in ashrams.

(62) Error will creep into his finite apprehension of the infinite truth if he has not previously made himself ready, pure, balanced, and mature.

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(62) Never will creep into his finite experience of the infinite truth if he has not previously made himself ready, pure, balanced, and secure.

(63) Those who are filled with repressions and inhibitions, emotional complexes and inferiority sentiments, may find themselves at home in ashrams.

(64) The old methods of segregating a special class into ashrams and monasteries is unsuited to twentieth-century conditions.

(65) Because a mystic is sincere and good, the deliverances of his meditation or trance are not, therefore, guaranteed infallible.

(66) The notion that spiritual life must be sought only in the cloisters is a wrong one.

(67) Instead of segregating his disciples and followers into monasteries, the Persian prophet Bahaullah told them that they ought to disperse themselves throughout the world and help to enlighten others.

(68) Philosophy is neither an escape mechanism for those who cannot cope with the tasks confronting them, nor a subtle means of transferring interests to, and projecting desires on, an imaginary world for those dissatisfied with this one.

(69) St. John of the Cross: "The Ascent of Mount Carmel" : Would that I could persuade spiritual persons that the way of God consisteth not in the multiplicity of meditations, ways of devotion or sweetness, though these may be necessary for beginners, but in one necessary thing only, in knowing how to deny themselves in earnest, inwardly and outwardly, giving themselves up to suffer for Christ's sake, and annihilating themselves utterly. He who shall exercise himself herein, will find all this & much more. And if he be deficient at all in this exercise, which is the sum and root of all virtue, all he may do will be but beating the air;-- utterly profitless, notwithstanding great meditations and communications.

(21) Whereas the ordinary yogas seek primarily to control the activities of consciousness the higher yoga seeks in addition to bring enlightenment to its practiser both about the objects of his consciousness and about the consciousness itself. Consequently it is different from them in inward spirit as well as outward form. Thus the earlier yogas serve really as starting points whence we travel to the ultimate one. They were not ends in themselves but only means to help us reach an end. The error of most Westerners and many Orientals is to regard the various yoga paths as approaches of equal value rather than as stages of increasing importance. All other yogas prepare the aspirant to be fit to follow this philosophic and higher yoga. They do not and cannot take him to the ultimate realization. Nevertheless, although they cannot bring the full insight to birth they are necessary pre-requisites for this birth.

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(65) Because a mystic is sincere and good, the deliverances of his meditation or trance are not therefore, guaranteed infallible.

(66) The notion that spiritual life must be sought only in the cloisters, is a wrong one.

(67) Instead of segregating his disciples and followers into monasteries, the Russian prophet Sikhnulish told them that they ought to disperse themselves throughout the world and help to enlighten others.

(68) Philosophy is neither an escape-mechanism for those who cannot cope with the tasks confronting them, nor a subtle means of transferring intoxcets to, and projecting desires on, an imaginary world for those dissatisfied with this one.

(69) Mr. John of the Cross at Mount Carmel: "Know that I could remain without pleasure that my soul not consisteth not in the multiplicity of meditations, nor of devotion or sensuous. Though these may be means for beginners, but in one necessary thing only, is having the Lord Christ in secret, tranquil and patiently giving themselves up to suffering for Christ's sake, and imitating Christ's meekness. In the dark one-ness of mystic, will find Christ much more. And if he be settled at all in this exercise, which is the sum and root of all virtue, all he may do will be but beating the air-- without profit, notwithstanding great meditations and consumed as.

(XX) (XX) ~~(III)~~

(53) Why do you contradict yourself by advocating meditation in your earlier books and then criticising it in The Hidden Teaching Beyond Yoga? The answer is that first ~~of all~~ there is some misunderstanding here. It is not meditation but the abuse and misuse of it that was criticised. It is a necessary part of the philosophic quest, but this does not mean that the laws which govern it can be recklessly ignored by those who think their enthusiasm for it a sufficient equipment for it. The law of life is rhythm.

(72) It is always easier to deceive those who believe in the Unknown than those who don't. For it is a curious fact that the former class usually believe, but believe wrongly, that a necessary accompaniment of their attitude is the stifling of their reasoning power, the suppression of their observational faculties and the paralyzing of their critical judgment.

(73) The philosophical way avoids such self-centred obsession with one's own progress and the utter indifference to that of others which characterizes the inferior way.

(74) We are all too familiar with mystical revelations which lack substance, abound with old cliches, lose themselves in a woolly vagueness and are even slightly sickly to the mental taste because of over-sentimental cloying sweetness.

(75) It is not that I complain of the ~~int~~ unintellectual atmosphere of mysticism or the unintellectual attitude of its eastern and western devotees. The fact may be deplored but it ought not be laid as a fault against those who cannot help it. I complain of their anti-intellectual atmosphere and attide.

(76) It would be a great error however to see in these criticisms any attempt to dismiss mysticism itself. On the contrary, neither its limitations nor its imperfections detract from the tremendous contribution which it can make to human life.

(77) These gullible people are admittedly humble but they do not understand the immense importance of being humble before facts, of setting aside their emotional predilections and prostrating themselves at the feet of fact, of withholding belief from men or doctrine where it is not warranted by the facts yielded by prior investigation.

(78) The time has come for the more intelligent among those who have followed these paths to re-examine their techniques and re-define their goals. The others would deem such a procedure damnable heresy. But history is

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curiously eloquent about the heresy of today being the orthodoxy of tomorrow.

(79) Many so-called spiritual persons of this modern era are rightly regarded by society as neurotics, cranks, eccentrics, useless or unpractical. They have however felt genuine promptings from the Overself but because of the lack of proper instruction or because of the defect of improper instruction, have not also felt the need to integrate this prompting with the rest of their life or even if they have felt it have not been shown how to do it simply because their own teachers had not succeeded in doing it themselves.

(80) Unfortunately their feeling are hopelessly confused with their beliefs.

(81) The medieval mystic gave himself the unnecessary choice between following reason's thinking or following the soul's intuition. The modern mystic cannot afford such a narrow outlook. For him, it is thinking and intuition, reason and the soul.

(82) He is either a fool or a fanatic.

(83) The philosophic training will show its result in his capacity to separate the actual operation of the Overself in him from any admixture by his own personal thoughts, feelings and expectations.

(84) He should take scrupulous care to discriminate between the ego-prompted emotions and the intuitive, impersonal feelings. Since this will be a none too easy task he will have to walk carefully here. Where he knows that he cannot trust himself he should refuse to be carr-ied away by his promptings no matter how vehement they may be. But where the depth, the calm-ness and the certitude of his inner experience combine to give him conviction of higher guidan-ce, he may make the experiment and surrender to it. In this way and with such care he will not give himself too easily or too quickly to inner messages. On the other hand, he will not overplay the sceptic thereby and lose the benefi-t of an authentic whisper on high.

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(85) The noxious spirit of materialism has crept even into the region of mystical and religious interests.

(86) We have the right to examine with critical independence the utterances of all mystics, provided our mind is kept open and not closed.

We do not deny but on the contrary fully accept the ingenuity and effectiveness of Hatha Yoga methods. They are cleverly designed to achieve their particular aims and are capable of doing so. But what we do deny is first; their suitablity for modern western man and second; their safety for modern Western man. And we make these denials both on the ground of theory and on the ground of practice. These methods are extremely ancient; they are indeed remants of Atlantean systems. The mentality and physique of the races FOR whom they were originally prescribed are not the same as the mentality and physique of the white Eur-American races. Evolution has been actively at work during the thousands of years between the appearance of the ancients and the appearance of the moderns. Important changes have developed in the nerve-structure and brain-formations of the human species. According to the old texts which have come down to us from a dateless antiquity, the trance state constitutes the pinnacle of hatha yoga attainment. But it is an entirely unconcious kind of trance. This we have learnt from the lips of hatha yogis who had perfected themselves in the system. It is indeed nothing more mentally than an extremely deep sleep brought on deliberately and at will, although physically it bestows extraordinary properties for the time being on the body itself. Even where the trance is so prolonged that the yogi may be buried alive under earth without food or drink for several days or weeks, he is throughout that period quite inactive mentally and quite unaware of his own self. His heart beats and respiration are then extremely low, in fact imperceptible to human senses although perceptible to delicate electric instruments like the cardiogram.

In what way does this condition differs from the animal hibernation? In northern climates certain types of reptiles, rodents, bears, lizards, marmots and bats retire to secluded places mountain caves or sheltered holes under the ground when the cold weather arrives and when food becomes scarce, and pass the whole winter in a state of deep - sleeping suspended animation. In tropical climates certain types of snakes and crocodiles do exactly the same when the hottest months arrive. It is particularly interesting to note that birds like the tinamou fall into a rigid cataleptic trance under the shock of terror and then become as immune to pain, as the hatha yogis do in the same state. In both cases there is only

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Twentieth-century man has better things to do with his time and energy than to spend several years and arduous efforts merely to imitate these animals and birds. Such a trance benefits the animals who cannot get food and it is therefore sensible procedure for them to enter it. But how does man demonstrate his spiritual superiority over them if he follows the bat to its cave in the hills, lets the same torpor creep over him as creeps over it and permits every conscious faculty to pass into a coma? In terms of consciousness, of spiritual advance, the hatha yoga hibernation has nothing to offer man in any way comparable with what the higher systems of yoga has to offer - unless of course he disdains the fruits of mental evolution and takes pleasure in atavistic reversion to the state of these wide-winged yogis, the bats, and those four-footed mystics, the rodents! We should therefore remember that there are different types of trance state and should seek only the higher ones, if we wish to make a real rather than illusory progress.

(31-a) Quietism, the smug doctrine that it is enough for the mystic to give himself up to passivity and ecstasy, refraining from personal activity or social service, from intellectual improvement and aesthetic culture, was mediaeval Europe's counterpart of India's yoga. Philosophy walks all the way with quietists and yogis when they would have us go into retreat from the world and when they would have us learn the art of meditation. But it turns off their road when they would make us retreat the business of an entire lifetime, when they proclaim a specific virtue in physical or intellectual lethargy and when they debar positive effort in meditation in favour of a limp waiting on God. Their enjoyment of this inward rest is legitimate but their enjoyment of it to excess, to the point where every other duty is dropped for its sake, is not. The intellect degenerates, the morals stultify, the heart shrivels. Idleness, whether of the body or the mind, is not holiness.

(31-b) The fatal attraction of occult phenomena and esoteric significances has caused many an aspirant to lose his way and waste a lifetime in travelling round and round in a circle.

(XX)His mind may become so befogged by false suggestions and his feelings so bewildered by contradictory ones that he MAY not know where truth begins and error ends.

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Mystical experiences happen and only the publind materialist, who will not trouble to investigate, dardieny their occurence. But when each mystic tells of seeing only that God or that Saviour or that Guide whom he already worships or honours, the thoughtful scientific enquirer naturally and rightly becomes suspicious. The Christian sees St. Therese or Jesus or pictures of the orthodox heaven which were taught him in youth and childhood. The Hindu sees the Rma or Shiva with whom he is already familiar. The situation in mystical circles is today, and always has been, an anarchial one. What else can be expected where men are free to mistake private opinion for divine guidance, human ambition for sacred mandate. But even in loftier levels, where vision is authentic and intuition is a fact, the intellectual unity in such circles is a precartous one. How can we imagine a common denominator of outlook between such diversified mystics as Plotinus and Swedenborg? What unity of belief can there be among Eckhart, the German prophet, and Joseph Smith, the Mormon seer? This raises a question which has to be settled and which the advanced mystic must face if he is going to be honest with himself and others.

Philosophy's answer will not be palatable to most mystics but the inconistency of such experiences cannot otherwise be expained. It declares that the actuality of a mystical revelation may be accepted without by any means accepting its content. It explains that if the heart yearns intensely for the Overself but, whether through environmental suggestion or historical tradition, associates this in belief with a particular mental image, there will be an unconsciously projection of the image into mystical experiences, should they eventually occur. The Overself uses the man's own imaginative faculty as a medium of its communication to him. It helps him by couching its message in an idiom which is familiar to, and easily understandable by, him. Thus he first puts a picture of God or a Saint in his mind and then these experiences follow after intense concentration upon it. But it is really his own mind which works all these wonders and which gives the impression of an external power, whether of God or of man, acting upon him. His interpretation has been unconsciously laid over the delight and grandeur of the inner experience itself and presented to the world as if it were an inherent and integral

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part of that experience.

Paul's previous familiarity with the name and and notions of Jesus account for his identification with Christ of the vision which appeared to him on the road to Damascus. Had he been unaware of Jesus's existence, had he known only of Krishna's existence for example, he would have attributed this mystic experience not to the first but to the second source. This does not in the least derogate from the genuine character of Paul's vision nor the truly spiritual authenticity of his conversion. His experience would have been equally exalted, equally divine whatever attribution he gave it, because it was a veritable visitation, sudden and unexpected, by the Overself.

Thus what is already familiar to the mystic, such as images out of his own past or ~~from~~ out of the conventional traditions or religious dogmas in which he has previously been instructed, adds itself to the initial inspiration. But it often adds itself so largely as to assume an importance beyond its right. He himself is unfortunately in no position to distinguish the original ~~and~~ FROM what has been added to it, for the frontier between them has been obliterated by the force heat and immediacy of his experience. The mystic who has striven is entitled to his reward and gets it through such such experiences but so long as he is unable to separate what is essential in them--the sublime tranquility and serene immateriality that abide in their inmost being--from what is accidental--the pre-supposed mental figures and pictures he sees, the inward message he hears and the intuitive thoughts that arise-- so long will he be blind to the fact that the latter is veridical only for himself, being hatched in his own mind, and not for others.

(57-a) When a man receives or communicates a mystic experience, a divine revelation, he naturally receives it through, or communicates it along with, his preconceived opinions and traditionally absorbed views, his emotional prejudices and intellectual bias, his particular situation in time and place, and his conscious or unconscious self-interest. It is limited by them whilst his pronouncements are conditioned by them. A further element which intrudes into his interpretation is that of hidden desires and unconscious wishes. Rawson and his cult of an immortal bodily life represents this type of intrusion.

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(88) I honour and revere these saints. It is good for us that such men had been on earth. Nevertheless man cannot perfect himself in this world although he must do so through this world. Hence we must grant the fact that the greatest teachers of the race were human, after all, and therefore subject to human limitations. They did not cease to be human beings merely because they became spiritual geniuses. If their declarations reveal the heights above, they also reflect the plains below. Respectful courteous criticism in my own private note books, to clarify my ideas of their theoretical standpoint and practical attitude for the purposes of elucidating the truth, is allowable. This is different from public denunciation in print. Where is the alleged resemblance of doctrine and unity of spirit between the different mystical schools really to be found? The contradictions and even oppositions are as numerous as the similarities and harmonies. If this means anything, it means that mystics do colour their perception with their individual characteristics, however much they may claim to be above the ego. It means too that such coloration is most often effected quite unconsciously. The white light of the pure experience is always coloured by prepossessions, or emotions, and always suffers from the change.

(89) Certain schools of the medieval writers on mystical subjects leave most readers the impression that the subject is too unintelligible and too mysterious to be worth troubling about. They were over-fond of writing in riddles, leaving their unfortunate readers to decipher toilsomely much that could have been stated plainly. The tortuous expressions and mystery-mongering phrases for which the alchemists especially acquired a reputation irritate rather than inspire the modern mentality when it takes up their belauded work, weighty with a dark jargon and mazed by a plethora of cryptic metaphors. This, on the interpretative side, while on the material side one looks in vain for authentic evidence of successful results. How many of the whole crew of medieval alchemists who wrote elaborate treatises on the art of turning lead into gold, themselves died as paupers!! The consequence is that those moderns who do not investigate more deeply, form the natural but hasty conclusion that to adopt mystical practices is to turn back the clock and to revert to worn-out superstition. But this is unfair and mistaken. First, because amid all the ponderous gibberish and inflated imaginations of the medi-

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eval stews of pure mysticism and adulterating magic, there was an important residue of genuine irrefragable truth. Second, because the price of religious heresy in those times was often persecution imprisonment or even death and consequently mystical writers had to express themselves guardedly, brokenly, symbolically and vaguely. Today they are under no such necessity. Today on the contrary it is their duty to try to leave no opposite impression in their writings. The highest meanings can now be expressed in the plainest possible manner. All mystical teachers are now free to put their thought into direct and understandable language. And if they do not do so it is because they fail to remember that this is the twentieth and not the fifteenth century, because they are mesmerised by the past and because their enlightenment is a borrowed and not a directly ~~pw##~~ personal one. The wise student will waste no time with them but # rather study the work of those whose thoughts leave their pens not in dark symbol but in direct clearcut statement. For only those who know what they are thinking about are likely to know what they are writing about. And only those readers who know what they are reading about are likely to derive any profit from it.

(90) How much has the mystic himself contributed towards this experience? Unless he can answer this question correctly, his understanding of it may be partially unreliable his expression unsatisfactory. When he tries to reveal his experience or express his perception to others, the personality's interference may begin again. Where the intellectual world-view is primitive and undeveloped, the illumination will be understood in a primitive way. Three men at three different levels of development will express their experience or perception in three different ways. Therefore two different recipients may produce two different 'revelations' derived from identically the same high level of mystical experience. But, of course, the differences will not be total whilst there will be a clearly recognizable common factor running through both interpretations. This situation introduces a varying amount of unreliability in all their interpretations. Only when the aspirant has passed through and finished this philosophic discipline has he provided the requisite conditions for receiving and perceiving truth. It will then be truth in all its purity and finality. If he attempts to make a record of it or to tell others about it, the result will be unaffected by his personal ego.

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eval ashes of pure mysticism and adulterating magic, there was an important residue of genuine irreferagable truth. Second, because the price of religious heresy in those times was often persecution imprisonment or even death and consequently mystical writers had to express themselves guardedly, brokenly, symbolically and vaguely. Today they are under no such necessity. Today on the contrary it is their duty to try to leave no opposite impression in their writings. The highest meanings can now be expressed in the plainest possible manner. All mystical teachers are now free to put their thought into direct and understandable language. And if they do not do so it is because they fail to remember that this is the twentieth and not the fifteenth century, because they are mesmerised by the past and because their enlightenment is a borrowed and not a directly personal one. The wise student will waste no time with them but rather study the work of those whose thoughts leave their pens not in dark symbol but in direct clearcut statement. For only those who know what they are thinking about are likely to know what they are writing about. And only those readers who know what they are reading about are likely to derive any profit from it.

(90) How much has the mystic himself contributed towards this experience? Unless he can answer this question correctly, his understanding of it may be partially unreliable his expression unsatisfactory. When he tries to reveal his experience or express his perception to others, the personality's interference may begin again. Where the intellectual world-view is primitive and undeveloped, the illumination will be understood in a primitive way. Three men at three different levels of development will express their experience or perception in three different ways. Therefore two different recipients may produce two different 'revelations' derived from identically the same high level of mystical experience. But, of course, the difference will not be total whilst there will be a clearly recognisable common factor running through both interpretations. This situation introduces a varying amount of unreliability in all their interpretations. Only when the aspirant has passed through and finished this philosophic discipline has he provided the requisite conditions for receiving and perceiving truth. It will then be truth in all its purity and finality. If he attempts to make a record of it or to tell others about it, the result will be unaffected by his personal ego.

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(91) It is unfortunate that the printed page democratically levels all alike; that it puts on terms of a flat plane of equality the vital convincing speech of a Jesus with the speech of a nonentity; that it invests a man or an idea with a dignity which in actuality they may not at all possess; that all words when set in type look more or less equally imposing and important, no matter by whose lips they are spoken or by whose hand they are written. Were we all gifted with profounder mental precipiency the fool in philosopher 's clothing would then be plainly revealed for what he is; the scratcher of Truth's surface would no longer be able to bawl successfully that he had solved the secrets of the universe; and even the brainless idiot who stumbles on a momentary ecstasy would not be able to assert to an admiring audience of devotees that he had become a Master. Then, too, we would be able to penetrate the disguises of some humble ones and raise them high up on the pedestals of respect which they deserve; we would bend the knee in reverence before the figures of those who really do possess truth but do not possess the gift for personal publicity, who know the Infinite reality, but who know not how to turn it to finite profit.

(92) Those mystics who hastily scorn science as being anti-spiritual and contemn modern civilization as being pro-materialist should stop to think how much wider service to mankind men like Jesus and Buddha could have rendered had the radio, the newspaper, the cheap book, the cinema and the railway train been at their command. Let them consider how, with the aeroplane to travel in, Jesus could have brought thousands of disciples in each European and North African Country under his immediate personal influence and Buddha could have brought hundreds of thousands more throughout Asia under his own. The inventions of man's ingenuity can be directed to give an upward trend to his spiritual evolution just as they have been directed to give a downward trend to it. All life bears this twofold possibility. We do not refuse light because it also brings shadows. We should not also refuse inventions merely because they increase the tempo of our existence too quickly.

(91) It is unfortunate that the printed page democratically levels all alike; that it puts on terms of a flat plane of equality the vital convincing speech of a Jesus with the speech of a nonentity; that it invests a man or an idea with a dignity which in actuality they may not at all possess; that all words when set in type look more or less equally imposing and important, no matter by whose lips they are spoken or by whose hand they are written. Were we all gifted with profounder mental perspicacity the fool in philosopher 's clothing would then be plainly revealed for what he is; the scratcher of Truth's surface would no longer be able to bawl successfully that he had solved the secrets of the universe; and even the brainless idiot who stumbles on a momentary ecstasy would not be able to assert to an admiring audience of devotees that he had become a Master. Then, too, we would be able to penetrate the disguises of some humble ones and raise them high up on the pedestals of respect which they deserve; we would bend the knee in reverence before the figures of those who really do possess truth but do not possess the gift for personal publicity, who know the Infinite reality, but who know not how to turn it to finite profit.

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(103) To reach truth naked and unadorned, we must perforce thrust our way through the ranks of occult fakers and sectarian faddists who throng the path. Their circumlocuting minds are not satisfied with the straight and narrow way; but they would have all other seekers follow them in devious and weary wanderings. The time has come to lash out with stinging whips and cutting flail at all those whose stupid pretensions masquerade as profound wisdom.

(104) Because we do not care to indulge in personal criticism, because we are only concerned with getting at the truth of ideas ~~rather than indulging in~~ we shall mention no names. And the ideas here under examination are propagated by more than one teacher, are shared by different schools.

(105) Their interpretive world views often reveal the limitations of their intellectual knowledge and general BACKGROUNDS; indeed are sometimes quite out of accord with indisputable historical or scientific fact. It is only when they describe such matters which have actually come within their own inward experience, such as the opening into the higher consciousness and the way thereto, that their accounts possess elements of permanent and universal value.

(106) There are many who are earnest in thought and steadfast in aspiration but who, despite this, have never had any mystical experience, never known any psychical phenomena and never felt any ecstatic uprush. They may be consoled to learn that, philosophically, these happenings are not at all the most significant indicators of spiritual advancement. The ennoblement of character, the development of intuition and the cultivation of inner equilibrium are more important.

(107) The importance of the mental attitude with which the meditator enters this supreme experience is immense. For it is truly creative. Thought maketh the man. It is here that the meditator's interference may alter the results that should legimately be expected from this enlargement of consciousness. Such interference may take the shape, for example, of insisting on attaching his intellectual preconceptions and emotional complexes to the Overself in anticipation of what he thinks it is or ought to be. He will usually emerge from this experience with a view of the significance colored by his previous habitual thought and distinctive life. If for instance he enters it out of ascetic escapism, as often happens, out of a quest of refuge from a world with whose trials or temptations, existence or values he cannot cope, he will return with a strengthened denunciation of the world's worthlessness. This faulty interpretation of his mystical experience is not only due to the immaturity of his intellectual ideas but also to the bias of his emotional temperament.

(108) We go to the meeting halls to hear the latest lecture in the hope that perchance we shall discover a short cut to heaven. We wade through volume after volume of strange jargon. We

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(109) The time will come when he will throw tears on those years when he let the occultists hook him and thus turned the 'simple way' into a steep impassable ascent.
(110) The quest is not juggery. The most breath taking feat of the conjurer will not prove the least insignificant of spiritual truths.
(111) Just as acetate of lead is pleasant to taste but deadly to life, so are the claims of these false occultists.
(112) The myth of infallible Mahatmas should now be buried. Who can produce one?
(113) Occultism is but a blind alley whose entrance is wide and inviting, whose promise is radiant and entrancing, but whose ending narrows into deception and danger.
(114) It is not necessary to deny that these hierophants honestly hold spiritual beliefs, in order to point out that they are using these beliefs to subserve their personal ambitions and selfish vanity.
(115) Those who meander in profitless occultism but call it divine science delude themselves. They tread a tread mill but imagine it is a path.
(116) DR. F. HEILER: Biography of Sadhu Sundar Singh. "He used to sit for hours at a time in concentrated meditation; but even this effort brought him no inward peace. Under the guidance of a Hindu Sanyasi he learnt the practice of yoga. By means of prolonged concentration he succeeded in producing a trance state which brought him temporary relief; but when he returned to normal consciousness he found that he was exactly where he was before the yoga exercises began."
(117) SADHU SUNDAR SINGH: "I have met many, many Indians who had forsaken the world, who were living in caves in the jungle where they were striving with all their might to find the way to spiritual freedom; but all their efforts were fruitless."
(118) I am not alone in regarding the mystical deliverances of poets with especial caution. Quite unconsciously, and because they are carried away by emotion, their sense of truth becomes impaired, their capacity for judgment imperilled. Moreover poetry is concerned with personal feelings, prose can ascend higher and express the impersonal and the universal. Hence the poet is so often an egotist whereas it is easier for the prose writer so far as his work goes, to be an altruist. Newman, although himself a Catholic, critised Faber's writings in favor of Papal Infallibility as follows: "Judicious people think them crude and young, perhaps extravagant. He was a poet."
(119) Emotion there must be in every experience that is to mean anything to a man's life, be it aesthetic or painful, amatory or mystical. But if in a mystical experience the emotion becomes violent and excessive then the new consciousness of the Overself, which is on a higher level than emotion, can only be

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confusedly and not clearly attained.

(120) The fantasies which are often produced by beginners as the valued fruits of their meditation will be regarded with repugnance when they have shifted their standpoint to a higher plane. When they follow the philosophic discipline, visions and messages which are the result of an intoxicated imagination or luxuriant fancy will then no longer be able to impose upon them, and pretend to be other than what they really are. The temptation to implant our egoistic motives and to project our human feelings into the interpretations of these phenomena is so strong that only the curb of such a discipline can save us. All the psychic experiences are the ephemeral and accidental by-products of the mystical path, not ~~is~~ abiding and essetial results. They are signs of a passage through the imaginative part of the inner being. When students are so fortunate as to enter the truest deepest part of being, they will vanish for ever or for a time. Hence they are not to be regarded as worth while in themselves. The philosopher like the mystic may and often does see visions but unlike him he also sees through them. He possesses true vision and does not merely experience a vision. But it takes time and experience to separate what elements are essential and what are merely incidental, what is enduring from what is transient, and the interpretation built up out of the original experiences from the experience itself.

(121) Humanity needs yoga, yes, but it must be a yoga that is workable under twentieth century conditons. It needs mystical ideals, certainly, but they must be realizable in London and New York, not only in Shangri La. It needs profoundly to kindle the spark of mystical experience within dull mechanized lives but it does not need to kindle the historical errors and traditional excesses of such experience. There is need for mystical practices to spread but there is no need for mystical absurdities to spread with them. We personally do not want this restoration of the art of mental quiet to be accompanied by a restoration of out-of-date views, blind superstitions, impracticable or unnecessarily harsh rules and unethical exploitations Hence nobody should be so foolish as to misunderstand this effort to purify yoga as being an effort to denounce yoga altogether. That would be a profound error.

Much of what we have written will sound heresy to the unreflective amongst the mystically-minded. But they have their guides and we do not write for them. More intelligent mystics ought not to take exdeption to what has here been written but to probe fearlessly into the true significance of their own experiences. Let it not be said that they cannot bear the truth. In encouraging them to independent or even heretical thinking and in pointing out the perils of travelling down a mental blind alley, we seek to serve and not harm the mystically minded. The discerning reader will see that we have

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all along tried to explain mysticism. The prejudiced (XX) (III) reader may however see erroneously that we have tried to expose it. If we have challenged and critized the validity of certain assumptions common in half-baked yogic circles; if we have impartially showed up some of the insufficiencies of yoga and mysticism as well as corrected their commoner errors, if we have criticised wrong mystical attitudes, all this has been done only to save right mystical ideas from being perverted or lost. We know from personal experience just as much as most Western mystics and Eastern yogis the valuable and attractive benefits resulting from this practice. It is this appreciation which has helped to support us in undertaking the unpleasant task of purifying the theories about it. The weeding out of errors from such theories is a better service to yoga than their superstitious support. After all, it is not the man who ~~xxxxxxxxxxxxxxxxxxxx~~ flatters us when we are making mistakes but the man who is courageously outspoken and tells us the bitter but wholesome truth, who is a real friend. If therefore, our critical studies have helped a few mystics to think clearly about their mysticism, and to think of it in terms of the larger background of life itself, then they have rendered them a service. If they have influenced some readers to think and rethink their mystical beliefs, we have rendered them a service, whether they are aware of it or not. If they have persuaded other readers even to consider that the philosophical approach to their own experiences will fulfil and not deny their deepest aspiration, then we have rendered them a service.

(122) The initiation into mystical experience may come dramatically and convulsively through ecstasy in the case of one aspirant but unobtrusively and gently through quietude in the case of another. Because individuals differ so widely in the personality and the history with which they meet the experience, no general rule may be affirmed in the matter, no dogma laid down. When aspirants and their half-grown teachers constantly confuse these ecstasies with the ~~xxxxx~~ highest and fullest enlightenment, it is necessary to protest and point out the error. That this is an error is shown by the fact that the ecstasy passes away, the emotions subside and the man quickly recedes from these high levels and begins to revert back to his prosaic everyday conditon once again. He soon discovers that these holy experiences, alas! cannot be kept up for long. They are as ephemeral as the colors of sunrise. St. Bernard complained that 'the clear vision of the Divine is only for a moment.' Jacob Boehme compared his mystic ecstasy to lightning which flashed and vanished. Such emotional ecstasies are always transient; they come and go simply because it is the nature of emotion to do so. Nature never intended mystical raptures to be anything more than week-end guests, as it were. She has not made the man who can enjoy them for ever at the same pitch of

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of passionate intensity which they possess at the start. (XX)(11) In his ignorance the mystic desires to cling to his ecstasy but always fails. Consequently the experience is always succeeded by either a mood of depression or of frustration. He does not perceive that this very desire to hold on to it is something which must be conquered, as much as any other possessive desire, if he is every to attain a lasting inner peace. The foregoing may prompt the question why then is inward joy one of the accompaniments of mystic experience? In the early stages it comes to make easier his revaluation and overcoming of outward and earthly joys. Hence it is then highly emotional and tempestuous. In the advanced stages it is to tell him what the divine Overself is like. Hence it is then profoundly mental and tranquil.

The bliss which accompanies a mystical experience is not only accounted for by these causes but also a further one, or by all in combination. And this is that every such experience is a renewed discovery of the glorious fact that he is not engaged on an impossible quest. That the latter can be successfully completed by conscious untion with the Overself, is joyously evidenced anew by each such temporary union. It is through such momentary glimpses or vivid intuitions of the transcendental reality that he is encouraged to continue with this long-drawn quest. The heavens have opened for him and closed again. Whoever has once had this vivid experience cannot go on again as though it had never been. He will be uneasy; restless, alternately fascinated and haunted by its memory, tantalized into seeking how he may recapture it again. And it is well that such gleams of encouragement do come to him. For there are times when he realizes the Himalayan altitude of the road he has undertaken to climb. With this realization there arrives despair, even the desire to withdraw from it altogether.

The conclusion from all these considerations is that if blissful psychic experiences or rapt ecstasies come to him, he ought not let his attitudes and utterances be too jubilant; if they fail to come he need not be too sad. It is interesting to hear about them and pleasant to have them but they are not essential to the higher life.

(123) It is unfortunate that few mystics have ever been trained in critical habits of thought and scienfific habits of observation. The ordinary mystic seldom raises the question: "What is the intrinsic truth of my inner experience?", but the philosophic mystic must do so. For instance, mental inertia may be mistaken for mental peace. And the fact of experiencing a mystical vision is no guarantee of the authenticity of its revelation. It was not an utterly materialist sceptic nor a fully enlightened philosopher but one of the best and most famous mystics amongst a people who have produced Europe's greatest mystics, the Spaniard St. Juan de la Cruz, who drily remarked of a certain nun's meditations: "All this that she

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(123) It is unfortunate that few mystics have ever been trained in critical habits of thought and scientific habits of observation. The ordinary mystic seldom raises the question: "What is the intrinsic truth of my inner experience?", but the philosophic mystic must do so. For instance, mental inertia may be mistaken for mental peace. And the fact of experiencing a mystical vision is no guarantee of the authenticity of its revelation. It was not an utterly materialist sceptic nor a fully enlightened philosopher but one of the best and most famous mystics amongst a people who have produced Europe's greatest mystics, the Spaniard St. Juan de la Cruz, who drily remarked of a certain nun's meditations: "All this that she

says, 'God spoke to me, I spoke to God,' seems nonsense. (XX) St Juan could never have arrived at such a perception if he had not himself arrived at the very end of the mystical path and so come to know quite well what he was talking about. Such beliefs as this nun's can only be accepted by people whose capacity for critical judgment is very weak. Mysticism unchecked by reason may degenerate into mere superstition. That men cling to fantasies and accept absurdities, merely evidences their lack of intellectual capacity--not their spirituality. It is good to be a mystic but it is better to be a critical mystic. The mystic who suffers from intellectual, muddleheaded or emotional hysteria, should not be content with these defects but should try to get rid of them. In a region where yogic aberrations and mystical excesses abound so freely, the value of scientific attitude, accuracy of statement, disciplined imagination and broad-based learning is surely indisputable. When the scientific habit of observation is missing, when reason is under-developed and emotion over-weighted, the mystic receives his experiences in an unbalanced way or holds his views in a disproportionate relationship. Most necessary indeed is the sceintific antidote to the excrescences of unbalanced mysticism, which magnifies the trivial and minifies the essential; most valuable is the rationalist counter to the impulses of shady superstitions; most helpful is prudent reserve against the exaggerations of antiquated mysteriosophy; most assuring is the mental armour against premature conclusions; and most desirable is self-criticism, too, as a safeguard against the truth being turned by our fancies, imaginations or desires into something quite different. The mystic must use his whole intelligence, that is, his scientific faculties of criticism, observation and fact-finding, plus his metaphysical faculties of abstract reflection upon facts, to check his inspired emotions and spiritual experiences. Such a remorselessly critical method of approach loosens the bonds of dogma and superstition and thus prepares the way for a genuine understanding which shall be as impeccable as it will be rational.

(124) At this stage of our brief study of the mind and its mystical powers, personal observation and experience involving thousands of contemporary cases among Asiatics, Africans, Europeans and Americans no less than wide reading in and deep reflection over the past annals of mysticism in the West as well as yoga in the East dictates the stern duty of a warning utterence. In this matter at least we have the privilege of practice as well as the theories of yoga at our finger tips and hence may be presumed to know what we are talking about If our statements are strongly worded, that is because the importance of the matter justifies it. Many have deplored the innumerable aberrations and the countless delusions, the intellectual vagaries and the pathological states, the hysterical

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emotionalisms and half-concealed eroticisms to which (XX) mysticism too easily leads its votaries. Why does this happen? Part of the answer is that meditation exercises are often practised incorrectly. This is still true even when they are done under a teacher's guidance, for scientifically imparted instruction is usually difficult to obtain, whereas superstitious or superficial instruction is more easily found. The consequences of wrong practice make themselves marked in time upon both character and capacity. They may appear in the following forms: fancy being mistaken for reality; the decay of reasoning power and the growth of credulity; the surrender to emotional impulse, misscalled intuition, in the belief that this is a higher guide to behaviour than right thinking; and the adoption of a holier-than-thou attitude towards others. Moreover, meditation of a merely self-hypnotic character unaccompanied by philosophical or practical discipline may lead to pathological neuroses, or to associations of personality, or to deep self-deceptive hallucinations of personal attainment. Just as the right kind of meditation will expand and develop spiritual life, so the wrong kind will cripple and dwarf it. Those who do not estimate the creative powers of meditation at their real worth, may ridicule such a statement. But the fact remains and is indeed a commonplace matter of mere observation to any competent investigator--that the whole charcter, mentality, temperament, motives and reactions of the student who continues for a sufficient period with such practices, will undergo a marked change for the better or for the worse. They will indeed either benefit or harm him.

Nevertheless, if erroneous meditation has led some to fantasies and illusions, this is not a warning to give up its practice but to meditate rightly and to gain metaphysical clear-sightedness to see through phantasms and mistakes. Indeed, it is quite possible to erect a shield against these errors by undergoing the philosophical training, which puts its students on their own guard and enables them to protect themselves. Meditation is supremely necessary but the pitfalls that surround it are so grievous as to make it most desirable to practice it as part of the fourfold balanced path, and not merely alone. Moreover in this world crisis, the service enjoined by this path and usually neglected by unphilosophical meditators is at least as urgent as self-development.

(125) Mystics who seek quivering ecstasies alone take the risk of becoming victims of their own emotional workings. For then the aberrations of mystical experience may be numerous and peculiar, the exaltations of imaginative emotionalism to the status of divine experience are often inevitable and the possibilities of psychological camouflage may be many. Moreover if their emotional overturning is carried too far and if it is mingled with concentration on pictorial visions of a saviour or Saint who belongs to the opposite sex, it may easily develop

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into something quite unspiritual. A mystical eroticism (XX) which is rooted in repressed sex complexes, may then be the undesirable consequence. The history of religious mysticism and devotional yoga has several cases on record of those whose excited ecstasies showed all the symptons of strong erotomania. These cases have been offered as instances of "union with God." The truth must be told and it is that they are only emotional extravanganzas.

(126) If the mystics' world is a world of imagination therefore, from a practical standpoint, some imagination is worth having for we have to live personally as well as enquire analytically. Art and its creations are not rejected even if imaginary but on the contrary they are most valuable in everday life. Similarly the peace and absorption of the mystical experience may even be imaginary but they provide a useful if temporary refuge from the pressure of troubles and burdens. Even the illusiveness of his phantasy experience is not entirely worthless when it reveals little known powers of the mind in giving back to man what he has once thought, thus proving their subconscious existence. And like dreams, his mysterious visions and occult experiences illustrate the wonderfully creative powers of the same mind. If the forms taken by these phenomena are the working of imagination, the activating power behind them is not necessarily so. We must never forget that the initial movement of these experiences (in those cases where they are authentic and inspired) starts in the Overself and is a manifestation of its Grace. If, therefore, we want to understand the mystic's highest experience aright we have got to get away from its concrete details and the intellectual paralysis that often accompanies them and pay attention primarily to the state of being in which it arises. He often tells us that its atmosphere is so sublime, so peace fraught, as to be beyond all human verbal description. It is indeed a temporary expansion of consciousness because through it he has been led into the presence of the Overself.

(127) Nature (God) has given the mystic physical eyes and he gladly uses them. It has also given him mental eyes (reason), yet he foolishly refuses to use them. The sharpening of reason and the development of practicality constitute valuable features of the general human evolution. Scientific observation and rational thought are necessities of a higher human life. Those mystics who do not believe this to be the case, who persist in maltreating their intuition and maiming their intellects, can be quickly discerned by their neurotic attitudes and exaggerated statements. They abound in every mystical movement, cult and society. To get at the truth we must reject their partial one-sided and oversimple approach. To repudiate or denounce reason as being unspiritual and to disdain or discard balance as being unnecessary, to follow every upsurge of fancy and accept every

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claimant as intuition--this may lead the mystic further along the path he has chosen but it will also lead him nearer to the unfortunate necessity of requiring a psychiatrist's attention. Only an incorrect metaphysical approach could contemptuously pronounce intelligence to be an enemy of intuition, just as it always pronounces 'spirit' to be eternally opposed to 'matter'.

(128) Questionable excitements have often been mistaken for the true mystical experience. But the serene and clear-sighted tone of authentic realization is lacking in them. The excited ecstasies of lower mysticism should not be confused with the dignified exaltations of ultramysticism. In extreme cases the former sometimes bear a resemblance to the merry elations felt in moments of Bacchic enthusiasm, whereas even here the rapturous feeling passes away eventually as a sense of supernatural calm, of noble quietude which is rated as being far superior, takes its place. Passionate joy is something which comes and vanishes, a mood which can be kept permanently, here today and still here tomorrow. Joy belongs to the person. Peace belongs to the higher individuality. The absence of passion, however exalted it be, is a noteworthy feature of the genuine supreme realization. Emotional intoxication is not the final stage. Steady illumination--as steady as a flickerless lamp--is philosophically higher and transcends it. He who attains the heights will always evidence it in permanent dignified serenity, not in fitful egoistic excitement. Emotions are quiescent thereon.

(129) The ordinary mystical experience cannot automatically sustain itself and cannot naturally continue itself. It evaporates, to the intense disappointment of the mystic, who imagines each time that he has undergone the supreme changeover of his whole life, but imagines in vain. He may catch a glimpse of the higher state of being but alas! he cannot keep it long. He may climb to the mountain-top but he cannot stay there. He may enjoy the rarefied atmosphere of its heights but he cannot live in it. He is forced by the ebb of inspiration to come down again to walk the common pedestrian roads. This is partly because his experience does not rise above the level of emotion and partly because it does not emerge from the self-centered attitude.

In the first case, a mysticism that is only emotional and nothing more, that lacks a reasoned metaphysical supporting structure, lacks also unity and continuity, inner principle and binding significance. In the second case, an aspirant who is seeking religious or mystical satisfactions is usually pre-occupied with his own wants, his own emotions, his own reactions and his own experiences. He is still egotistic, however higher his egoism may be than that of the common level. If he wishes

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to obtain a durable enlightenement, he will have to develop (XX) it out of something, which, whilst ~~being~~ necessarily including emotion, gathers in the whole of his being at the same time. That is, he will have to seek through the fourfold path for the philosophic experience. Even his first initiation into philosophy will teach him that reality and truth are not to be found here and will point to an order of being beyond it. From that moment he begins to look out of life from the Overself's side, which although it does not exclude the personality's side, at the same time transcends it. He begins to shift the object of thought and feeling from his ego to his diviner self.

(130) The devotional mystic enjoys being lifted up to rapturous heights. But in so far as he luxuriates in his mystical experience as he would luxuriate in a beautifully furnished bedroom, it is nothing more than a personal possession, a component of his private property. It is good that he has it, of course, but it is not enough. For how different is this from the philosophic experience, which opens egotistic ears to the call of mankind's needs! He will enjoy the thrills of being emotionally swept off his feet by mystical ecstasies but when eventually he comes to understand, whether by his own intuition or by someone else's instruction, that such excitement prevents him from reaching the fullest consciousness of the Overself, he will come to respect the preachments of philosophy in this matter. Here an analogy may be useful to clarify our meaning. The mystic is like a man who carries away the flower, knowing that the perfume will come with it also. The mystic is so enraptured by the exalted ecstasy of peace of his experience that he tries to seize hold of it, only to find that it soon eludes his grasp. The philosopher does not dally his attention with the ecstasy of peace but directs it straight toward the source whence the peace emanates, to the Mind itself and tries through comprehension to seize hold of its very nature. In the result he gets both reality and its emananted peace at the same time. He absorbs the ecstasy instead of being absorbed by it.

(131) The biological history of living forms tells us that their attention was chiefly given to the process of breathing, just as more evolved forms gave it to the process of assimilating nutriment. Ascending to the ~~animal~~ human kingdom, we find that human forms still have to breathe but they have relegated the process to automatic action. The hatha yogis who preoccupy themselves with conscious breathing are consequently practising a merely atavistic reversion.

(132) I consider poetry to be a grand form of human culture but poets to be, quite often, victims of their own conceit, emotionalism, hallucination and wishful thinking. Palto severely criticised them. Muhammad wrote harshly in the Holy Quran: "And as to the poets those who go astray follow them; do you not see that they wander about bewildered in every valley? ~~And~~ And they say that which they do not do?"

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(133) Visions are a far less plentiful phenomena of meditation than intuitions, inspirations directioms, predictions and messages. Almost every mystic has them. Many may be remarkably true but others are a fruitful source of delusions where the mystic's imaginative faculty is stronger than his critical judgment, and where it then gets to work upon metaphysical, religious and psychological matters it cannot help falling victim to strange fantasies and deceptive chimeras. Unfortunately the mystical temperament is too inclined to indulge in undisciplined thought and to let its imagination run riot. The wishful thinker and uncritical self-deceiver quickly finds several excellent arguments fortify his beliefs in his own mental creations.

(134) In view of the growing interest, it is more needful than ever to dispel the confusions which hang like clouds around mystic thought and practice. All who seek truth with open eyes and not with blindfolded ones must sooner or later face the same problems which then confronted us. If no ray of metaphysical understanding penetrates the minds of others, then they are practising mysticism in the dim twilight, if not altogether in the dark night. The wise aspirant will one day refuse to walk through the spiritual life without full consciousness of where each step is leading him; as he will eventually refrain from striving vaguely for aims which are not clear to him. Let others do what they wish but he should not tolerate such confused thinking in his own mind.

(135) Mystical meditation, like metaphysical thinking is after all a preparatory act. Its ultimate and must be kept in sight. It must not itself be mistaken for that end. This tragic confession of Sadhu Sundur Singh is worth noting for its hard but wholesome factuality: "I spent hours in meditation every day. That may have helped me to cultivate my spiritual faculties but I did not understand spiritual reality. It (yoga) only assisted me up to a certain point." Let nobody fail to see the full significance and tremendous gravity of this admission. The fault however does not lie with meditation. It lies with an incomplete and misconceived theory of meditation.

(136) The region of prophetic visions, clairaudient voices and predictive messages opens up a veritable pit of possible illusions to the mystic. He must beware of the sights and scenes, the self-glorifying revelations which may present themselves to the mind during meditation. He would be better employed

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chasing such phantasmagoria from the mind rather (II) than seeking to attract them! The mystic must put a stern check upon his imagination if he wishes to pass safely through his apprenticeship. The last word is that the course of meditation may or may not be accompanied by these occult phenomena. Their addition neither improves the value of the mystic experience nor does their non-existence lessen it. Where they are genuine and authentic communications from the Overself, their value lies rather in personal but transient satisfaction or in immediate but momentary help.

(137) Those call themselves 'pure mystics' because they will not 'adulterate' mysticism with rational practical altruistic and other activities, naturally adopt a conetmptuous attitude toward philosophical teaching. This often happens because they are not usually conscious of the intellectual and demonistic pitfalls which beset their journey. Therefore we protest against such a partial view. Those who are sincere but lack judgment will not be saved by their sincerity alone from the sufferings into which their errors may lead them. If this, the practical reason, were the only one for adding a philsophical background it would surely be enough. The mystics who throw away the use of reason, throw away one of the chief tools which Nature has given them to adjust themselves successfully to their environment. It is strange how they are so shy of this fact and actually flee from it. It is only in the hard school of bitter experience that their hallucinations may begin to fade. Those who use their mysticism to become confirmed in their foolishness are welcome to do so. But not all of us can afford to do so. Life's leaden tread sooner or later comes down on the foolish and makes them suffer for the unwisdom of their deeds. It is not an accident but a consequence that misty vagueness prevails in such circles whereas definite clarity prevails in the philosophical ones. Spiritual progress may free itself from these delusions and dangers only on the basis of a clear understanding of what spirituality really means.

(138) If visions and voices, forms and messages, often enter the mystic's field of consciousness at a certain stage of his experience, they are like the similes and metaphors which poets and writers use in order to express the feelings aroused by something or other. They ought not to be confused with the deeper psychological experience to which they are related, any more than we ought to confuse a writer's allusion in the phrase "the man was a Napoleon in

chasing such phantasmagoria from the mind rather (136) than seeking to attract them! The mystic must put a stern check upon his imagination if he wishes to pass safely through his apprenticeship. The last word is that the course of meditation may or may not be accompanied by these occult phenomena. Their addition neither improves the value of the mystic experience nor does their non-existence lessen it. Where they are genuine and authentic communications from the Overself, their value lies rather in personal but transient satisfaction or in immediate but momentary help. (137) Those call themselves 'pure mystics' because they will not 'adulterate' mysticism with rational practical altruistic and other activities, naturally adopt a contemptuous attitude toward philosophical teaching. This often happens because they are not usually conscious of the intellectual and demonstic pitfalls which beset their journey. Therefore we protest against such a partial view. Those who are sincere but lack judgment will not be saved by their sincerity alone from the sufferings into which their errors may lead them. If this, the practical reason, were the only one for adding a philosophical background it would surely be enough. The mystics who throw away the use of reason, throw away one of the chief tools which Nature has given them to adjust themselves successfully to their environment. It is strange how they are so shy of this fact and actually flee from it. It is only in the hard school of bitter experience that their hallucinations may begin to fade. Those who use their mysticism to become confirmed in their foolishness are welcome to do so. But not all of us can afford to do so. Life's leaden tread sooner or later comes down on the foolish and makes them suffer for the unwisdom of their deeds. It is not an accident but a consequence that misty vagueness prevails in such circles whereas definite clarity prevails in the philosophical ones. Spiritual progress may free itself from these delusions and dangers only on the basis of a clear understanding of what spirituality really means.

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daring " with thinking that the man in any way(II) became a real Napoleon instead of a figurative one. The educational and theological ideas familiar to a mystic are similar figurative projections when they reappear in his visions, although he is usually too confused or too unscientific or too carried away to separate them from their psychological basis. Nevertheless it may still be the divine Overself which supplies the original inspiration for them and the thrill of uplift or peace which he experiences does then come from such a basis. The mystic is too close to his experience, too enthralled with its wonder, to notice how far he is himself contributing a genuine and how far a dubious or even a fictitious element to it, or to comprehend that it is the act of meditation itself and not the object meditated on, that really produces results. The inspiration may be indubitable but it is a common mistake to superimpose upon such a feeling the intellectual image which memory constructs or the theoretical interpretation which natural bias or human expectation provides. The nugget of inspirational gold is hidden within a fantasy created by his own desires and emotions, by his strong wishful thinking. It is a more refined version of the old story of making God partly but not wholly in man's image.

Thus these experiences do not really originate from an outside source. It is his own mental pictures that are brought up out of the subconscious and reflected into his conscious mind, even when he believes that they are visions of something external. The message he hears may only be the echo of his own voice, a subtle psychic self-deception. The content of many clairvoyant visions and portentous prophecies, as of many dreams, is determined by what has previously been read, thought or experienced. Hence they are only projections of mental images already familiar to him. These ideas may simmer in the mind's depths for a long time but eventually they float to the surface. The mental phenomena obtained differ according to the notions previously entertained, and are consequently colored accordingly. This is inevitable because his mystical study or practice is usually and unconsciously carried on under the sway of such educational pre-conception and experiential bias as he brings to it. The historical variations in mystical phenomena are too wide and the visions themselves too similar to the expectations of the mystic to be acceptable as valid even when their

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actual occurrence is undeniable, as it often (II)
is. We see wish-fulfilment at work here, whether it be the consequence of unconscious wishes or conscious ones. These experiences form too frail a foundation to hold up a true conception of the world or of God. (XX)

(139) Why is it that the person who enters the deeper stage of hypnotic sleep, hears and obeys the hypnotist alone and nothing and nobody else in the world outside? Why is it that on awekening he even does not then remember what he said or did? The answer to both questions is the same. It is not his own but the hypnotist's mind which operates during his sleep. It is not the subject who is doing this or saying that during the sleep, but the hypnotist himself who is doing or saying it, unconsciously using the subject's vocal organs and bodily limbs for the purpose. Those who cannot concede this should try, if they can, to find an explanation of the following further problem: if a person during ordinary sleep cannot hear spoken words or obey spoken commands why can he do so during a sleep induced hypnotically? The fact is he does not really do so but merely yields the illusion of it to outside observers. What happens is that the hypnotiser superimposes his own mind on the sleeper's and unconciously utilizes his body. He who hears the hypnotiser speak is his own self. He who obeys his commands is likewise himself. But the process of using the medium's senses and obsessing his mind, being an unconscious one, hides these facts. The value of this instance for our present purpose is that it helps to throw light on the inner mechanism of certain mystical phenomena which accompany advanced meditation.

(140) It would be a blunder to accept all mystically derived messages as divinely given and specially revealed . They may be wholly so but it is much more likely that they are only partially so, and even that they have no divine origin at all. It is wise and needful to examine them carefully, sympathetically if we wish but critically thereafter. We should note where personal limitations have insidiously or latently crept in and where pure universality has let the divine stream flow clear.

(141) The true mystic values inward experience out of all proportion to the theories about it. This is at once a virtue and a defect. Virtue, because the inward is the reality and the intellectual its shadow Defect, because the path to it and the manifestation

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(142) RUYSBROECK: (a medieval European mystic): "Such a man remains seated within himself, useless and inert. This repose is simply laziness, and this tranquillity is forgetfulness of God, one's self and one's neighbor. It is the exact opposite of the peace of divine, the opposite of the peace of abyss; of that marvellous peace which is full of activity, full of affection, full of desire, full of seeking, that burning and insatiable peace which we pursue more and more after we have found it ... men seek it xxx themselves, and no longer seek God even by their desires. Yet it is not He whom they possess in their deceitful repose. The possession of God demands and supposes perpetual activity. He who thinks otherwise deceives himself and others. All our life as it is in God is immersed in blessedness: all our life as it is in ourselves is immersed in activity. And these two lives form one." These words of Ruysbroeck, who had refused to be content with a merely-self-loving mysticism, were uttered in a denunciation of those mystics, whom he called 'Quietists', whose goal is simply to enjoy the repose which comes when, as he said, "they abstain from every interior and exterior act."

(143) The wide sale of books which promise to bring the help of God for the furtherance of personal fortunes, or to increase the power of man over others or over circumstances without requiring the discipline of man, shows how confused is the understanding of their authors. The offer of quick returns for little or no moral investment, of cheap easy ways to get something for nothing, belongs really to the witch-doctor, the primitive magician and the necromantic sorcerer.

(144) Because of the truth that is partly in them I have the highest regard for these doctrines. Because of the usefulness that the movement has contributed, I welcome it. But this said, I do not intend to swallow the doctrinal errors which accompany the truth, nor sign away my freedom of search by joining the movement itself.

(XX) *Is the mystic too self-absorbed, too wrapped up in his own inner growth?*

of it are so subtle that without a sound (XX)(XX) rational conception of mystical practice and an accurate metaphysical conception of mystical attainments, it is immeasurably easy to go astray from the one or to dislort the other.

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(XX) Is the mystic too self-absorbed, too wrapped up in his own inner [illegible]

(145) If they are at all teachable time and circumstance will undeceive them.
(146) The merits are magnified out of all proportion, the drawbacks minified almost to nothing. Such is the way of enthusiastic believers with any system they adopt or any master they follow.
(147) It is a way of thought and living that has begun by diverging from truth and has ended by becoming increasingly unbalanced.
(148) It is certainly a fact that charlatans usually prefer to keep their alleged knowledge and pseudo-technique secret. But it is equally a fact that they use this secrecy as a bait to lure their victims into their trap.
(149) People can still get some good from these sadly imperfect cults because the resources of mysticism are so great.
(150) How can the Western mentality, brought up on logical thinking and the scientific method as it is, become naturalised in the incoherencies of Zen enigmas, puzzles and riddles any more than it can do so in the modern attempts to resuscitate the obscurities of medieval alchemy and medieval occultism?
(151) The seeker should beware of cults which mix ridiculous superstition with high wisdom, and and of teachers who expound ludicrous revelations permeated with authentic truth. He will not be in a position to separate the two, will not know where the superstition ends and the wisdom begins. The end can only be confusion and imbalance. Still more should he beware of falling victim to crafty imposture practised by occultists, psychics and spiritistic mediums.
(152) Too many have set up as teachers when their own stage of development was only a partial and unbalanced one. Consequently they can lead their peoples only to an incomplete goal and, which is worse, do them harm as well as good.
(153) The seeker should beware of cults masking their commercialistic motive under the guise of an earnest purpose.

(XX;)Some power higher than himself, over and above ~~himself~~ his ordinary self, takes control of his thoughts and actions and even expels their baser element.

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(154) The attainment of psychic or occult powers by anyone who has not also attained freedom from his own emotional imbalances and intellectual inadequacies, and especially from his own basic egotism, is likely to prove dangerous to himself and others and to do more harm than good.

(155) The true quest is not for those who flit from cult to cult, teacher to teacher, in short-lived enthusiasms that turn to long-lived aversions. They follow only the hallucination of a quest. Their ideals are as brittle as glass.

(156) The medieval occultists followed a policy of concealment for reasons which, in their time made a little sense but which, in our time, make much less. When modern writers on mysticism or modern leaders of mystical students imitate such a policy, they are to be suspected either of covering up the fact of knowing far less than they claim or of being part charlatans. Certainly their work is not of real use to their misguided followers. Certainly too if they really knew what they were talking about, they would be able to communicate it plainly and understandably.

(157) Those of us who like intellectual obscurity may like to read enigmatic sentences of medieval mysticism and speculate on their elusive meanings. But others - and they are most of us - prefer to read plainer statements and find easier meanings. Despite all modern tall talk, our efforts to push back the flood of human suffering have been in vain.

(158) It is only highly intuitive or well experienced students, as distinct from mere theorists and uncritical believers, who can appreciate the higher philosophy. Those who prefer the gibberings of half-insane dreamers, the IMPOSTURES of charlatans will neither be attracted to it nor be able to profit by it. It is beyond their mental caliber.

(159) The good these cults do is often outbalanced by the evil which frequently follows.

The Overself is not poor. It has all the servants it needs to act through, or the voices to speak through, or the pens to write through. But it can do so only in harmony with the karmic laws, with the state of men's present evolution, and with their needs ordeserts.

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(159) The good these cults do is often outbalanced by the evil which frequently follows.

(XX) Those who seek for gain financially and notoriety personally are one kind, those who seek to hide their unethic-al acts behind occult secrecy are another kind. But all the different kinds share one thing in common--they are animated by, serve and worship their own ego.

(XX) Most writers on hypnotism have defended it by putting for-ward the notion that the victim will not accept a suggestion which is contrary to his moral code. This is simply not true. For hypnotic power reaches into the subconscious mind; here decisions are really made and actions impelled.

(XX) The spiritual guide who encourages his pupils to speak openly to others of their occult experiences is acting dangerously. The more he continues to do so, the more are they likely to fall into foolishness of personal vanity and to commit the error of placing a higher value on these things than they deserve. The next step is for them, and others, to regard their advancement up the ladder of perfection as being farther than it really is. All this leads the disciples astray from the true mystical path and creates confusion as to what constitutes true mysticism.

(XX) He needs someone who can pilot him through these rocky unfamiliar seas. But if he can only find someone who misdirects him, he had better travel alone. (XX)

( ) He can learn with time, and from the visible results it always brings, a better estimate of the truth or falsity of these impressions and intuitions. When the results injure him, he may know that the acceptance of that which led to them was an error; a careful study of such errors will point the way to their avoidance in future. (XX)

( ) The corrective separation of true from false intuitions, and of impersonal from personal impressions, follows a careful disciplining of the consciousness and a cautious vigilance over the feelings. (XX)

(XX)Many people want the rewar -rds without the labours, and these are the people who are more easily misled.

He must not misdirect his intelligence at the bidding of his thirst for occult powers, nor his devotion at the bidding of his yearning for ~~a teacher~~. He must not befog his outlook by acquired antipathies and picked-up prejudices. He must beware of the neuroticism which often passes for mysticism.

(XX) they dream of a perfect state OR a perfect being, This is their start but not their end, which must needs be arrived at through progressive frustratio and disappointment to FINISH disillusionment.

( ) The sacred oracle within, to which the problems of life and living can be carried in our calmer moments. Its

[There is a] answers may or may not need enterpret ation

laconic

XX

(XX) Anyone who has had long experience and who possesses adequate critical judgment faculty, will tend to be sceptical of the exaggerated claims and inflated promises made by thesesects.

CHANGE OF ADDRESS.

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

Paul Brunton

Au Jordil - A

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

(XX) The occultist who sees esoteric mysteries wherever he looks, who reads allegorical meanings into every text,--such a man is merely the mystic projecting his own mentality.

(XX) It is possible that the membership of such a cult or the following of such a teacher will still benefit him ~~if~~ if he takescare not to make the mistake of asking more than the one or the other can give. That is, he should not ask for the truth which only ~~x~~ perfectly-equilibrated, fully-developed philosophy can give. He should accept the fact that the sect has its limitations, the leader~~x~~ his errors. But if this safeguard is not taken, if he fails to resist the doubtful enthusiasm untempered by reality which will surround him, or the wild eccentricity into which weak~~xx~~ persons are swept away, then the group or the guide may bog down his progress or even ~~her~~ harm him

(XX) The occultist who seeks to expand his life by enlarging his personal powers is often less nearer the Source than the artist who surrenders himself wholly to grace-given moments of felt beauty. The one is fastened more securely to the ego, the other ~~xx~~ release-d from it.

(XX) Hashish was used by tribesmen for centuries to promote frenzied tribal dances.

(XX) Often intuition does not advise him until the time for an action or a decision or a move is nearly at hand. So he must wait patiently until it does and not let intellect or imagination construct fanciful plans which may be cancelled by intuition's arrival.

(XX) He is a good exemplar to us but not a perfect one. We can learn from him what concentration truly means, what self-absorption really is, what serenity does to the emotions and the body. But we cannot learn from him ~~how~~ deep compassion for mankind and practical service of mankind ~~should be displayed.~~ (XX)

(XX) The helplessness of so many mystics in the face of social danger is an instructive symptom. It arises from the fact that mysticism possesses no social trend. Its ideal is specifically inner peace, which however desirable for all, is when pursued as the highest aim, an individualistic and non-social one (XX)

them are mental. It is an unofrtunate fact that some pilgrims become afflicted, either for a while or for a whole lifetime with a mild madness. Their insanity is too mild to stop them carrying on with their ordinary business of living, but it is sufficiently developed to make them waste time and energy in the pursuit of vain phantoms and absurd fantasies. If it takes the form of a hunger for occult phenomena, or a desire to get spiritually transformed without working for it, they usually fall victims to some charlatan or impostor who aggravates their sickness and spoils their chances of recovery. If it takes some other form it is because they do not bring to the Quest sufficient practical judgement, emotional stability and logical capacity. Such persons should abstain from meditation and limit their devotional exercises to prayer. They should greatly curb their mystical studies and give themselves up to the duller work of improving themselves. This work is absolutely necessary as a pre-requisite to entering the real Quest - otherwise they will merely follow an hallucinatory one.

(XX)Secrecy attracts a certain kind of person: the secret may be valuable or it may be worthless: it may provide the impostor with favorable conditions for his fraudulent activities and it may allow the genuine hierophant a chance to teach what the populace is not ready for.

(XX)Grandiloquent revelations are preached by freaks to circles of oddities. They amount to nothing in the end, being the vaporous products of eccentric imagination collected around some psychic experience.

(XX) There is a danger accompanying this Vedantic path of which it is his business to become clearly aware: the danger of not recognizing that all his travelling along it is still merely cerebral

(XX)One office of reason is to clear away the superstitious rubbish which litters the experience or the teaching ofthe ordinary mystic. Credulity needs the wind of scepticism

(XX) Where hypnotism is used to overcome another person's will, it is used wrongly and immorally. Where it is used to overcome the weakness in oneself by planting opposite suggestions, it is used rightly.

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¶ The philosophical student must keep clear of the quicksands into which others may fall. He must show how he can keep reasonable and balanced when others become fanatical and hysterical, and how he can continue to be faithful and persevering in this quest while fickle emotionalists try and discard one cult after another.

(XX.) The so-called supernatural or miraculous incidents which may happen are exceptions ~~from time to time~~ and should not receive undue attention. He ought to be reticent about relating them to others, and even when he does so he ought to be restrained in his description of them. This does not mean that they need be undervalued or ignored but that they should not be regarded as foundational. They do have a value and they do require attention, provided they are authentic and not hallucinatory, for they come in fulfilment of a need. But there is danger in ~~talking~~ speaking of them, the danger of encouraging superstition in others and conceit in himself

(XX) The first fallacy in all the thinking of these cults is the ascription of qualities which properly belong to the Overself. To the ego take a single instance: deathlessness ~~for the Spirit~~ is claimed as a possible achievement for the physical body, which is a formed and compounded thing, when it can only belong by nature to the Overself, which is is a simple and unitary. The second fallacy is the ~~silly~~ belief of the ego that it can issue orders to the Oversel and actually get them obeyed—orders, of course, which confer riches, position, fame or other satisfactions upon itself

St Catherine of Siena passed often into deep trances, during which she lay bodily rigid and mentally rapt in ecstasy. On some of these occasions her entire physique became so hot that her face was flushed red with blood and covered with drops of perspiration. This is Spirit-Energy.

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:A voice comes to his heari
-ng but not with the ordinary kind of audibility
It is within him for it is a mental voice ONLY yet it
speaks with a strange authority. It says to him,
"I am the Way, the
Truth, the Life"xx.

CHANGE OF ADDRESS.

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

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

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