ENVOI NON CLOS , PEUT ETRE OUVERT POUR CONTROLE POSTAL OUVRIR PAR SIMPLE TRACTION FERMER PAR SIMPLE PRESSION OPEN OWSING I WAG DOOR DE PLATSKEINEN WORDEN. OM TE SLUITEN, DE KLEP OPENTREKKEN. Chie Rose huscombour LUXEMBOURG App E.



CHAPTER X

(1) Those who cannot accept the doctrine of mentalism have sometimes thought up very clever attempts to refute it. My friend, Professor Ernest Wood, once said to me that by leaving any object in a dark room and by turning a camera in its direction, fitted with a torch light and operated by a timing switch, so as to switch on the light in the absence of any human being in the room, a photograph of the object would thus be taken; and its existence apart from the thought of any human being would thus be proven. He said that an even simpler refutation of mentalism would be to walk over some rubbish in the dark which you did not know was there and to stumble over it. You could not possibly have thought of its existence, not knowing it was there, and yet it did exist! The answer to these clever criticisms is simple. Professor Wood, in the first case, had forgotten the person who had put the camera and the torch light in the dark room. That person had turned the camera towards the object and must surely have been thinking of the object. This, however, is only an answer to satisfy the requirements of logic; the real answer which philosophy gives is that the worldthought is given us by the Cosmic Mind -- we do not create it. The presence or absence of any particular object within it does not therefore depend upon the individual thinking it, but his awareness of it will depend on this. The object in the dark room, the heap of rubbish in a dark street, exist for any individual's experience only so far as they come into his consciousness. Whether or not they exist for him at other times or for other men or for the Cosmic Mind does not and cannot alter this single fact -- that his senses could never tell him about them unless his mind thlls him about them, first and last.

(2) There is a stubborn psychological problem, with profound metaphysical implications which has remained unsolved throughout the whole history of science but the range of ditionvailable today being greater, the prospects of its solution are brighter. Put breifly, this problem is as follows: is consciousness a property developed by the physical body in the course of its activity or is it a primary and intuitive part of the individual's nature? If the solution proved favorable to the theory of primacy of consciousness, then the effects upon our culture would be incalculable. The

CHAPTER XE

to only soon tile doors tonnes out smoot (1) revelo year ou thought sont tent out for olever stemple to refute it. By friend, Ir fessor Ernests Mood, once said to me tint by leaving any object in a dark room and by turning a namers in the direction, fitted with a toron light and opported by a timing spiceds ont in shift on the light in the absence of any bursen being in the room, a unotograph of the drags constaine at hes paried of soul bloom tostdo from the thought or any human being and there To nothetalist religits mays no half bies all . nevous and at deiddir emes were alaw or ad bluow mailatment derk which you did not know was there and to stumble att to despend even vidiased for bluce moy .tr revo existence, not knowing it was thore, and yet it did at amaintilue revole enede of rewarms add traine staple. Professor wood, in the first case, had fornotices the person who had put the camera and the torch light in the dark rooms, That person had turned the cemera towards the object and must surely have been ns vino at inevewed , sint . Just do and to animinis and total to educationer and visites of rewars -birow end fant at sewly ydwosoffdo dottw Towara faor ton ob aw -- built ofmend and vd an newth al Juneout relucioned was lo sensede to conserve eff . it efecto edd moon breeds erctereds for sech of middle toeter lift it to assessment aid but it ambinish Isabirthat depend on title. The object in the dark rome, the near o' Lashivibni yas to'l falks , Jeste a tab s at daiddur lo -supingence only so far as they once into his consciousness. Whether or not they exist for him at other times or for coher men or for the Consto Vind does not and bluce seemes aid dadd-- don't elants sind teris Johnso mid allid bals ald seeled went tueds ald fled veven . tred ban tart , medt duode

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Christian teaching about the immorality of the soul would be vindicated, the value of religion in human life would be established and the intellectual materialism of our time, which has given birth to such horrible evils as Nazism, and Communism, would be eradicated.

(3) If a materialist would stop to think about this mystery of the ultimate observer and if his thinking faculties were sufficiently sharpened, purified and made capable of dealing with such an abstract subject, he would lose his materialism and become a mentalist. Let him him ask himself who it is that speaks when he speaks about himself, what is this "I", this thing that bears his name ? Since that which speaks and that which is spoken of cannot be the same but must be separate, then he would have to admit a further "I" behind the one that speaks about himself. He could go on analyzing backwards in a never-ending series in this way. Each time the "I" would seem to have some other "I" to which it was an object and to which it could refer as the subject. The existence of his ego would be established in relativity for it would seem he could move infinitely and indefinitely through this mystery of what is meant by "I". This is because the instrument which he is using for such analysis is the logical intellect, which would thus reveal to him its strict limitations.

Observing these limitations he would then have to ask himself whether or not it were possible to use a subtler instrument, and then mystical metaphisics would tell him: "Yes, such a subtler instrument is available it is your intuition. Cultivate this rightly, shun its counterfeit, subject your feelings to the philosophic discipline and then practice meditation. You will find that your intuition will lead you back and back to the one element which is the final "I" and which directs every operation of the subconscious functions of the body, and which gives your personality its consciousness of existence. This "I" is non-physical, it is the inmost part of your mind. Understand this and you will necessarily have to give up materialism. You will become a botary of mentalism. Even more, the realization of this truth in actual experience makes you aware that the universe is friendly to you becase you are intimately related to it. Your own mind grows out of the World-Mind. Christian teaching about the immorality of the coulwould be vindicated, the value of religion in human life would be established and the intellectual materialism of our time, which has given birth to such horrible cylls as hastan, and Communism, would be sindicated.

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It is this relation which enables your mental nature to think and to know, your emotional nature to feel and your physical body to act. Without it you would be dead in the fullest sense of the term. Everything inside of you, like everything outside you, changes, but this real Self never changes for it dwells in the kingdom of the World-Mind, the kingdom of heaven which

is an everlasting one.

It is a phenomenal feat to understand Einstein's law of relativity as it applies to the physical world, but after all this understanding does not bring peace of mind or strength of life. It is quite another thing to understand the law of relativity as it applies to the inner Self and such understanding does bring these things. Our knowledge of physical relativity has led us to control of the atom, whose reward seems to be the likelihood that we shall destroy ourselves, but our knowledge of spiritual relativity leads us to control of the mind, whose reward is to save ourselves.

(4) In one of those apocryphical books which was rejected by those men who formed the canonical collection called the New Testament, a rejection in which they were sometimes wrong, and certainly in this instance, there occurred a saying of Jesus which runs, "When the outside becomes the inside, then the kingdom of heaven is come." Can we expand this mystical phrase into non-mystical language? Yes, here it is, "When the outside world is known and felt to be what it really is an idea, it becomes a part of the inside world of thought and feeling. When its joys and griefs are known to be nothing more than states of mind, and when all thoughts and feelings and desires are brought from the false ego into the true Self at their centre, they automatically dissolve - and the kingdom of heaven is come."

(5) Some people complain that knowledge of mentalism or belief in it cuts off the enjoyment of life and blunts the keenness with which we meet it. I answer: "Is their enjoyment of a play at the theatre cut off in any way by their knowledge that it too is only a series of ideas? Are their feelings blunted because the whole showis only the imagination of some author sitting in his study. Are they less able to appreciate its drama, its humour or its pathos because they know that, like every other thought.

it must pass and end?"

It is this relation which enables your mental unture to think and to know, your continue nature to feel and your physical body to not. Without it you would and drivers . met end to sames dealing end al bach on duside of you, like everything outside you, ohenges, and at allers it not seguede veven lies leer stat bud Mingdom of the World-Mind, the Mingdom of heaven whileh .ezo antdasfreve na si

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(7) If the world were not in the mind to start with, we would never know that there was a world at

all.

(8) If the metaphysical doctrine of mentalism be itself understood, it renders several other problems

understandable.

(9) Why does time take the sharp edge from our griefs? The answer usually includes at least three factors - the subsidence of emotional reaction to it, its placing in long-range perspective and the press of new experience upon our attention. But there is a fourth factor whose existence is generally unnoticed and whose importance is equally unknown. This is the fact that the grief tends more and more to become a past memory more and more recognized for what it really always was, that is, a thought.

(10) The common belief is that the correct order is first the world of things exists for us and second, we

form an idea of the world afterwards.

(11) Our pleasures and pains are not different when we realize them to be mentalistic, but our attitude to them is different.

(12) Not only does one's past life turn all-tooquickly into the likeness of a dream but, what is worse,

into a distant dream.

(13) Does the world exist outside of and separately from the mind that knows it? This is quite a different question from that which deals with its relation to the body. Nobody could dispute its outsideness and separateness then. But the question we are really asking is not so simple. For the light-born image of the world which forms itself on the retina of the eye, the awareness of things touched, smelt or tasted, is all that the mind actually knows. It cannot speak and has no right to speak of any world which possibly lies beyond its frontiers.

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(14) It declares that mind is not a function of the bodily organism but an independent immaterial

entity associated with that organism.

(15) Were our consciousness of the world and the world itself, so essentially different after all, then no real contact between them could ever be possible. But contact does happen. And it does happen because the world is nothing less than the mind's idea.

(16) The fact that there are other people with private worlds of their own, does not invalidate mentalism but only enlarges its sway from the

individual to the racial.

(17) How did this world idea come into existence? (18) But if mentalism solves some of the major problems of existence, it raises some minor ones of

its own. These perplex the beginner.

(19) Whoever will bring himself to reflect sufficiently about the matter, will see how correct is the assertion that the things we see and feel do not exist for us apart from our thoughts of them.

(20) We know only by inference or analogy that the minds of individuals exist, not by direct per-

ception. Our social life is based upon this knowledge.

and acting upon it, we find it largely true.

(21) Berkeley said there was no object, only the thought of it and the thinking self. Hume said there was no object and no thinker, only the thought. Both men were approaching truth, guided by reason and intuition, but could not clasp it altogether. For only insight could have led them farther.

(22) Most men are born with a natural bias towards

materialism.

(23) To have seen Himalaya's snows turn pink at sunset and the Taj Mahal's marble turn phosphorescent at moon light, is to have seen beauty indeed. Yet after all it is not the place or the handiwork that really matters when we have gone, but the emotion evoked, the memory etched and the taste refined. All these are mental things. We find at such high moments of appreciation, of aesthetic uplift, that the very essence of beauty is already present within ourselves, is an internal fact, made momentarily vivid by an external stimulus.

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(25) The old materialism is not compatible with the

new physics.

(26) 'Mentalism' is too modern and perhaps too unfamiliar a word to be easily defined. But nowhere

in Europe have

(27) The body's surface organs explain the nature and reveal the qualities of things in our environment. But without the mind such explanation and such revelation could never be possible. This is easily proven. When we withdraw the mind from the sense-organs, as in deep thinking or profound remembrance, we alienate the environment and hardly observe the things in it. In other words, we sense ultimately only what the mind senses. (28) It may be alarming to the materialistic mind but it is indisputable that the feels and colors of everything in the world of his experience, are in part at least dependent for their existence upon man himself. (29) His own past, once so intensely real, so vividly

(29) His own past, once so intensely real, so vividly actual, has become only a faded and broken panorama of mental pictures. The 'matter' of which it was made is

now nothing more than 'thought-stuff'.

(30) The mental images which make up the universe of our experience, repeat themselves innumerable times in a single minute. They give an impression of continuity and permanency and stability only because of this, in the same way that a cinema picture does. If we could efface them and yet keep our consciousness unlessened, we would know for the first time their source, the reality behind their appearances. That is we would know Mindin-itself. Such effacement is effected by yoga. Here then is the importance of the connection between mentalism and mysticism.

(31) Another truth which follows from the truth of mentalism is likely to be an unexpected one. To materialists atheists and their kind, it will also be an unpalatable one Because all our human existance, including even our outward experience, is ultimately mental, there is no other way to a genuine and durable human happiness than that which is for all human beings the ultimate one, that irradiation of the thought-bereft mind, that inner peace which passeth (intellectual) understanding which Jesus called entry into the kingdom of heaven.

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(32) To awaken from the world-dream and to tell one's fellow dreamers that its reality is a supposed one, is

to become a voice crying in the wilderness.

(33) Mentalism does not deny the existence of the natural universe. It denies the materialistic view of that universe. It refuses to attribute to matter a creative power to be found only in life, an intelligent consciousness to be found only in mind.

(34) To understand this, to believe in the reality of mind and in the falsity of matter, is to escape from a delusion a hundred times subtler than the delusion that the earth's still, when in fact it is really

moving quicker than the quickest train.

(35) The bomb, whose shadow darkly threatens the whole planet in our time, is itself the last and latest demonstration that matter is an illusion. The atomic physids which alone made the bomb possible has penetrated to a level where matter has disappeared into radiation. There is no matter there, only radiant energy.

(36) The first difficulty the mind has in formulating thought about the truth is that the very words it must use in such formulations are bound up with, and taken from, the illusion which the senses engender in it. The vocabulary which it must use in understanding or in explaining its experience of the world is itself based on the idea that the illusive is the real. With such a false idea to start with, it can give false meanings

only to end with.

(37) It is a teaching which appealed to, and was accepted by, many of the most penetrating minds of

antiquity.

(38) It is because men are deceived by their senses into accepting materialism that they are deceived by their ego into committing sin. Mentalism is not only an intellectual doctrine but also an ethical one. (39) So far as it appears in any creature's experience, the world is only a thought in that creature's mind. ereatures may banish the thought by sleep but only a human creature may banish it by yoga.

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(40) All our body-experiences and our world-experiences exist in thought. They are nothing other than a series of ideas. The whole sphere of sense-consciousess is mental (41) Mentalism does not teach us to ignore the world and to dismiss the body. It does not tell us to cease from activity and to deny life's utility. It simply gives us a new and truer way of looking at these things. (42) Everything in this world is a thought in the Cosmic Mind. Man himself is no exception to this statement. He knows himself and he knows the things of his experiences only so far as he thinks of them. (43) The common objections to mentalism may be summarised in three forms: (1) A thing does not cease to exist when we cease to think about it, thus, Australia is still to be found on the map even when we are not thinking about Australia. (2) The fact that we do not think of a thing does not prevent such a thing coming into existence. (3) Our awareness of things is largely quite involuntary. We do not choose to think them into existence - they just are there. The answer which mentalism makes to these objections, and to all others which mayarise, is a simple one. It is this; consider your life as a dream ! All possible objections will then have no ground on which to stand. They appear true whilst we are under the illusion of dreaming, but they are seen to be false as soon as we awake from the dream itself. (44) We are moving in a sublte and delicate world when we are moving in the world of mind. It is necessary to comprehend our terms carefully and correctly if we are to understand the teaching of mentalism truthfully. (45) The World-Mind is not a magnified man and the world image is not 'pushed' into our consciousness by its personal and persistent effort. The mere presence of this image in it is sufficient to produce a reflected

(46) Such materialism has kept religious and even mystical thought in bondage for centuries.

image in all other minds although they will absorb only so much as their particular plane of space-time percept-

ion can absorb.

(47) The power to think could not come from an unthinking substance.

(48) If we make a close analysis of the doctrine of materialism, we find it to be quite self-contradictory.

(40) All our body-experiences and our world-experiences exist in thought. They are nothing other than a series fatnem at assaucteanop-sames to evening along off .smebt to (41) Mantaltan does not teach us to ignore the world and to disafes the body. It does not tell us to cease from socivity and to demy life's utility. It simply gives us a new and truer way of looking at these things. (42) Issaything in this world is a thought in the Commis Wind. Man bimself is no exception to this statement. He knows himself and he knows the things of his experiences only so for as he takks of them. (45) The common objections to mentalism may be dummartere of eases for sech smint A (I) : smint eases to exist when we cause to think about it, thus, sustrains to still to be found on the map even when we are not thinking about Australia. (2) The fact that we do not think of a thing does not provent such a thing coming into existence. (3) Our swareness of things is largely quite involuntary. dem words - sometaine otal mond dailt of escone don on el are there. The answer which mentalism makes to these objections, and to all others which mayarise, is a simple one. It is this; consider your life as a dream ! All possible objections will them have no ground on which to stand. They appear true willet we are under the illusion of dreaming, but they are seen to be felse as soon . Head I meanh and mort sinwa aw sa manu blrow edsotieb bas edidue a at gatvom era ell (At) we are moving in the world of mind. It is necessary to comprehend our terms carefully and correctly if we are to unioretain the teaching of sentalism tratafully. end bus man belfitagem a ten at bull-bires ent (62) yd asensuotesnoo rue ofat 'bedsug' jon si enumi blaow its personal and persist of effort. The more presence before a semborg of freinillum at it at spent sind to thange in all other minds although they will absert only so much as their particular plans of space-time percept-

ton can absorb.

(46) Such materialism has kept religious and even mystical thought in bondage for centuries.

(47) The power to think could not come from an unthinking substance.

to entranded the state and the self-contraditions.

- (49) The ordinary man is the victim of his unanalyzed impressions.
- (50) No scientist knows what matter is in itself.
- (51) The blind pulsebeat of his mental existence.
- (52) The way in which our mental image of the world is born.
- (53) Central to the philosophic view is the tenent of mentalism.
- (54) "All the world is but a dream," sang the Mahratta mystic, Tulsidas, thus echoing the misunderstanding which has stamped mystical thought throughout India.
- (55) Sufi teaching is that the world is Khayal of Khwab-i Khuda, i.e. the thought or dream of God.
- (56) "I behold the world as if a picutre," exclaims Sri Shankaracharya in the "Siddhantamuktavali."
- (57) The belief that matter has an existence of its own quite apart from mind, is a chimerical one.
- (58) He who would make mind an incidental function of matter, does not know what either mind or matter is.
- (59) ...things that can be seen and handled are not the less seen and handled mentally.
- (60) ... the physical facts of existance.
- (61) No microscope has yet been fashioned which shall show the presence or reveal the shape of the human mind.
- (62) What is the connection between consciousness and the world?
- (63) Matter is merely something we imagine. Causatinn is merely succession and co-existence.
- (64) What are the necessary consequences of this doctrine?
- (65) Mentalism startles us because our thinking habits are still colored throughout with materialistic assumptions.
- (66) A primal point which emerges from this study
- (67) The doctrine of mentalism baffles and hence irritates the average man.

- (65) The ordinary man is the vietim of his unamalyzed increasions.
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 - .ennetaine lednes sid to deedeafue build out (15
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- (65) A primel point which emerges from this study

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(1) Epictetus helps us to understand, and our intellect to define, the Overself. "Do you not know", he says, "that you carry a god within you?...You are a distinct portion of the essece of God and contain a part of Him within yourself."

(2) Is it possible that a day will come when this beautiful serenity will be his ever-established state?

We answer yes.

(3) When these experiences increase and multiply to such an extent that they accumulate into a large body of evidence he will become conviced that some power is somehow using him as a beneficent channel. It is the real originator of these experiences, the real bestower of these blessings, the real illuminator of these other people. What is this power? Despite its seeming otherness, its apparent separateness, it is really his own higher self.

(4) His ministry is to all humanity, his parish is all the world. He dispenses wisdom to its seekers and

bestows peace upon the aspiring.

(5) He receives too many confidences ever to be surprised by any of them, too many confessions ever to be shocked. But even if he had never heard or read a single one, he would receive them just as calmly. For his compassion and insight, his tolerance and realism embrace the whole range of human feeling or human behavior.

(6) Some men feel themselves strangely yet insistently

attracted to him and do not quite know why.

(7) Those who think that this attainment has turned him into a spiritual prig, a Superior Person more than conscious of the wide chasm between himself and ordinary

people, think wrongly.

(8) Outwardly he appears to act as intensely or as vigorously as other men. But inwardly he will really be at rest in the Overself, which will lead him like a child into performing necessary actions. His mind is still ee even though his body is busy. And because of this leading, his actions will be right and even inspired ones, his personal will will be expressive of a higher one. He will be a servant of the Lord.

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(9) Each man who lights this candle within his own mind will soon begin to attract other men like moths. Not all men nor many men but only those who are groping for a way out of their darkness.

(10) A serenity which never leaves him and an integrity which always stamps him, are only two of the fruits

of matured philosophic discipline.

(11) The illumined man becomes a channel of the Holy Ghost, a chalice of the Prophet's Wine. Yet even he cannot turn the absolute mystical Silence into finite comprehensible speech for more than a sensitive few. With most people he finds humself utterly dumb because they themselves are utterly deaf. This is the tragic pity of it, that just because his words have a value far beyond that of other men's, there is no audience for them, so few ears to receive them.

(12) Only the sensative are likely to leave his presence uplifted quieted and reassured in mind. The others - and they are the majority - come with nothing

and leave with nothing.

13) He feels the Overself's blessed calm.

(14) His silence bravely takes its stand on the fact that truth is a reality, is a power, is invincible.

(15) It is easy for the populace to be deceived by his unassuming manners and unpretentious speech into thinking him to be anything but what he really is.

(16) Men react differently to his presence but only a few react rightly. Those are the ones with whom he

has a spiritual affinity, and a prenatal link.

(17) Constant association with him can only benefit the sensitive after all. It exalts and tutors them. But it leaves the insensitive exactly as they were before. Long ago Jesus pointed out the futility of casting seed on stony ground. Not that this lack of sensitivity is to be deprecated. Nature has set us all on different rungs of her evolutionary ladder. No one is to blame for being what he is.

(18) Such a man is not plagued in society by

self-consciousness.

(19) Without himself being a priest, he performs the true priestly office.

(9) Each men who lights this candle within his own.

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(19) dithout himself heing a priest, he performs

(20) What he discovers for himself through struggle or suffering, he passes on that others may receive in peace or ease.

(21) These are warped minds who, fumbling on the lower levels of human existence, spit venom and spill hatred over the man who declares the existence of

higher ones.

(22) He who knows and feels the divine power in his inmost being will be set free in the most literal sense of the word from anxieties and cares. He who has not vet arrived at this stage but is on the way to it can approach the same desirable result by the intensity of his faith in that being. But such a one must really have the faith and not merely say so. The proof that he possesses it would lie in the measure with which he refuses to accept negative thoughts, fearful thoughts, despondent thoughts. In the measure that he does not fail in his faith and hence in his thinking, in that measure, the higher power will not fail to support him in his hour of need. This is why Jesus told his disciple "Take no anxious thought for the morrow." In the case of the adept, having given up the ego, there is no one left to take care of him, so the higher Self does so for him. In the case of the believer, although he has not yet give up the ego, nevertheless, he is trying to do so, and his unfaltering trust in the higher Self is rewarded proportionately in the same way. In both cases the biblical phase, "The Lord will provide" is not merely a pious hope but a practical fact.

(23) There is one mark of the true insight whereby we may recognise its authentic character. It is change-less, so that nothing can ever cancel it, whereas the false insight is forever in a state of change and flux.

(24) He who arrives at the truth becomes the wellwisher of all, the enemy of none. He is truly a man of goodwill.

(25) The sage is far righer with his mental peace than many a well-placed man with his physical money.

(26) We are vocally benumbed on entering the presence of embodied spiritual attainment, for the intellect is silent and abashed at feeling so acutely its own ineferiority, its own futility. And it is the intellect in which we mostly live, not the intuition.

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of embedded spiritual attainment, for the intellect is -totoni awa att ylajusa se antiest ta bemanda bne dneite iority, its own futility. And it is the intellect in which we mostly live, not the intellion. (27) The power of the higher Self is such that he who becomes its channel can affect others - if Grace be granted them by their own higher Self - by the mere thought alone. He will need neither to be near, to touch or to speak to them.

(28) A man may attain this union with the Overself and yet produce no great work of art, no inspired piece of literature as a result. This is because the union does not bestow technical gifts. It bestows inspiration abut not the aesthetic talent which produces a painting nor the intellectual talent which produces

a book. (29) John Burroughs: "With Emerson dead, it seems folly to be alive. No man of just his type and quality has ever before appeared upon the earth. He looked like a god. That wise, serene, pure, inscrutable look was without parallel in any human face I ever saw. Such an unimpeachable look ! The subtle, half-defined smile of his soul. It was not a propitiatory smile, or a smirk of acquiescence, but the reassuring smile of the doctor when he takes out his lance; it was the sheath of that trenchant blade of his. Behind it lurked some test question, or pregnant saying. It was the foil of his frank, unwounding wit, like Carlyle's laugh. It was an arch, winning, half-playful look, the expression of a soul that did not want to would you, and yet that must speak the truth. And Emerson's frank speech never did wound. It was so evident that it was not meant to wound, and that it was so true to himself, that you treasured it as rare wisdom."

(30) He will be so quiet in his daily bearing, so calm in his dealings with others, that they will begin to sense despite his unfailing modesty that here, in his presence, there is alliving echo from a higher world of being.

(31) He is the silent background counsellor for a few men who have the opportunity and capacity to serve mankind.

(52) If he talks out of his personal experience of the Spirit, it will not be an arrogant boast but a quiet statement of simple & ct. (27) The power of the higher Self is such that he who becomes its channel can affect obsers - if Orace be granted than by their own higher Self - by the more thought alone. He will need neither to be near, to bouch or to near to them.

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(33) In the philosopher, human intelligence reaches its maturity, human goodness its apogee, human piety its perfection. He represents for us the final attainment of that consciousness which has developed from the lowest kingdoms of nature.

(34) His ever-present calmness is not a mask for secretive emotions inner conflicts, mental tensions or

explosive passions.

(35) His is indeed a life full of paradoxes. Outwardly he may be a millionaire. Inwardly he owns nothing

begs at the door of God.

(36) The existence of the sage as a type is hard to prove simply because the existence of the sage as an individual is hard to confirm. He is almost unique on this planet. He is for practical purposes an Ideal

rather than an Actuality.

- (37) People sometimes ask why anyone should give up even a part of his time to unpaid service. But the truth is that the sage is always paid by the friendship and gratitude, the trust and affection, which those he has helped return him. And if it be further said that these are mere intangibles, which do not pay for the time and energy he gives, the answer is that they often are convertible into the most tangible of things. For is he is in real need of a home, a machine, a piece of domestic furniture or a form of personal service, he has only to express that need and those whom he has helped will provide it. Nay, there are times when he need not even express it, when the silent magic of thought will prompt someone to offer the provision quite spontaneously and voluntarily. Anyway, the sage does not give his service any thought about the getting or non-getting of rewards. He gives it because he thinks it right to do so and because he enjoys the satisfaction of giving a helping hand to the spiritually needy. In short he is doing what he likes.
- (38) He possesses a largeness of heart at all times, an immense tolerance towards the frailty of faulty men and women.
- (39) It is never anything else than its own perfect self, never contrary to its own unique and infinite nature.

(55) In the philosopher, busen intelligence reaches its meturity, human goodness its apoges, human piety its tnesmists lant's est au tol stresport of motioning of that consciousness which has developed from the lowest kingdens of neture.

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(40) In very truth the Overself becomes his beloved companion, bringing an intense satisfaction and profound love which no external friendship could

ever bring.

(41) The intellect can never understand this point until it understands that the conception of individuality and the conception of existence are separate and different from eachother. Individuality may go but existence may remain.

(42) When the divinity in his own self is found at last, he will afterwards find its light reflected upon

every other man and woman he encounters.

(43) And you will perceive that the Overself is always there, albeit you will have repeatedly to raise your eyes from earth and your mind from ego to come into realisation of this truth.

(44) The question arises, "What has this hidden

wisdom done for its possessors and the world?"

(45) When he has silenced his desires and stilled his thoughts, when he has put his own will aside and his own ego down, he becomes a free channel through which the Divine Mind may flow into his own consciousness. No evil feelings can enter his heart, no evil thoughts can cross his mind and not even the new consequence of old wrongdoing can affect the serenity of

(46) There are individuals scattered here and there who have found the Overself. It is certain that they are types as well as individuals - - therefore, it is certain that the whole race will also ond day find the

overself.

(47) Jesus did not answer when malignment and malediction were hurled upon him. Buddha kept silence when vilification and abuse were uttered against him. These great sould did not live in the ego and therefore did not care to defend it.

(48) He has discovered the strength which comes from self-control, the peace which comes from stilled thoughts.

and the happiness which comes from the true self.

(50) Perhaps the most wonderful thing which the illuminate discovers is that his independence from the infinite life power never really existed and was only illusory, that his separation from the Overself was only an idea of the imagination and not a fact of being. Even the desire i unite with the Overself was only a dream, and consequently all lesser desires of the ego were merely dreams within a dream.

(40) Inverv truth the Overself becomes his beloved companion, bringing as intense satisfaction and professed love which we external friendship could .Buind Teve

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(52) The word 'soul' is so vague a word that the Oxford English Dictionary offers no less than twenty-five meanings for it!

(53) The crisis has disclosed what really goes on in

many men's hearts.

(54) He will no more feel lonely even if he be often alone. A sense of the universe's friendliness will surround him, enfold him.

(55) When the star of a man's Overself rises into

ascendancy.

(56) You will comprehend that whilst the Overself thus enfolds you, you can never again feel lonely, never again find the sky turn black because some human love has been denied or been withdrawn from you.

(57) Although fully deserving it, he is too humble to demand and always too embarrassed when offered any

special reverance.

(58) His attainment of this deeper consciousnes brings with it a feeling of veritable homecoming.

(59) He is too humble to make a parade of the power

he could exercise at will.

(60) However obscured and overlaid by the personal ego, this divine entity is always existent in man.

(61) The rich fullness of his life, the extended

reach of his consciousness.

(62) Negative thoughts may seek to assail him but never again can they succeed in penetrating his conscious (63) There is a deeper level of every man's mind which is not subject to his passions, not moved by his desires

not affected by his senses.

(64) Such an illumined man understands well enough that this mysterious power which emanates from him is not really his own at all. It belongs to his higher self. Without the latter he would be powerless. It was the Christ-self in Jesus which said: "Without me you can do nothing." John XV.5.

(65) It is a self above and beyond our ordinary self. (66) He alone is free and competent who has his hand

and heart and head and ego under perfect control. But where can you find such a man?

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(54) He will no more feel lonely even if he be often like agentibus riles esseving out to esces A .oneis .atd blolms , atd boucates

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(57) Although fully deserving it, he is too humble to desend and always too enterrassed when offered any

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(60) However observed and overlaid by the versonal enon mi dreigivo symmia al vilino enivito aini .ogo behanize ent . all sid to seemilist data ent (18)

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(G2) Magative thoughts may sook to assail him but mercianco sta antimidens ut become year are ning a veren Addres for a desper level of every men's mind would is not subject to his cassions, not moved by his desires not affected by bis semses.

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. He s solf shove and beyond our ordinary self. He slone is free and competent who has his hand full .lorinco fortreg rebus one bas bead bus tre d bus where can you find such a man ?

CHAPTER X11

(67) In this hour of supreme comprehension, in this transition to a new and higher life he finds supreme liberation.

(68) Who that discovers that such is his real nature, his reart's essence, can be otherwise than

(69) For evermore and everywhere the divine light

will stay with him.

(70) The Overself is not anyone's private property.

CHAPTER XII

(67) In this bour of supreme comprehension, in this trensition to a new and higher life he finds sucreme liberation.

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For eversions and everywhere the divine light will stew water bim.

(70) The Overself is not anyone's private property.

(1) Life in the busy world should be a continuation of life in the meditation sanctum and not an interruption of it.

(2) The debasement of a religion usually runs parallel

to the increment of its organization.

(3) Mystics remain self-centered.

(4) Whilst there are parts of our nature which remain

still undeveloped we are not complete men.

(5) When work is regarded as service, life in the world cannot be a snare. Action itself never ceases even when a man runs away to the mountains and remains idle for then his intellect continues to act. He has merely changed its form.

(6) Man's desires for food clothing and shelter are

right desires and he need not renounce them.

(7) Try to do your new duties with inner calmness and outer efficienty. But whatever you are doing, try to keep ever in the background of consciousness the remembrance of the Overself; it will be both a form of yoga and a protective influence.

(8) If they will have the courage to come out of their

cloisters and honor social obligations.

(9) Philosophic training produces men with a compre-

hensive outlook.

(10) The philosophic life is a diversified and enriched one. It is not bare and impoverished like the ascetic life.

(11) The principle of balance is one of the most important of philosophic principles.

(12) He must be a man of action as well as a man of

vision.

(13) Can philosophy offer any practical direction? Where can it take us amidst our earthly lives and to what can it lead?

(14) Dharma . moral living.

(15) We sin in thought first and then only in the body

16) In him these forces will all be balanced.

(17) The hour has come to coorelate the three sides of life.

(18) The mystic may remain an onlooker but the philosopher must become a participant.

- (19) But more knowledge imposes more obligations upon him.
- (20) ... a better balanced character.

(1) Life in the busy world should be a continuation of life in the meditation sametum and not an interrupt-

(S) The debtacement of a religion usually runs parallel

to the increment of the organization.

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(7) Try to do your new duties with inner calmness and outer efficienty. But whatever you am doing, try to keep ever in the background of consciousness the remembrance of the Overseif; it will be both a form of your end a crotestive influence.

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(18) Fut more knowledge imposes more obligations upon

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(21) Alter name 3rd path (metaphysical reason) to knowledge

(22) It is not a man's own voice which is to acclaim

him as a master, but his life.

(23) We need the best of all these ways, the worst of none.

(24)these monastic ashrams are hotbeds of

(25) As soon as they begin to subscribe to this truth and implement its practice, they will begin to know what genuine

(26) ... with his self-regarding outlook and creed of

indifferentism.

(27) The last test of what intellect, intuition or feeling offer as the truth must be provided by the will. In the realm of doing, we discover its rightness or wrongness.

(28) No single element is to be dropped in favour of

another. All are needed.

(29) It is not only advisable but essential to make his philosophy the centre of his human activities.

- (30) We have to bring this awareness of the Overself as a permanent and perpetual feature into active life.
- (31) Plotinus observes that we do things best when we are not thinking of ourselves as doing them. . Inge.

(32) Life cannot be limited to any single aspect of

it and remain well balanced.

(33) One consequence of this compassionate habit is that an immense comprehension of human nature floods his whole being.

(34) He who teaches well, learns himself.

... the background, the ideas and inspirations

which made such achievements possible.

(36) The inner life made worth while, made beautiful wise and virtuous, the consequence is an outer life made worth while.

(37) When foundational principles are wrong, practical errors will not only remain but go on multiplying them-

selves.

(38) The philosopher must be one and the same time a man of meditation as well as a man of the world, just as he must be alive in heart as well as in head.

(39) A tender world-embracing compassion overwhelms him.

(21) Alter name 3rd path (metaphysical reason) .

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(39) A tender world-augmenting compassion overwhalms

(40) Non-cooperative escapism is empty, a refuse for the indolent.

(41) ...the nobler Self within us.

(42) All the facets of his personality will thus receive attention.

43) Avoid extremes.

44) When heart and brain work together.

45) The Quest calls for the use of our whole nature.

... such broad generous views. 46

(47) Disillusioning experience will open his eyes to the falsity and foolishness of the path he is following in seeking truth where it is not in evidence.

(48) There is a more satisfying achievement in such

a well-balanced synthesis.

(49) The se mystical experiences and metaphysical tenets do touch human interests.

(50) It is both the suggestion of logic and the demand of life itself that we should make an all-round effort and not merely a one-sided effort.

(51) Thinking is sooner or later translated into acts. 52) Those who help to direct the thinking of others.

(53) There is a widespread impression, both inside mystical circles and outside them, that mysticism must always be divorced from practical life and worldly interests.

(54) In the fact of world suffering the apathy of the mystic is shamed by the sympathy of the sage.

(55) Wisdom always relates service to need whereas

ignorance relates it to desire.

(56) The selfish man putspothing back into life.

Because philosophy believes in service, it is necessarily activist where mysticism is quietist.

(58) Why should not the detached spirit of meditation be brought into active life ?

(59) Philosophy can and should be brought into everyday life.

(60) The need is to develop all four parts of the psyche.

'Sensible' and 'Balanced' are convertible terms. 61

(62) Neigher a reclusive indifference towards the suffering of others nor

(40) Hon-cooperative escapism is supty, a refuse for wime labor add ... tile nebler Self within us. and file thosts of his personality will thus .notingila oviopot tweetd extremes. . resident from atom bos freet and The Juest calls for the use of our whole mature. .swalv sucrous bacid sous... Distlinationing experience will open his eyes to the felsity and foolishmess of the math he is following in section timth chere it is not in evidence. Hors at transvelies anivisites aron a at creat a well-balanced semichesia. Isolaydon bus seems fragge feel, aym os mil tenets do touch human interests. (50) It is both the suggestion of legie and the demand from bener-lie as oden bluede ow sady flead! stil to and not merely a one-sided effort-Thinking is sooner or leter translated into sets. Those who nelp to direct the thinking of others. There is a widespread hourseston, both inside mystical otrolog and obtgile them, that mysticism must always be divorced from practical life and worldly in-In the fact of world suffering the apathy of the .egse and lo witnesses oil yd bomada at nideym Misdom alasys relates service to need whereas . entend of di appaler somerous! The selfies man putched and late isties because philosophy believes to service, it is . Jakjetup at matetjaym eventy jakvijos vilnassosen not the detected aptrice of meditation I othle witten out thought of Philosophy onn and should be brought into everyday liffo. The need is to develop all four perts of the payene 'Sensible' and 'Salanced' are comvertible terms.

Metaller a reclusive indifference towards the

auffering of others nor

(63) We can best form public opinion by first forming private conviction.

(64) To give his life a worthy purpose the

balancing endeavour must be added.

(65) The technique which will best bring us to such a grand goal must be a composite one. Meditation alone is not enough.

(66) Such is the well-balanced triple-sided character

which we are called on to develop.

(67) You will lose nothing. For in the end your efforts to help others will come home to roost. You yourself will also be helped.

(68) ...a clear conception.

(69) Mysticism lacks a social content. Philosophy

supplies it.

(70) It is not merely an idea which cannot survive outside the sphere of the abstract but an idea which can be put vigorously to work.

(71) Philosophy contains and yet overtops mysticism,

metaphysics and right conduct.

(72) If philosophy cannot show away out of any particular distress, it can show how to refresh the heart's endurance of it and renew the mind's facing towards it.

(73) Each person who brings more truth and goodness more consciousness and balance into his own small direle, brings it into the whole world at the same time. A single individual may be helpless in the face of global events, but the echoes of the echoes of his inspired words and deeds, presence and thoughts, may be heard far from him

in place and time.

(74) Week after week the bewildered, the troubled, the seeking and the aspiring will approach him for that help which they can get nowhere else. For no one else so open to their access has transformed himself into such a channel for the Infinite Truth and Infinite Being. (75) Philosophy is perfectly carable of meeting the situations created by modern life.

(76) Service, in its purity, must be the first as well as the last thought behind his work. He is not unconcerned about rewards but he knows that they are always the natural accompaniment of, or sequel to such

service.

(65) We can best form public opinion by first forming prisate convinctor.

(54) To give his life a worthy purpose the

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(78) Because man is a complex being, all parts of his nature must enter the quest and engage themselves in its activity. Then only will be the result a well-balanced one, truth.

(79) If most men will not heed his words, some men are starving for them. Can he remain totally silent

while these few mquire help ?

(80) The proper service of oneself is a pre-requisit

to the effective service of one's fellow men.

(81) He should cultivate those aspects of his psyche which need further stature and he should deliberately neglect those which have already been over-cultivated. In this way he will bring about a better equilibrium, a sounder harmony within his own being.

(82) If an undeveloped beginner or an unpurified aspirant attempts prematurely to engage in the spiritual service of other people, the result may be merely a futile waste of time and energy or actually dangerous in material, moral and psychic consequences.

(83) The movement from thought to deed, the translation of moral impulse into practical conduct is the final but not the only proof that philosophy is more

than useful.

(84) The mystic who gives himself up to solitary struggle to gain a solitary delight; is beyond our

criticism but also beyond our praise.

(85) Work done under the Overself's inspiration can never be tedious but will always be satisfying.
(86) But the last argument in favour of the practical value of philosophy is short and plain. Can anyone deny that the fate of the German people would have been as happy if it had been governed by Plate as it actually was miserable because it was governed by Hitler?
(87) An absentee mysticism, preoccupied with its own development, is excusable but not acmirable.
(88) We react to the different situations in life

according to our nature, our habitual trend of thought.
(89) The aim is not only to develop the different
parts of psyche, but to bring them into a condition of
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(89) The aim is not only to develop the different perts of payens, but to bring than into a condition of internal equilibrium.

(90) If the purpose of shutting himself in a monastic ivory tower is self-training in meditating, self-improvement in character, study and reflection, only that he might emerge later to apply and test and give what he has gained to the world, then it is a right purpose. If he takes to retirement not only for its own sake, but also that he may exhibit its results in activity, then none can blame him.

(91) How long will world events let any man live in

the sound proofed rooms of indifferentism ?

(92) If the cloister becomes a seeding-ground which yields its fruits later in the productive life of the

world, it justifies itself.

(93) We truly relax from strains and strivings only when we relax in the inward stillness of the divine presence. Silently declare the metaphysical truths about our personal life, quietly to affirm them in the midst of our active life and deliberately to recognize them above the swirl of our emotional life is to achieve true repose.

(94) Whatever form his outer life may have to take under the pressure of destiny, he will keep his inner

life inviolate.

(95) He seeks no personal advantage. He asks only that his work be done, whether through himself or some

other.

(96) A well-balanced personality requires that he should be not less a sharp-thorough observer, with feet kept well on the ground, than a rapt absorbed meditator. (97) The service of humanity by those who have gailed to equip themselves for it, will have little value to humanity.

(98) Before he can successfully devote himself to helping other persons, he must first have reached a level of knowledge and power which will make this really

possible.

(99) When he came down into reincarnation he came with the responsibility for his own life, not for other peoples. They were, and ever afterwards remained, responsible for their lives. The burden was never at any time shifted by God on to his shoulders. (90) If the purpose of shutting himself in a momestic. Svery tower is self-training in medifating, self-improvement in character, study and reflection, only that he might emerge later to apply and test and give what he has gained to the world, then it is a right purpose. If he takes to retirement not only for its own sake, but also that he may exhibit its results in sotivity, then none can blame him.

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needs accept it.

(101) Surrender of every problem as it arises to the higher self, the renouncing of your own personal will in the matter and the readiness to accept intuitive guidance as and when it comes, provide a superior technique and yield better results than the old ways of intellectual handling and personal planning alone. (102) Nothing could be more practical than applied philosophy. The student will find his will strenghthned by its definite affirmations, so that he will bring a bolder heart to the troubles and duties of everyday living. He will find his feelings less disturbed by the evil in other men's characters and deeds. He will find his thoughts inspired by its declaration of the benevolent purpose and supreme intelligence behind his life.

(103) The well-balanced life requires that he neither withdraw from the world permanently nor that he remain

unbrokenly active in it.

(104) When it is said that trust in, and dependence on, the Overself is the best of all attitudes towards all problems, it is not meant that a mere irresolute opinion an enzious thought-seeking relief is enough.

(105) There must be a complete turning of the whole man-thought feeling intuition and will - - towards the

Overself.

(106) The practicality of the philosophical quest is something few men discover until they are far advanced on the quest. If the dreamers, the fanatics, the visionaries, the fethargic, the feckless and the failures seem to be the ones most vocal about the quest, that is merely because they are hardly on the quest at all but preystands round its set to be the cannot help acting upon them.

(100) When both duty end destiny combine to call a -low farance and of anti-mirture to the general welfore during humanity's gravers evolte turn, he must

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(108) However harassing a problem may seem to us, if we can give up our egoistic attitude towards it, if we can keep the lower emotions away from it, the best possible solution under the circumstances will develop of its own accord. There is veritable magic in such a change of thinking and feeling. It opens the gate to higher forces and enables them to come to our help.

(109) Every man who improves his inner life, to that extent influences society's outer life. In all his relations with his fellwo men, he will show this improvement and indirectly through its results, share it

with them.

(110) Why should we bear all the grievous burdens of the ego? By turning them over to the higher self, not prematurely but after enalyzing their lessons and doing

what we ought to, we gain relief.

(111) Your thinking will have its effect, not only upon your inner character and outward activities, but also upon other people. This last is quite conceivable when we remember that telepathy is no longer a mere theory, but a proved fact.

(112) Just as the infant human has to learn to balance his body, and then to walk in the physical world, so the infant mystic has to learn to balance his soul, and then

walk in the mystical world.

(113) This mystical preachment on the gospel of inspired action is written for the men who find themselves tangled up in the affairs of this world and must make the best of it. I counsel them to make the best of it by making the better of their inner life. I suggest that it is better to aspire aright and rise spiritually than to remain like a stagent pool. And I would remind them that their worldly work can be carried out on a basis of service plus self-interest, where now it may be carried out on a basis of self-interest alone; for to serve is to put the spirit in action.

(114) It is a great pity that men with yogic power and divine insight should stand aloof from public life and refrain from lifting up its standards. If they did nothing

else than this, they would render high service.

(108) However herassing a problem may seem to us, if es it is abrawed abuiltie attaioge ruo qu evin neo aw can keep the lower emotions away from it, the best possible awo sil to goleveb life acometemucato odi rebue moliulos to eguado s dous ut oigas efestitav at ered? . brooce thinking and feeling. It opens the gate to higher forces . afed upo of some of send seldens bes

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(112) Just as the latent human has to learn to beleme his body, and then to walk in the ph steal world, so the initiate mystle hes to learn to beleace his soul, and then

will in the mystical world.

berigant to leason out no twombowers leoitavin aid! (311) sotion is written for the men who find themselves tengled up the efficient to ment and must end the best antidam yd if to ined adi alan of ment lesmuco I .tl lo al di dadt daegame I .eltf aenni Thedd to Tedded ent of mand villaustrice outr bus divite eviges of rested mond batasa birow I bad . loog dammate a with alamor to alsed a no juo betrrae od mae droe vibiros rient danid service plus self-interest, where now it may be carried at evrea of rol temple description to alast a no two to put the spirit in cotion.

(114) It is a great pity that men with youte power and ina elli otidog mori locia bnate bluede Jubical antvib refrein from lifting up its standards. If they did nothing . natures daid render bluow went . sint ment sels (115) The thing that really matters in the life of a nation is the quality of its leaders, the character of those who guide its destinies. Young men may not realize that enthusiasm alone is not enough: that character always does and always will count: that he who fits himself for greatness will whole kingdoms delivered into his hands. Inspiration brings fortune in its train and inspired teachers will always rise.

(116) A true power will inform the hands of those who will act at the behest of the god within, whose daily admonishment to him is: "Go out and live for the welfare of man the Light you find in the deep recesses of your

own heart."

(117) "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them"., is the advice of Henry David Thoreau.

(118) The pent-up forces of the spirit will then pour themselves out through a life of determined activity, bringing into the daily existence an ennobling influence, an inward uplift. Then one will mingle the sage with the

soldier in the same body.

(119) So long as these thoughts remain unrelated to the affairs of daily business and daily toil, so long will

they be the preserve of an unheeded few.

(120) He who waits until he penetrates to his innermost being before he begins to play with the notion of service attaings depth in the character of that service; whereas he who hurries hastily into the arena may attain width in his service, but he will lack depth. Moreover, the first will work on a world canvas, because space cannot bar the efforts of the spirit, whereas the second using the method and manner of the body and intellect alone, may not reach faither than his own town or land.

(121) "Live as hermits in your own homes", adivsed Nanak, founder of the Sikh faith, to those who wanted to renounce the world.

(122) It prefers individual advancement to the illusion of gregarious advancement. It sees the home

as not less holy than the ashram.

(115) The thing that really matters in the life of a matter is the quality of its leaders, the character of these who guide its destinies. Young man way not realize that onthusises alone is not enough; that character always does and always will count; that he who fits himself for grantness will cook a kingdoms delivered into his heads. Inspiration brings fortune in its train and inspired teachers will always rise.

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(123) If he retires to enjoy the tranquillity of rural retreats, he does so only to emerge later for the activity of city ways. He does so only to bring more wisdom and more strength, more nobility and more spirituality into his external life.

(124) We cannot live exclusively for one function of our being, for the body alone or the brain alone. (125) It is not easy, this living of two different lives at one and the same time, yet it is not impossible. The common every day existence is not so unrelated that it cannot coexist with the uncommon mystical existence. (126) Hugh Walpole's 'Fortitude': "Make of me a man -to be afraid of nothing ... to be ready for everything ... love, friendship, success ... to take if it comes ... to care nothing if these things are not for me." (127) The mental wavelength on which we tune in, helps to determine the kind of life we have, the kind of environment we get.

(128) Philosophy is best understood where it is most

practiced.

(129) He will possess the trained mentality and disciplined character which reacts swiftly to urgent situations, calmly to dangerous ones and wisely to unexpected ones.

(130) It is inevitable that as his understanding of the philosophy advances his practice of it increases.

"Why put on the robe of the monk, and (131) Kabir: live aloof from the world in lonely pride ? Behold ! my heart dances in the delight of a hundred arts; and the Creator is well pleased."

(132) Yes, we can and we shall help humanity to evolve But we cannot hlep them to do it in one short lifetime . (133) Only when the Overself becomes the focus of all his thinking is it likely to become the inspirer of ell his doing.

(134) Mysticism today must prove its practicality.

(135) Neither keen intellect nor practical observation is enough. A balanced psyche needs cultivated intuition and moral discipline as well.

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(137) Philosophy does not encourage the escapist in his evasion morally obligatory responsibilities or in his illusion of merely external ascetisism.

(138) The glow of satisfaction which comes from helping

a good cause, should be sufficient reward.

(139) The only kind of service he may render is unpaid service. This condition he cheerfully accepts. For whatever he does to help other men, he does out of love

of the deed itself.

(140) Watching his daily conduct and reviewing it in retrospect is not less needful than practising meditation. (141) It is a grave mistake to regard these matters as having no more than a theoretical interest, to be played with or not according to one's taste. Whoever finds the answers to the questions, whoever knows what man really is, what his prepatal and post-mortem destinies are, what his highest good is, will necessarily find that his practical everyday living is much affected by them. (142) There are hands in every country, among every people, outstretched to God for inward help. The responsibility to answer these prayers rests therefore primarily with God. Any man who apparently gives the needed hlep is only an intermediary. Neither the power nor the wisdom which he manifests is his own. If he perceives that fact, he will be humbled by it. (143) If the world has no place for mysticism this is because mysticism has no place for the world. (144) Because most of us have to pass our lives on this earth and in human society, we cannot travel the fugitive way. We cannot enter monasteries or sit in ashrams. And because some of us prefer philosophy to escapism we do not want to do so. For we believe that the real thing ascetics seek escape from is not the world, not society, but themselves; that our chief work in life is to remake ourselves. When we go into occasional and limited retreat we do so to quieten the mind, to detach the heart, to extend our perspectives and to reflect upon life - not

to run from it and squat the years idly away.

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(145) Tendencies that lie beneath the surface of character, weaknesses that are scarcely guessed at because latent, are given the chance to display themselves by external situations and events which the world's life provides but which no ashram provides. (146) He cannot serve others safely and adequately until he has properly equipped himself for such service. Indeed, premature or ill advised endeavours may even harm them. This grand philanthropic ideal is not to be given up, however. It is to be in the background of his mind.

(147) Both these factors exist - what he will do to his environment and what his environment will do to him. (148) His wisdom must be equal to calamity or prosperity, the bad or the good, to all situations in fact. (149) How will this work out when applied to specified

circumstance.

(150) The intuitive sensitivity of the artist and the discriminating intellect of a scientist are needed to keep that delicate balance which knows when to assumer responsibility for one's own decision, action and life and when to shift this responsibility to a higher power. The novice's statement that he commits his life into God's hands is not enough for obviously if he continues to repeat the same foolish judgements and the same guilty conduct as before this commitment, his life still remains in the personal ego's hands. If his commitment is to be effective it must be accompanied by the duty of self improvement. Surrender to a higher power does not relieve him of this dutys on the contrary it compels him more than ever before to its carrying out. The shifting of personal responsibility is achieved only when the awakening of consciousness to the higher self is itself achieved. The mere desire and consequent sayso of the aspirant does not and cannot become factual until then. He may seek to relieve himself of the pressure of obligation and the irritation of obstacles by this device, but the relief will be merely fictional and not factual.

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transgression of the social code.

(152) When he has exhausted every means of finding a right and reasonable solution to his problem, it is time to hand it over to the higher self. Let him not indulge in self-pity under the delusion that he is indulging in self-abasement. There is a total difference between the two emotional attitudes for the first will only weaken his capacity for the spiritual quest whereas the second will only strenghten it. (153) He gives to others not out of any feeling of superiority - - although he humbly knows as a simple honest fact how tall he is - - but out of a feeling of human fellowship with them in many cases or out of human compassion for them in others.

(154) Thus by well-guided practice he develops the

creative power from within himself.

(155) 'Bustan' of Sadi: "Thou standest not by thine own strength -- from the Invisible are thou sustained each moment."

(156) The demands which his personal, domestic, and professional life make upon him have also to be met.

(157) If he is lacking in the development of any side of his nature, the balance ought to be restored.

(158) In the Masonry of ancient times the initiate was given the symbol of two pillars in his course of instruction. The meaning was that a true balance should sustain his progress.

(159) He seeks neither applause nor profit from others. On the contrary, he is ever willing to give them out of the spiritual store he possesses. But his giving is free from sentimentality and futility because he

restricts it by wise discrimination.

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(160) Man's trail leads all the way from the primitive who dwelt in a cave because he never saw a city to the yogi who dwells in a lonely cave because he has seen too much of crowded cities if But it will not stop there. The philosopher will seek an environment where he can unite the quietude and solitude and beauty of Nature with the comfort and stimulation and appeal of the town. He will be partly in the world year partly out of it. He will commune with his divine spirit yet also with his better neighbour.

(161) To rush out into the service of enlightenment too prematurely at the bidding of the emotion of pity unrestrained by the balance of reason, may do nothing worse than waste time, but it may also do something more serious. It may create confusion in others, pamper

vanity in oneself.

(162) It is no use talking vaguely of service to humanity when he lacks the capacity to render any specific service at all. In such a case it is better first of all to set to work to develop within himself

the necessary capacities.

(163) But although premature service of this kind is to be discouranged, the attempt of an advanced disciple to help a beginner is not necessarily a blunder. That depends on confirming the help given to proper limits and on abstaining from treading where there is no sure-footedness. He may rightly share his knowledge experience and findings.

(164) He is never really isolated from the world. For his thoughts do telepathically reach those who value them, his written letters and published words do constitute some kind of communication and even

conversation.

(165) Hesdisplays his attainment in the ease with which he handles all situations and in the mastery with which he meets adverse ones. He will always be equal to his tasks, even when their outcome is unfavourably decided by the higher power of (166) It is a contrast but not a contradiction. (167) The effects of the discipline show themselves in his handling of worldly affairs, in his swift resource-fulness during urgent situations, his calm balance during critical ones and his practical wisdom during puzzling ones.

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(167) The effects of the discipline show themselven in
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during critical ones and his practical wisdom during
starling ones.

(168) Such a man could not charge others for his time, his counsel or his trouble, could not commercialize his work, could not bring himself to make money out of truth-seeking wanderers. His service to them is a holy thing, unpriced and unpriceable. For it is done at the dictate of his higher self.

(169) He has no highly-emotional missionary enthusiamen for such service. It is not his primary task but only

the by-product of that task.

(170) Such a man cannot sit with folded hands and cooled heart whilst the tide of world ignorance flows

past him.

(171) The proficient can mentally turn inside from the busyness of his environment and within a few moments find the divine presence there.

(172) The need to insulate ourselves privately from the shocks of contemporary living, is partly met by

mysticism.

(173) If in his heart he has truly handed over the ego to the higher self, he has also handed over his personal cares and worries.

(174) Philosophic service is distinguished by practical

competence and prsonal unselfishness.

(175) It is such a man who most serves his fellows yet who least receives the recognition of his service. This is because humanity fails to understand where its true interests lie, what its true goal is and why it is here at all.

(176) Out of this deep mysterious centre within himself, he will draw the strength to endure distresses with fortitude, the wisdom to manage situations, without after-regrets, the insight to keep the great and little values of everyday living in proper perspective. (177) So far as philosophy explains life and sustains

virtue it cannot be accused of being useless. Indeed, the ethical practical and social traits which it

inculcates

(178) Such a man is Public Friend No. 1

(179) A complete approach to the Overself must embody

all three ways.

(180) The businessman who is an adept at knowing how to make a living, may be an idiot at knowing how to live.

(188) Such a man could not charge others for his time, his counsel or his trouble, could not commercialize his work, could not bring himself to make money out of truth-seeking wenderers. His service to them is a holy thing, unoriced and unpriceable. For it is done at the dictate of his higher ceif.

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(181) His deep thought and wise judgment.

(182) That which he finds in deep eternity must be

worked out in day-te-day life.

(183) The need of balancing his forces is one that must not be overlooked as so many aspirants do overlook it. (184) He seeks to multiply the good in thw world and to

reduce the bad.

(185) He who puts himself at the Overself's disposal will find that the Overself will in turn put him where he may best fulfil his own divine possibilities.

(186) The right combination of all these strivings is necessary, if trustworthy results are to be got.

(187) It would be unsafe to build such a vast structure of sould-consciousness on so small a foundation.

(188) The aspiration toward the higher self must be formally repeated in daily prayer, cherished in daily retreats and kept vivid in daily study.

(189) A mere collection of units is not the same as

a properly integrated whole.

(190) He feels released from the strain and tension of everyday life although in its midst an enormous sense of well-being permeates him.

(191) Man becomes incapable of comprehending the full truth if he separates himself from reason or intuition,

from emotion or action.

(192) A socially maladjusted sanctimonious asceticism. (193) My life as a body is one thing, as a mind it is another.

(194) We can carry our own mental environment around with us.

(195) Philosophic mysticism enjoins a career of active usefulness.

(196) Maintain a poise between extremes.

(197) The continuity of truth is assured not by exploiting the materializing institutions by scattered individuals.

(198) ... ascetic in cloth but worldling in heart.

(199) ...to flee from the world's turmoil. (200) A voluntary abnegation of possessions. (181) His deep thought and wise judgment.
(182) That which he finds in deep eternity must be

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(201) A man should continue his work in the world and not use his spiritual aspiration as an excuse for idleness that corrupts. He will find peace not by joining the ill-mannered squabbling bickering self-centered inmates of an ashram but by keeping out of it!/(202) But before he embarks on such service, such entry into the hearts and lives of others he should be sure that neither personal egotism nor the desire for personal reward has mixed itself up with his altruistic impulse. If this surety is not present he had better wair until it does arrive.

(203) There are some exceptions to this precept, for dinstance, of course, an old man, who feels he has done his principal work in life, is quite entitled to rest, to withdraw from the world and make his peace with God

in solitude and repose.

(204) Such is the all-round development of the human psyche offered by philosophy. It balances mystical instuiting by logical thinking, religious belief by critical reflection; idealistic devotion by practical service.

(205) Life in the active world measures how much of the virtue gained in the dreamy monastery he can keep. (206) Philosophy combines a lofty idealism with an intense practicality.

(207) Philosophy makes mysticism active, benevolent

and practical.

(208) He must examine himself to find out how far hidden self-seeking enters into his altrusitic activity. (209) If people wish to practise philosophical ethics and apply philosophical ideals, they need not and ought not live together in little colonies or congregate in little monasteries to do so. They can and should do tt just where they pahhen to be. Such colonies always disintegrate in the end, such monasteries always deteriorate. It is a common misconception amongst many mysticallyminded persons that they have externally to separate themselves from society to live by themselves in a fencedin community or in a contemplative ashram. The actual experience of these places shows how foolish is the notion that they really promote the spiritual advancement of their members. This is where the vital difference between philosophy and mysticism shows itself. Philosophy is a teaching which can be applied to any and every situation in life. It is not something which can endure only in artificial hot houses.

(201) A man should continue his work in the world not expect as as moitariges laustrings and see for base idlemess that corrupts. He will find reace not by -lies and and the file commercial and district and district centered immakes of an ashrem but by besping out of itt (202) But bafore he cabarics on such service, such entry into the nearts and lives of others he should be sure time terrer personal egotiem nor the deatre for personal . cafugat otoslutdia ald dow on lisedt beats and brawer If this surety is not present he had better wair until .avirte asob Ji

There are some exceptions to this procept, for dustance, of course, an old man, who feels he has done ste principal work in life, is quite embilied to rest, boo diliw enseq sin edem bite birow end mor't werbiddew or

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(212) He who feels the divine presence and hears the divine guidance, is not without a duty to those who donot. (213) If he will examine the relation between the different functions of his psyche, he will take the first step in discovering how little or how much balance he possesses.

(214) Half our maladies arise from a sickness which philosophic discipline alone can heal, from a divided, unbalanced, distorted, warped or unintegrated psyche.

(215) The divinely-inspired mind may function in meditation or in action. If it has achieved the philosophic degree, there will be no difference between the two states.

(216) The philosophic suggestion to be active in the service of mankind does not mean, as some think, that we have to be active in politics nor, as others think, to give away propagandist pamphlets.

(217) To attain balance is good but not enough; to

sustain it is also called for.

(218) He refuses to shut out the world's life from his own, the world's art from his permissible joys.

(219) He must try to make the different sides of his

development more equal.

(220) The philosophic experience is the achievement of the whole person.

(221) Philosophy does not want to escape life but to fulfil it.

(222) He will come in time to recognize that such a result is inevitable and right.

(223) Such work, unmarred by any self-seeking and motivated

by the noblest feelings, is truly noble.

(224) It is quite true that the full preparation for, and practice of mysticism takes us away from life in the world. But its work need not stop there. The very same forces which activate it can later become the inspiration of a new life in the world, the foundation of an effective practicality.

(225) What has philosophy to say about the practical

conduct of affairs ?

(210) Philosophic serently in the midst of civic commotion is not the same as, and therefore not to commotion is not the same as, and therefore or seeptional remness.

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(885) What has philosophy to say about the practical

CHAPTER 1V

- (1) The true aspirant is never beaten until he admits it.
- (2) Never lose your secret dreams of spiritual attainment.
- (3) Learn to look on failure as one of your best teachers.
- (4) Perseverance has no eyes for difficulties nor ears for the cry of defeat. It anticipates success.

(5) Is your will asleep at the wheel? Awaken it!

(6) Press on, achieve, remembering - - -

(7) and also in Christ's words, "Those who DO these things shall know my doctrine." The latter is a definite promise.

(8) Mysticism is not a new creed which one slips on with the ease with which we slip on a new dressing gown;

it is a LIFE.

(9) We are our own enemies.

10) Fritter - - and you fail.

(11) "The prize will not be sent to you. You win it,"

(12) There are men and women who are stumbling through life, whose shoulders are bowed; whose eyes are down-

cast, for them no star seems to shine.

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

(13) Real opportunities have slipped by or our of

our grasp and we have spent many yearsblaming these failures on everything and everybody excepting their rightful author, ourselves. Admit it and be finished

with it. Smile at yourself.

(14) Tenacity of purpose is a characteristic of all who accomplish great things. Drawbacks cannot disgust him, labour cannot weary him, hardships cannot discourage him in whom the quality of persistence is always present. But to the man without persistence every defeat is a Waterloo.

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fight for the proper mental attitude.

(16) We must punctuate our philosophy with the periods and commas of action, or it will become somewhat stale.
(17) The first failures of the spiritual aspirant are not the true measure of the man. We can read him aright when he will enter into the final lap of the race.

(18) We must try to turn the flow of our passions into

a sublimer channel than the senses alone.

(19) If you feel that the principles touched on in these pages are true, then remember that the greatest homage we can pay to Truth is to use it. Spiritual Peace is given as a prize to the men who wisely aspire, and who will work untiringly for the realisation of their aspiration.

(20) You can throw your time away on the waste-heap,

or you can transform it into a result-producer.

(21) Tolerate sense-servitude no longer.

(22) You must plant your feet firmly on one definite purpose. Opposition will whirl around you, but hold on. Perverted Man is full of prejudice, and ninety-nine out of every one hundred you meet, will unconsciously or consciously attempt to deflect you from your divine purpose.

(23) Prejudice versus Purpose

(24) Be not afraid !
This very hour begin
To do the Work thy spirit glories in;
A thousand unseen forces wait to aid,
Be not afraid,
Begin ! Begin !

(25) The highly-strung nervous, mental and artistic temperaments that largely throng these spiritual paths are of all others predisposed to go astray. They become fascinated by the wendrous worlds of study and experiment which open out for them. They are apt to ignore the vital potency of living out these teachings, as opposed to talking about them. For the opposition of having to work in heavy matter brings out the real power of the soul. Its resistance makes accomplishment more difficult but more enduring.

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(26) Carlyle tells us that history is just the biographies of great personalities. These great ones are usually of the inspirational type - - they are geniuses - - are the creators, the initiators, the beginners of new enterprises.

(27) When a man falls away from the false standards set by materialism, he falls into conflict with the

crippling conventions of his time.

(28) Within you is mastery, within you is colossal power - - but you have not yet touched it. However puny you are today you can still be greater. However little you have so far accomplished you can still do big things.

(29) This is the magic talisman which will strengthen and save you, even though you go down into Hades itself -

this faith and love for the inner self.

(30) Aspiration seeks its proper level. Rising waters are difficult to dam.

(31) Time takes its toll with remorseless hands.
(32) Hope is the scaffolding of life. But unless the hands go out in action we may stand upon it forever yet the building will never be erected. That is why we who seek for Truth must work interiorly and work intensely amid the common mortar and bricks of mundane existence. Our dreams of a diviner life are prophetic, but we turn them to realities only when we turn our hands to the tasks.

(33) Spinoza pointed out that men only believe such ideas to be true as they act upon. What they say or write about their beliefs is of little account according

to this reckoning.

(34) Itiis the attitude which is all important. (35) Difficulties are always within your skull. Unless you can conquer them in there you will never

conquer them outside.

(36) We may well look with envy upon the life of Ralph W. Emerson, for he was a man whose course conformed perfectly to the doctrines which he taught. We may have seen high truths, in our moods of vision, and often written them down, but how to bring an unwilling heart and rebellious body to their subjection is ever a problem to us.

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(37) The forces of heredity and the dominion of environment would appear to be the overwhelming impulsions of a man's actions. But let the Soul arise in its masterful urgency, and they vanish!

(38) Abdul Baha: "Deeds reveal the station of man."
(39) It is easier to know what you want than to get
it. Thought is pliable and flexible; will is hard and

stubborn.

(40) It needs courage to take this first step of

Faith, but it is worth while.

(41) The destructive thoughts of fear and self-doubt which whine at your door, whine at the door of every man. But you can make them powerless to hurt you. For --

"There is no chance, no destiny, no fate, Can circumvent, can hinder or control The firm resolve of a determined soul!"

(42) The Art of Self-Revelation is no tea-table philosophy, shaped and polished to beguile the tedium of the Idle. Not many have attempted this path and less have completed it. For few find the going easy. The fleshly world with its snares waits for us all, and the

escape is only for the starred ones.

(43) It is more difficult to conquer lust than to walk on the edge of a sword. But it can be conquered. And the way is essentially wise: slowly supplant your lust of the flesh by a lust (love) of the divine. No matter how much you feed your desires, says the Vishnu Parana, they will never be satisfied. Therefore direct them gradually towards the Infinite, in which they may ultimately merge, and from which there is no return.

(44) The aspirant who cannot climb obstacles has not shed himself with the right shoes of determination.

(45) Concentration is often a passport to spiritual attainment; but it needs the visa of Humility to make it an impeccable document.

(46) There comes a moment in the life of the earnest disciple when he will be impelled to draw the sword of Detachment from the sheath of Aspiration, and with it cut the last hankerings for the alluring things of sensual life.

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(47) Sometimes --Do you lie awake at night?
Thinking about "what you might have been."
Watching the procession of your past life move like a cinema film before your eyes. Reading anew the whole tale of time born and dead, a few joys, many tears perhaps, and long barren years of drought. Waiting for something bigger, better, brighter to turn up. But it has not come yet. The road is hard and the field you are tilling is sterile.

(48) It is the will to believe and the determination that backs up its belief. We need a vision of the thing to be to light up the rough pathway of the things that

are. Without it no great work would be done.

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

(50) It will be a Heraclean labour but it will be

well worth while.

51) Make your time count.

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

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

56) We need a few Samsons of the Spirit.

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

He said, Where do you troubles fly

When you are thus belated ? '

' We go, ' they said, ' to those who mope Who look on life dejected

Who weakly say "good bye" to Hope,

We go where we are expected! (58) However lofty our ideals may be, we must anchor our thought and hopes to action, or they fail to serve. (59) Whatever the world thinks, despite scorn and jeer, we must obey our inward monitor and go on undismayed. (60) You must never give up the quest; no matter how long drawn out or how painful or how many disappointements and deceivings, you must still keep up the search after God or after a Master; this determination will receive its reward ultimely. Even a man who has practised meditation all his life and apparently got no results, when he dies he may very likely be given at the moment of

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death in a flash all the divine conscousness he was searching for as a permanent possession; he may even be liberated from the wheel of life. Cincerity is the essential, and its test is practice, not talk.

(61) Ideas are born and die within our brains. Lofty thoughts and magnificent schemes for self-regeneration swim before our eyes like some new tortures of Tantalus. Yet we are unable to back them up in action. Our desperate need is the vital will necessary to give our ideas concrete expression in external life.

62) The test of all talk is action.

63) The attitude of Mind is all-important.

(64) Perhaps one of the hardest lessons we have to learn on this path is patience. Yet it is one we have to face. We have declared war and our feet are on the path. But wars usually edure for a time before victory hoves in sight. Many defeats may have to be endured, but the end is certain if we do not lose FAITH.

(65) What is in your heart ?

(66) Ramakrishra's was full of the Divine Mother, as he called God. Before long he found her. St Francis of Assissi gave humility highest place in his own. He became the humblest man of his time. Fix an ideal in your heart. That is the first step to finding it. (67) They prefer to wallow in the comfortable and warm bog of materialistic inertia rather than to take to the rough and stony road of Creative spiritual Achievement which winds painfully uphill. They have failed partly because they fear to attempt.

"In idle wishes fools supinely stay,

Be there a WILL, and wisdom finds a way."

(68) "The question of attainment depends only, in
the last resort, on the thirst of the soul." Swami
Vivekananda once told an aspirant.

(69) It is as hard for the ego to judge itself fairly, to look at its actions with a correct perspective as for a man to lift himself by his own braces. It simply cannot do it, its capacity to find excuses for itself is unlimited even the excuse of righteousness, even the excuse of the quest of truth. All that the aspirant can hope to do is to thin down the volume of the ego's operations and to weaken the strength of the ego itself; but to get rid of the ego entirely is samething beyond his own capacity. Consequently, an outside power must be called in. There is only one such power available to him, although it may manifest itself in two different ways - - that is the power of Grace.

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(69) It is as hard for the ego to judge itself fairly, to look at the actions with a correct perspective as for s men to lift bimself by bis our brooks. It deply cannot do it, its capacity to I bed excuses for itself is unlimited even the excuse of richeousness, even the excuse of the of at ob of eged men theritage end faut IIA . Hours To decop medacar of bus amolfsrego a tone and to sampley end much mind the strangth of the ere itself; but to set rid of the ere extinoly is squeduing beyond his own especity. Consequents ly, an outside power much be exiled in. There is only one -ti deelinam year it dynodile , and of eldallave revon done. Those ways are: either direct help by his own higher Self or personal help from a higher man, that is, an illumined teacher.

(70) The struggle for truth, the search for reality, may draw him to some cult and keep him in its folds for a while as he learns some elementary tenets and as he begins to develop the powers of concentration. Later. when he has become somewhat mature, he will draw away from the cult again to tread the higher path of philosophy. (71) As his mind becomes purer and his emotions come under control. his thoughts become clearer and his instincts truer. As he learns to live more and more in harmony with his higher Self, his body's natural intuition becomes active of itself. The result is that false desires and unnatural insticuts which have been imposed upon it by others or what he has imposed upon it himself, will become weaker and weaker and fall away intirely in time. This may happen without any attempt to undergo an elaborate system of self-discipline on his part: yet it will affect his way of living, his diet, his habits. False cravings like the craving for smoking tobacco will vanish of their own accord, fase appetites like the appetite for alcoholic liquor or flesh food will likewise vanish; but the more deep-seated the desire the longer it will take to uproot it except in the case of some who will hear and answer a heroic call for an abrupt change.

(72) These glimpses of Reality which wake us out of the world of illusion come to us only at intervals. We

cannot hold them, but we can repeat them.

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

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

its pretences.

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

Those ways are: either direct help by his own higher Self or personal help from a higher man, that is,

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(76) He should constatly look forward to the time he will be independent enough to steer his own course. It is not meant that he should be left with nothing but his ignorance and weakness to guide him, nor that he should face all his perplexities by himself but that he should face many or most of them as he can and that he should carry to the teacher only those which seem too hard to understand or bear. The teacher may occasionally intervene to help on his own initiative but only if and when he deems it desirable and necessary to do so. In this way the object will be fulfilled of leading the disciple to increasingly correct thinking and more careful behaviour.

(77) The lifting of mood and heart at such moments is indescribable.

(78) If the lower self disturbs you, silence it, by invoking the higher self. If you are unable to do this directly, then do it indirectly by invoking it intellectually through declarations of spiritual truth and emotionally, through genuflection in humble prayer. Do not accept the suggestion which drags you down, but instead seek for

the pressure which lifts you up.

(79) All spiritual progress is individual. Each man grows by himself, not as part of a group. Therefore if instruction is really to effective, it should be individual

instruction.

(80) He has chosen a path to which he has been led both by instinct and by experience. As he tries to follow it, he will meet with all kinds of difficulties but he should not turn back. Because the interelation of outward Karma to inner character is so close, he should understand that these difficulties are linked up with his inner state, and that he begins to solve them by removing the imperfection of that inner state. He must understand that, although this goal is not easy to obtain, he must refuse to give up hope. The path is right by itself, and in allying himself with it, he allying himself with what is, after all, the greatest force in the world.

(81) The danger of a rigid imposed technique is that it may hinder the individual from completely developing his own spiritual possibilities in the way that best

suits him.

(?5) He should constably look forward to the time he will be independent enough to steer his own course. It is not meant that he should be left with nothing but his ignorance and westmans to guida him, nor that he should face all his perplentities by simusif but that he should face many or most of them as he can and that he should carry to the teacher only those which seem too hard to understand or bear. The beacher may occasionally intervene to help on his own initiative but only if and when he deems it desirable and necessary to do so. In this way the object will be fulfilled of leading the disciple to increasingly correct thinking and more careful behaviour.

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(31) The denger of a rigid (uposed technique is that it may hinder the individual from completely developing his own spiritual pessibilities in the way that best

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

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

84) Nature is my guru.

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

86) A true teacher must warn his followers against

false expectations and irredemable promises.

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

(88) I may have a long way to go yet but I have at

least found right direction.

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

(90) - - when the feeling of penitence becomes bound-

less.

- (91) The farther we advance along thispath, the less are we likely to manifest outbursts of anger, passion, lust, hatred and the like.
- (92) He who knows the power of the spirit will not doubt this.
- (93) It is at this stage that certain powers may manifest themselves in some students but not in all.

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

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

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

are seeking him honestly ?

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

(102) .--- to discover new truths.

(103) . peak after peak remains to be climbed.

(104) Safter this clinching enlightenment and matured development.

(105) Such a self-emptying.

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

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(107) The Overself like the horizon recedes each time he came nearer and claimed it, but gave him sufficient tokens to lure him onward still again. (108) -- to integrate knowledge with feeling, act with thought, is his next task. (109) The need of balance is paramount. To over-rate the quality of X - and overstate the case for Y. (110) In human affairs, a simple error in judgement may mean a great loss in opportunity. (111) What is the proper technique to be applied to such a situation? (112) A sentimental and unrealistic view may please emotion but may also cause failures in result. (113) The world can judge only by appearances and always judges the worst; that the world can never hope to understand the independence of a man like him who will not hesitate to take on even the appearance of wrong whilst seeking to render service. Actually he has to subscribe to an infinitely higher ethic than conventional society can understand. (114) All beauty incarnate in form, whether it be a rose's, a woman's, or a summer sunset's, is tragically doomed to be fragile and brief-lived. (115) Such a man will spontaneously love the Ideal, practise virtue and promote the spread of Truth. (116) No longer is he content to be a straw swept along by the river of circumstance. (117) He who has attained true knowledge and found inward power. (118) There are deformed minds as well as bodies. diseased emotions as well as physiques. Everyone wants to heal the one but few want to heal the other. (119) The glowing warmth of his goodwill is natural, sincere. (120) Practice you meditations, develop your common sense, try to achieve a balanced personality, restrain the ego and everything will come right in time. (121) The ego is forced to ape the non-ego, is compelled to hide the narrowness of its attitude

behind a mantle of supposed justice, truth or even

altruism.

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

and should travel together.

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

(125) He should search his past experiences for the

lessons they contain.

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

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

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

perform.

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

(130) How can large principles find a resting place

in such little persons ?

(131) When the inner voice says what we do not like

to hear, we are apt to ignore it.

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

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

(135) The more he twains himself to recognize and reject the impluses that come from his lower nature, the more will clarity of emprehension become his. (136) He is not required to place his emotions in a refrigerator and bring his feelings down to ice-cold temperature.

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(123) Mental integrity must not be violated because man ows will anotherituse Isnothers of neigh even on . weddenof fewers bluode bos

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(137) They could not deflect you from the true path on to the pseudo-path to which they try to allure seekers and which ends in disasters.

(138) Proress is uneven.

Sound character provides a power for living. (140)

(141) Make sure what you really want before you go after it. The bitter experience in life is to find after years of effort that the thing you have gained is not the thing you want.

(142) His commitment to the quest.

(143) It is good to give an intellectual assent to these moral precepts, but it is not enough.

(144) If he is determined to go on to the end, to let nothing turn him from this sacred purpose.

(145) Such tension between conflicting loyalties becomes intolerable in the end.

(146) Environment puts its own enslaving suggestions into the mind.

Form a plan of life and carry it out.

(148) The quest must become the essential meaning of his entire life.

(149) Those who seek the Overself must show themselves worthy of meeting her.

(150) It is natural, yes, but it is not therefore desirable.

(151) --- exposed to the suggestions of others and pressed upon by their influence.

(152) --- seeking something fixed amidst the bewildering flux of modern life.

(153) There is no easy progress.

(154) What is the highest end of the life of man? (155) Only he who has securely established his own realization can safely guide others to theirs. Automatic progress on the quest can be guaranteed by nobody. Like all human enterprises it is subject to ups and downs. (156) But if destiny forces him against his wish to

become a public figure, a

(157) When the results are pleasant for the moment, we like to deceive ourselves. We like to put a pretty mask on an ugly passion, for instance, or wear a magnificent cloak around a wretchedly selfish act. But karma cannot so easily be deceived and works out its own results with time. And these depend not only on the appearance of what we are and do but also on the real character and hidden nature behind it.

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appearance of what we are and do but also on the real
character and hidden usture behind it.

(158) Let the aspirant not seek to hide his faults nor disguise his weaknesses. He must be sincerely animated by a yearning to improve his character and ennoble his personality.

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

and at the wrong time.

(160) He who develops along these lines through the creative power of meditation, will eventually find that his instince will so ontaneously reject the promptings of his lower self and immediately accept the intuitions of his higher self.

(161) --- the ego's capacity to disguise itself, to

turn even the non-ego to its own ends.

(162) From the base to the apex of the philosophic pyramid, every stone should be chiselled with meticulous thought and ardent love.

(163) Unveilings of truth are happening to me.

(164) His sensitive temperament will no longer fly to super-optimism or fall into black gloom.

(165) He will not get away with the deception. For to all things there is a time of reckoning, and methinks, this one is less distant than most may imakine.

(166) We must not hate those who are born of the same divine essence as ourselves but we may hate the sins they perpetrate and the evil they radiate.

(167) This neurotic condition must first be completely eradicated before any real rather than illusory progress can be made.

(168) The studen must have moral courage. For he needs to look his own weaknesses, mistakes and short-

comings fully in the face.

(169) Your handicap is the strong ego, the "I" which stands in the path and must be surrendered by emotional sacrifice in the blood of the heart. But one out of the way you will feel a tremendous relief and gain peace. (170) The ego must confess its own insufficiency.

(171) When the grace at last overcomes the inner resistance of the ego, the latter breaks down and the eye often breaks into tears.

(172) The flash will pass with lightning-quickness

through his mand.

(173) From these mysterious layers of the mind, he may draw up supernal knowledge and divine love.

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(173) From these mysterious layers of the mind, he may draw up supernal knowledge and divine love.

(174) His penitence should not stop with thoughts

but should extend to deeds.

(175) He may well weep over the muddled nature of his efforts in the past and over the wasted time

spent in by-paths and side-tracks.

(176) No aspirant is properly qualified to state with perfect accuracy his virtues and vices, much less to assess his impartiality and impersonality. (177) Also grace's visitations seem arbitrary; it is not really so. It obeys a hidden law of its own. (178) He should not permit himself to be re-entangled by others in past contacts which have out-served their

purpose and which now will only keep him down.

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

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

(181) As he grows he will show more and more preference for higher values.

(182) Most things may be acquired by violent effort, but not grace.

(183) When his aspiration rises to an overpowering intensity, it is a sign that grace is not so far off.

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

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

(186) How can we escape from ego to the Overself ? (187) The ego will not end its existence but it will end its dominance.

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

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

(190) The philosophical fledgling grown into philosophical maturity.

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

(192) God's grace is the spark which must fall into

human effort to make it finally effective.

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

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obul fish damm for the mount with oh must fall into human offert to make it finally effective. (193) Sorrow for a wrong course of life, the resolve to abandon it and the readiness to make definite amendments are pre-requisites to secure grace. (194) Such a man cannot settle down into any conventional

mould.

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

(196) This momentous day will be carved in deep relief

on the facade of his memory.

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

(198) The ego must aspire before the soul can reveal. (199) The mystic must first get a knowledge of the laws of the human psyche before he can understand what is happening to hime

(200) They are turning points in his spiritual life. These strange metal powers arise spontaneously. (201)

(202) His chief endeavour should be to live in and

for his Ideal.

(203) When men begin to organize a church and dogmatize a creed out of the Seer's pure inspiration, the begin also to

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

(205) This is the greatest adventure that can befall

a mane

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

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

all desires.

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

(209)It will displace his burdens.

(210) We may well become excited at such revelations. (211) It is intended to give us a taste of what still awaits us in the far beyond.

(212) This happens often during the early stages of

inner experience.

(213) Grace breaks in upon a man's thought and life with decisive results.

(193) Serrow for a wrong course of life, the resolve to make resolve to chandon it and the residence to secure grace. (194) Such a man cannob settle down into any conventional mould.

(181) The desire to get at the soul must become so predestuant and so envisors that a combinuous tension is created within him.

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waits on in the for beyond.

(213) This happens often during the early stages of

inner experience.

(213) Green breeks in upon a man's thought and life with decisive results.

(214) Here is a serenity so deep that it draws him

out of time.

(215) The awakening to spiritual need, although often productive of longing and sadness, is also often a sign of the preliminary working of grace.

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

who inspires it.

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

(218) But alas the rapturous moments ebb away all

too quickly.

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

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

They are psychologically ready to receive grace.

(222) Without opening his lips he communicates a message to every sensitive seeker who enters his orbit. (223) Desire and peace, passion and repose will

alternate in his heart like the sun and moon.

(224) These thoughts have become, by constant repetition, long-stading and deep-rooted. That is to say, they have become inherent tendencies and governing complexes of the man's character. He himself seldom realizes how much and how often he is at their mercy. (225) We have lived long enough with this fault-ridden

ego. (226) What is the work of grace in this process ?

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

(228) --- truth must be foremost in his reckonings. (229) The redeeming and transforming power of grace

begins to work.

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

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

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

(214) Here is a serenity so deep that it draws him

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(218) The ameleating to spiritual need, olthough only at assumes has actsuof to avidousors medic often a sten of the preliminary working of grace. resided of Stelle years to mediate out human life is not an organized movement but the man .df sawlossi odw

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(235) The key to right conduct is to refuse to identify himself with the lower nature. The hypnotic illusion that it is really himself must be broken: the way to break it is to deny every suggestion that comes from it, to use the will in resisting it, to use the imagination in projecting it as something alien and outside, to use the feelings in aspiration towards the true self and the mind in learning to understand what it is. (236) When a man begins to seek out his real nature, to find the truth of his real being, he begins to follow the Quest.

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

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

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

through unselfish service.

(240) Even after he sinks back to his former state, they mystic who has had a flash, a blimpse, a revelation or a vision of something beyond it, can bever be exactly the same as he was before. The light can not fall upon him without leaving some little effect behind at the least, or some tremendous change at the most.

(233) He will advance most on the Quest who tries now to separate bissent from his ego. It will be a long, slow ettingle and a bard one, for the false long, slow ettingle and a bard one, for the false being being that the sec separately. All the strength of all his being aventie intendity. All the strength of all his being must be brought to this struggle to remove error and to establish troth, for it is an error and merely of the intellect since but also of the emotions and of the will. This is the only touches and trains the whole man, this is the only way in which it could give a shele and not merely a partial result.

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

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

acts of his early spiritual career.

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

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

those desires !

(245) Only out of the growth of his experience and the ripeness of his understanding will a man come to question his desire nature, and to limit it in the interests of the Quest. For only then will he perceive that it is no longer enough to evaluate things from the point of view of their pleasurableness or painfulness alone.

(246) When the sense of his own imperfections, his own failings, so overwhelms him at times that he falls into deep depression, into gloomy despondency, it will help

to weaken the ego's pride and conceit.

(241) When a man consciously sake for union with the Overself, he unconsolously assepts the condition that vilone lisemid svin of at fant ban th dilw smola soon erolered nielomoo for bloods el . Mestevo ent of qu when, looking forward to living happily ever after with mort becomes visables at scelde dadd , seeted beriseb a his dealer frugirated. He has been taken at has atd mended books evol reddons exused throw atd the Overself, the abstarotion had to be removed if the only sofiltoes of bad an ibadoutres of of ever notice the and to course and . rende att assessor of rebro mi and attuates and yo meda asw avol teasel and of freemouth of his suffering at its taking away, but if he secepts this suffering as an educator and does not resent it, to will lead the way to true joy.

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(248) Whien the same of his own two orfortions, his own failings, no overwholms him at times that he falls into deep depression, tate gloomy despondency, it will help to weaken the ego's pride and conceit.

(247) Deep down in the lowest layers of the subconscious nature there lurk evil tendencies and evil memories belonging to the far past and not yet wholly wiped out by the spiritual rebirth. It is these tendencies which rise to the surface layers and challenge us at crucial moments when we seek initiation into the Higher Self or when we seek acceptance from a Master. In their totality they have been named by the western Rosicrucians as the "dweller on the threshold", and by the Indian occultists as the . No man can be taken possession of by his Higher Self or enter into a permanent relation with a Master unless and until he develops within himself sufficient calm and sufficient strength to meet and overcome these arisen tendencies, whose character is marked by extreme sensuality or extreme cunning or extreme brutality or even by a combination of two or three of these.

(248) Insofar as the whole of his future must be surrendered to his Higher Self, the planning of it through his ego mind cannot be allowed. He resigns himself to God's will in this matter because he realizes that it will bring him only what is best for him or only what is needed by him or only what has been earned by him. He believes that God's will is a just will. Yet within the frame of reference of the intuition which may come to him as a result of this self-surrender, he may allow the intellect to paln his course and to chalk out his path. The intellect may function in the arrangement of his personal life, but it must function in full obedience to the intuition, not to the ego. Hence if he makes any plans for the future, he does so only at the Higher Self's bidding.

(249) The devotional nature of the student should be brought out by cherishing love for the Divine, nurturing aspirations toward the Divine and cultivating earnestness in quest of the Divine. These qualities are best expressed through the habit of daily prayer. The love will be expressed by the eager feeling with which he turns his thoughts to prayer every day; the aspiration will be revealed by the height towards which the worship will reach during the prayer and by the depth towards which his self-abasement will fall during the same time. The earnestness will be shown by the fundamental mood of endeavour after self-betterment which will underlie his whole waking life.

(Tag) Doep down in the lawset layers of the subconscious nature there lurk swil tendencies and evil memories two baghw vi lone two ton bue tear and and of animaled by the entrional rebirth. It is those tendencies which laterro de ou semallado bon aveyal soglava edd of sair name and other we seek this take the time the time sale or when we seek accompance from a Master. In their tokelity they have been named by the western Besterucians as the "dweller on the threshold", and by the Indian . No man can be taken poncess. occultiate an the Justianing a obut reces to lied receil ath ye le col -dilw agoloves ed littou hus seelnu redsell a dilw moltaler of dignatic installing has miso installing ligamen at mest and overcome those arisen tendenside, whose cherefer to gathama emerges to williamenes emerges of beyong or estife or out to motionide a committee of two or three

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(250) These rare moments lift him out of his animal self and detach him from his lower human self. (251) To accomplish this graduated work of selfimprovement and self-enlightenment, he does not need to connect himself with any particular organization. (252) Our of the shadows of the past, there will come memories that will torment as they teach him, pictures that will hurt as they illustrate error sin and weakness. He must accept the experience unresistingly and transmute it into moral resolve and ethical guidance for the future. (253) The old self which he has left behind and which once so occupied his interest, now seems ugly bad and dull. So great is the change in him that it also seems like a stranger, not entitled to bear his name. (254) Once properly started on the quest he may stop his movement, may even go back for awhile, but in the end he will not be able to avoid a renewal of his effort, a return to the journey. (255) Again and again he will have the extraordinary sensation of looking down at the game of human life as from a peak-like mental elevation. He will see the players - millions of them - behamently struggleing for trivial aims and painfully striving for futile ones. He sees how paltry is the sum-total of each individual life-activity, how bereft of mental greatness and moral grandeur it is. And seeing, aspiration will rededicate itself to unfaltering devotion to the Quest within his own mind. (256) In painful or trying hours he should make it a serious point to remember that glorious moment when the skies parted, the veil was rent and the Soul showed its lovely face to him. He should recall it in worldly distress or emotional darkness and it will sustain, comfort and guide him. From this secret source he will derive a strength to bear whatever may happen to him, an understanding to lead him aright throughout life.

delight of their unexpetdness.

(258) But alas I the light is not present all the time.

The Soul retreats all-too-soon and leaves him with a wonderful memory.

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(255) But also ! the light is not present all the time.
The Soul retreats all-too-soon and leaves him with a
wonderful membuy.

(259) The rapture will not last long. It will pass

from his heart but not from his memory.

(260) From his first timid and hesitating steps in mystical meditation on the quest, through all the emotional conflicts and intellectual stresses it engenders, to the last acts of moral reeducation and utter self-surrender, the disciple

(261) It is a challenge to show his real self, a test

to prepare for a new phase of his spritual career. (262) Such is the strange paradox of the quest that, on the one hand he must foster determined self-reliance but on the other, yield to a feeling of utter dependence on the higher powers.

(263) But the purifying work of philosophy on his

character, does not end there.

(264) On the first phase of the path, he learns to practise self-surrender and self-discipline. Egoistic and animalistic attitudes are gradually dissolved.

Hence it is a phase of purification.

(265) Only by a long process of trial and failure. striving and success can he make the higher will his own. (266) First he turns away in repentance from wrong deeds; then he turns away from the wrong thinking which led to those deeds.

(267) Just as the religious devotee will be moved sooner or later to seek personal experience if he lacks it, so the mystical votary will be moved to seek intellectual enlightenment if he too lacks it. But such an inner movement will only develop where aspiration is strong and continuous, sincere and selfcritical.

(268) We learn in the heart's blood what sacrifice of the ego really means when we are forced to descend from abstract theories to practical applications, from the general to the personal.

(269) Desires whose voice was once so clamant and whose satisfaction once seemed so urgent, will not seem trivial

and unimportant.

(270) He has gone far on this path when his last thought on falling asleep at night is the Overself and his first thought on waking up in the morning is again the Overself. (271) It will not be enough to profess repentance. He must also give proof of it.

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From his beart but not from his memory.

(260) From his first timed and hesitating steps in the continue of the quest, through all the continue of the quest, through all the second continues at all engentiars, to the last note of metal resonants and atterpolation and atterpolations and atterpolations.

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(272) It is hard for the moderns to appreciate the Buddha's declarative sentences about the illusory goals of desire, hard to see that their years, when measured against Jesus' teaching, are often spent in futile activities, hard to understand with the mystics that they merely exist and do not really live.
(273) The truth is that nearly all aspirants need the help of expert human guides and printed books when they are actively seeking the Spirit and of printed books at least when they are merely beginning to seek (274) The entrance of a book of truth, or of a man bearing truth, into the aspirant's life will, at certain periods when he is ready and prepared for further development, be like turning on the light in a room to shut out the darkness.

(275) INTERIOR WORD. When he succeeds in penetrating the still depths of his being, another mind will appear to superimpose itself on his own, directing, teaching and inspiring him. It will speak to him out of the silence within himself yet it will not be his own voice. Its tene will be friendly and when he becomes familiar with it, he will know it to be none other than the voice of the Holy Spirit, the word of the Higher Self. (276) It is not enough to repent today and forget tomorrow. Repentance should be a continuous attitude of heart until the thing repented of is expunged from

it and gotten rid of.

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

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(277) life enurels no one to enter upon this enuccions Quest, although it is leading everyone upon the uncomposite Quest. Even among the students of this teaching, not all ore following the Quest, many are merely seeking for an intellectual understanding; their interest has been attermed and their ouriosity aroused but they have not felt exchase or to go any farther. This may be due to inner weakness or to outer difficulties or both. Such men and consider one have to pledge themselves to any moral tasks or symbles exercises. Nevertheless, their studies and correct walse such will pisce them on an altogether different level from the unawakened herd which is bereft of quels an interest.

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

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

time and repeat the same suffering so needlessly.

(280) His attitude need not be utterly pessimistic.

He may say to himself, "If I have made a mistake, very well; I am undergoing a process of spiritual trial and error. Some errors are inevitable, but I shall catch up with them, study them, understand their results and wrigh their meaning and their lessons out of them. In that way they will become steps which I shall

mount towards Truth. If I suffer calamities of my own making, I will stand aside, calm, impersonal and detached, and take the sting out of them by this ego-free attitude. In the long range point of view it is not what I want but what I need that matters; and if I need the correction of adversity or calamity it is

(281) When the ego's total submission is rewarded by the Overself's holy grace, he is granted pardon for the blackest past and his sins are truly forvign him. (282) As his strivings continue and his resolve deepens, his work on moral self-reeducation becomes energised and his character slowly changes for the

better.

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

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(284) When his strongest passion is to make real the presence of the Soul and when he demonstrates this ty the strivings and sacrifices of his whole life. he is not far from the visitation of grace. (285) He should pray to become utterly possessed by that other presence which he feels at times. (286) Desire only to be desireless. Be detached even from your efforts to be detached. It does not seem humanly possible to follow such rules. (287) What he experienced in those quietly rapturous moments is to be used as a standard of comparison with what he experiences in everyday life. This will teach him, better than guides or books. It will show him his spiritual shortcomings and give him his right

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

(289) It is a brave struggle for freedom, a noble refusal to be the ego's puppet or the animal-self's victem, a fine resolve to win strength from weakness. (290) This remains true at every level of spiritual effort.

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

(292) An Ideal to raise him beyond himself.

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

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

direction.

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

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

(297) When the interest in philosophic teaching no longer springs out of light curiosaty but out of deep need the desire to embark actively on the philosophic

life will inevitably follow.

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

up his time ?

(299) The danger of unbalance is not the only one he must guard against. A morbid self-obsession, an unhealthy introspection, an unending analysis of his thoughts and experiences is also to be firmly avoided. Such ugly egocentricity does not make him more 'spiritual (300) In these retreats men are protected from outward temptation. This has a certain value. But they are not protected from the inward temptations by memory, imagination and personal tendency.

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

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(303) The course of each individual quest, its

exstasies and sufferings, is not easily predictable. The factors of karma and grace are always present and their operation in different life-situations may always be different and cannot be foreseen.

(304) The forming of a good character is the beginning,

the middle and the end of this work.

(305) The journey from a passionate love to a pure friendship is a hard one. But it must be made.
(306) Although there are some exceptions, it is

(306) Although there are some exceptions, it is generally only when the desire for higher life has overpassed the desires for worldly life that grace begins to manifest itself.

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

(308) If this happens, if he surrenders himself unreservedly to the first faint growth of grace within his innermost heart, then its blessing will eventually fructify gloriously.

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

altogether.

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

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

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

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

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

(315) He will be tormented by unrealized ideals.
(316) His mistake is to concentrate frantically on a single quality and then frenziedly carry it to excess. Thus he disturbs social balance and warps personal outlook.

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(317) These very hindrances and set-backs should not turn him from his task but instead awaken him to more determined efforts than ever-

(318) It is not intellectual considerations that primarily move man to changes of life or attitude but

emotional ones.

(319) Enlightenment is both a bestowal by grace and

achievement by self.

(320) The dangers to which the pilgrim on this Quest has to pass are not all moral any mystical - some of them are mental. It is an unofrtunate fact that so many 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, a desire to get spiritually transformed without working for it, they usually fall victims to some charlatan or imposter 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. (321) What the Quest means then is this: that the seeker forestalls the evolutionary processes by doing for himself as quickly as possible what Nature will do for other men as slowly aspossible. (322) A man who sets out to wage war against his own thoughts and to constrain his own impulses may properly be called a warrior. Let him not look for peace until the enemy is defeated, and since the enemy will not

yield for a long time, but will resist with the utmost desperation, the man will need all the patience he can

gather and all the endurance he can muster.

(317) These very hindrances and set-backs should not turn him from his task but instead awaken him to more determined efforts than ever.

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(222) A men who sets out to wage war against his own thoughts and to constrain his own impulses may properly thoughts and to constrain. Let him not look for peace until the the enemy is dereated, and since the enemy will not yield for a long time, but will resist with the utmost desperation, the men will need all the patience he can emater.

(323) From the time when he begins to take instruction from his teacher, the disciple also begins a period of probation in his inner career and of separation from his inner weaknesses. The probation will enable him gradually to show forth all the different aspects of his personality, it will indicate how receptive he really is to the teacher's influence. During this process qualities which are lying latent beneath the surface will arise above it; situations will arrange themselves in such a way as to force him to express them. In short, what is hidden will become open. Thus he will be given the chance to look to his moral foundations before he advances to the intensive mystical training which places hidden power and hidden knowledge in his hands. Without first getting such a foundation, he who gets possession of these powers may soon fall into overpowering temptations. with disastrous results to himself and others. The inner conflict which results from the probation will force him to face himself, to look at the weaknesses which are present within him and tottry to conquer them. If there is no other way to get him to do so then he will have to take the way of suffering their consequences so as to have them brought home to him. Such a phase of the disciple's career will naturally be filled with strains for himself and with misunderstandings about himself. The term of probation is a period of severe trials and strong temptations. However the principle of probation is a sound one. Out of the vortex of its tests and stresses and upheavals, he has the chance to emerge a stronger and wiser man. (324) Modern man does not welcome these frigid selfdisciplines, does not want to pay for intangible dreams with such tangible things. (325) Grace: An ancient Chinese mystical text says: "Heavenly Being has no favourites. It gives to all worthy men without distinction. (326) A word, a phrase, a sentence or a pragraph may

be enough to awaken a hundred sleeping minds.

(327) The mind which is purified from desired may easily be calmed. The mind which is calmed may easily be abstractly concentrated. And, concentrated, it may then easily be turned upon itself.

(323) From the time when he begins to take amired only elegipte off , redeset and mort nelfourfact a period of probation in his inner career and of app-Illy notiadore and .assessment would and work notices emails him gradually to show forth all the different werd edecidate it will indicate how receptive he really is to the teacher's influence. During this process qualities which are lying latent amoltautia idi avode salus iliw sosirus odi disamed mid sorof of as your a doue at asvisament somerra fliw to express them. In short, what is hidden will become of foci of season edf movin ed like ed smill . sage -methi sat of asomewha ed eroled anothebruo'l Lerom ain and tower method assets black antition factore and anistes farth fuoniti . ahand aid at embelwood nabbin ement to molecaseog sies only en unofishauot a Mouse powers may appear toll into overnowering temperione, edl .eredto bue lieamid of affineer suorteseib ditw Illy nottedays out word attuest dates tolder to the force him to face himself, to look at the weaknesses responen of visited has mid aldfir due north ore delder them. If there is no other way to get him to do so then he will have to take the way of suffering their estd of emod friquerd medd eved of as on asensupsanoo Such a page of the disciple's earser will naturally -reboured with bor lisemed not extende with misundera at mottadere to ared and . Themate tueds annihuade period of severe trials and strong temptations. However and to dut . see bound a at methodore to alglanting end vortex of the tests and obresses and uphecyale, he has the charge to energy a stronger and wheer man. -ties birit's esent amosles don seeb mum preboli (485) amount eldinostat vol year of they for soch .contigioath with such tenrible thismes. esyas fred Inchiago escutio Inches an issued (ass) ils of saving il .assituoval on sed anied vinsysall worting men without distinction. (326) A word, a parage, a sentence or a pragraph may . shale aniquels herbound a gestine of dynone ad vem berteeb mort be Miruo at Mother bath ent (YSS) easily be calmed. The mind which is calmed may easily yam of bederteence , had . bederteence videerings ed then could be turned upon itself.

(328) Men do not become mystics by joining a society or entering a monastery. (329) Every man without exception is under the will of a higher power, dependent on it and subject to the discipline of events imposed by it. (330) Philosophy stresses the need of development being individual. Students of other teachings may grow in groups, but not of philosophy. (331) The trials which assay the aspirant's real worth, the evil forces which assail him and rouse his lower nature, are parts of his experience. (332) Whilst men are imperfect and whilst power makes them drunk, it is foolish to entrust the government of any religious institution, any religious organization or any human life to a single man. (333) The path from aspiration to realization is a long one. A man must indeed give his life to it. (334) He has first to clear the way for mystical experience by calming and purifying the mind. (335) There is no quick short route to this inner state. Time and trouble are demanded from nearly every one who seeks the way to it. (336) In that moment his understanding attains sudden clearness. (337) We are called to prayer because we can achieve no success, whether in human life or in the spiritual quest without seeking and gaining divine help. (338) Humbly recognizing our dependence on it, we must open our minds and offer our hearts to God. (339) We are to discipline, and when necessary abstain from satisfying, the lower impulses of our nature because we are to cultivate its higher intuitions. For the clamant noice of the one drowns the soft whisper of the other.

(340) The impulses which arise within and the temptations which come from without may attack his peace. If he would keep it, he must overcome the desire to gratify the one and yield to the other. (341) He has to kneel before his higher self and confess how weak, now ignorant and how foolish a being he is. And then he has to pray for grace, to ask like a beggar for a little strength light and peace. Such daily recurring prayer is only a beginning of what he has to do but it is a most important part of it.

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(342) We learn true renunciation not by moving things out of our possession but by moving them out of our hearts.

(343) The direction of the philosophic path does not lie through rejecting normal life and renouncing material

possessions.

(344) The dangers of wrong meditation or of rapid mystical development unaccompanied by moral purification or of great renunciation lacking proper mental preparation are especially neuroticism, hysteria and even insanity. Most other types of nervous trouble may

also appear.

(345) If however he dwells upon his spiritual development and changes of mood, his sins and faults all the time and with all his mind, he is likely to overbalance himself. An extravagant preoccupation with his own ego would then result. This would not be true progress. A wise spiritual director, if he has one, could no no better than thoroughly shake him and tell him to go out and get some social enjoyment or see some funny plays, where he could forget himself and lose this unhealthy obsession with his self-centered thoughts and morbid emotions.

(346) It is hard to become as impersonal towards one's own personality as the mathematician becomes towards a geometrical problem. Yet it has to be and has been

done.

(347) It is one sign of coming Grace when he begins to despise himself for his weaknesses, when he begins to criticize his lower nature to the point of hating it. (348) No two aspirants are alike: all are different from each other in psychological build and past experience. Hence their needs are different. Each aspirant is a special case

(349) If he complains that the glimpse does not last, he should understand first that it can not last. Unless the mind and the heart are previously put into a properly prepared state to receive it, they will soon reject it. The process of rejection, however, is an unconscious one for the active agents in it are: the restlessness of his thoughts, the identification with the body, the strength of his desires and, in fact, all those things which constitute his ego. The forces which keep him apart from the higher state are within his personal self and not within that state. If he is unable to retain it, it is because he needs further purification and preparation, and its departure is really a signal indicating this need.

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(544) The daugers of wrong meditation or of rapid myetical development unaccommented by moral purification or of great rammedation lacking proper mental preparation are especially neuroticism, historia and even insanity. Nost other types of nervous trouble may

elso spnesr.

(345) If however he dwells upon his spiritual development and changes of mood, his sine and faults all the times and with all his mind, he is likely to overbalance himself. An extravegent precompation with his own ego would then result. This would not be true progress. A wise spiritual director, if he has one, could do no better than thoroughly chake him and tell him to go out and get some social onjoyment or see some funny plays, and get some social onjoyment or see some funny plays, obsession with his self-centered thoughts and morbid emotions.

(346) It is hard to become as impersonal towards one's own personality as the methodstotan becomes towards a geometrical problem. Fet it has to be and has been

done.

(347) It is one sign of coming Grace when he begins to despise hisself for his weaknesses, when he begins to despise his lower mature to the point of hating it.

(348) No two aspirants are alike: all are different from each other in psychological build and past experience. Hence their needs are different. Each experience, democratic needs are different.

(549) If he complains that the glimpse does not last, he should understand first that it can not last. Unless the mind and the heart are previously put into a properly prepared state to receive is, they will com reject it. The process of rejection, however, is an unconscious one

The process of rejection, however, is an unconscious one for the active exents in it are: the restlessness of his thoughts, the identification with the body, the strength of not his desires and, in leat, all those things which constitute his ego. The forces which keep him spart from the higher state are within his personal self and not within that atte. If he is unable to retain it, it is because he needs further purification and preparation, and its deparaced attention, and its depara-

these sidt pridecibul langie a vilsor at crud

(350) From the first momentary glimpse of the soul till the final rest in it, he is being led to accept the truth that the love which he wants and hopes to find outside himself must be found within himself. The true beloved is not a person but a presence. When genuine love in its intensest form utterly overwhelms him, he will find that its physical form is a mere caricature of it and that its human form is a pale reflection from it. Instead of having to beg some woman or some man for crumbs of affection from their table, he will find a veritable fountain of everflowing love deep within his heart, and therefore ever available to him in the fullest measure. This is the one beloved who can never desert him the unique soulmate who will forever remain with him, the only twinsoul he can seek with the absolute certainty

that it is truly his own.

(351) Ecstasy is not the permanent mark of the mystical experience, but only a temporary mark which accompanies its first discovery. It is the beginners who are so excited by mystical eestasies, not the proficients. The process of readjusting the personality to a future filled with wonderful promise and stamped with tremendous importance, naturally moves the emotional nature towards an extreme of delight. Nevertheless, it would be a mistake to regard the mystic's eestasy as something that was merely emotional only. Behind it there is the allimportant contribution of the Overself, of grace love and peace. When the emotional excitement of the discovery eventually subsides these will then show themselves more plainly as its really significant elements. (352) If he has the courage to let these lower things go out of his nature and deeds and life, the Overself will unfailingly reward him with its grace.

(353) Each of us is born with a certain type of personality, with his own particular attractions and repulsions, strengths and weaknesses. Each therefore has to find the

path that suits him best.

(354) The peril of incompetent guides is not lessened when as so often happens they are sincere. For they may be, and usually are utterly ignorant of thierown limitations.

(350) From the first momentary glimmes of the soul (550) the final rest in it, he is being led to accept the truth ebladuo bai'l of segon bas stans on delin evol end tent haveled sound within himself. The true beloved is not a person but a presence. When genuine love is its intensest form utterly overwholms him, he will find that its chysical form is a mere caricature of it and that its human form is a pale reflection from it. Instead of having to beg some woman or some man for orusbs of eldedinow a built filtw od , sides aled mort moitestie four-tain of everflowing love deep within his heart, and .oruseem decilif edi ni min od efdelleve yave erolevent This is the one beloved who one never desert him the and and his misses revered life one etemines outline only twinsoul he can seek with the absolute certainty .mvo sid viert at di dend (set) besteay is not the permanent mark of the mystical saturquose dolder from granguest a glac dud .comeirouxe os era ofwerenizad one at at a vievocate warf att enl established and Jon estastage Isoldeva we believe belift erutift a of villanoring out maldauther to assessing suchaement Attw bequete has establic Infrabrow Attw importance, naturally moves the emotional nature towards an extreme of delight. Devertheless, it would be a mistake to regard the mystic's costney as something that men merely emottenel only. Sekind it there is the alltappertant contribution of the Overself, of grace love -alb end to decemble unclicate the the the descriptions and the descriptions and the descriptions are the descriptions and the descriptions and the descriptions are the descriptions and the descriptions are the descriptions and the descriptions are the description are t -mady wode mady lilw seeds abbiedus vilaususve vreveo schomele dusoffingle vilser at as vintely even savies (382) If he has the courage to let these lover things Tiester ent to the course and deeds and life, the Oversell . soons and drive mid brawer vignistations (liw (253) Lack of us is born with a certain type of personanoteluger bas emelibrated a refueldance and athe willes strongths and westmasses. Ench therefore has to find the .Jaed mid stitus tant diag benezeel Jon at sables inedequeent to Itaes and (558)

(354) The peril of incompetent guides is not lessened when as so often happens they are sincere. For they may be, and usually are utterly ignorant of this own limitations.

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

later disappointment.

(356) His need of love will be fulfilled. But it can be lastingly fulfilled only from within, not from without. (357) Somewhere along the path they lose their way. Their good intentions become bad actions. Th ideal of service disappears, the lust of exploitation replaces it. (358) To find out your higher purpose on earth is one thing, to dedicate your life to that purpose is another. Many people refuse to do that because it seems impossible for them to realize such lofty ideals. Such pessimism is too extreme. Everyone by setting a goal, can make some little progress towards it during his lifetime. The satisfaction and reward attendant upon the advance are not without worth. But another point, and not less important, is that by prayer and service it is possible to invoke the higher self's grace. Thus it is not alone upon his personal strength that he had to rely. He may receive inspiration and assistance to do what he could not do otherwise, if only he will look in the right quarter for it.

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

pleasure and pain.

(360) His longings after the Beloved's presence alternate with his despairs of ever attaining it. Indeed the higher self seems to play hide-and-seek with him. (361) From that time he will feel increasingly yet intermittently that a force other than his own is working within him, enlightening his mind and ennobling his character. The Overself's grace has descended on him. (362) The higher self is the ultimate spiritual guide whom he is to rever and the real spiritual helper on whom he is to rely.

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(350) His longings after the Releved's presence alternate with his despairs of ever attaining it. Indeed entd ditte Mess-bas-bid yeld of amees lies rankin and -result for visitenerant feet fliw od amid finds more (188) mittently that a force other than his own is working within him, onlightening his mind and emobling his character. The Overcell's greece has descended on him. (352) The higher self is the ultimate sufficient suide whom he is to rever and the real spiritual helper on whom he is to rely.

(363) He should beware of self-imposed missions and self-important mandates. His best mission is to purify and improve himself before starting on other people. His unimpeachable mandate is to get the stones and weeks out of his own field first. (364) In those high ingathered moments when truth and beauty become loving allies to possess up, we ourselves become inwardly aloof from tormenting desires. (365) The stray gleam of light which comes through to the hither side of consciousness, are welcome. (366) But finding the higher presence within the heart is only the first step. The next is to surrender oneself to it. to be passive in its hands, to let it direct the course of thought feeling and conduct.
This is a task which is not less hard, and will take not less time, than the first one. It is indeed an art to be learnt by unremitting practice. (367) The ego, with its weaknesses and indisciplines, its ignorance and blindness, sets up obstacles on the path, causes failures in the quest. The struggle against

it ceases on apparent victory only to start again soon.
(368) One part of his being may yield obediently to
the philosophic discipline but other parts may not.
His thoughts may surrender but his feeling or his will
may not. So struggle there must be until the ego's

surrender is total and complete.

(369) The more he is humbled by his failures, the more is he likely to find a way out of them.
(370) He who stretches out his hands to the glowing peace of the Soul, does not stretch in vain. But he may not feel its warmth at the first movement, nor at

the tenth.

(371) Repentance cleanses the heart and remits sins. (372) It is hard for the average mentality to take hold of the imageless spirit as an object of thought. So an imagined symbol is helpful.

(373) When grace takes the form of spiritual inlightenment, it may catch him unawares, enter his consciousness unexpectedly and release him abruptly from the protracted tensions of the quest.

(374) There is a right and a wrong way of surrendering the outer life. To surrender it to one's own sorry foolishnesses or hallucinations, and call them God, leads to disaster. Yet this is precisely what many beginners in nysticism do.

(363) He should beware of self-imposed missions of at molecula deed ath .establian thetroger-lies bes partity and improve himself before starting on other people. Dis unimpeschable mendete is to get the stones . Jari'l bloi'l mow aid to due allow hom

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(374) There is a right and a woose may of surrendering the outer life. To surrender it to one's own sorry The light the same another to a season allend to diesater. Yet this is precisely wint many geginners en mysbridgen do. (375) It is a grave misconception to regard the mystical progress as passing mostly through ecstasies and raptures. On the contrary, it passes just as much through broken hearts and bruised emotions, through painful sacrifices and melancholy renunciations.

(376) The quest is unattractive to sinners and unnecessary to saints. It is for those who are not wholly indifferent to worldly desires nor yet too strongly attached to them.

(378) The best of all possessions is to have this

inward and secret possessionlessness.

(379) If his experiences are sufficiently numerous and sufficiently varied, this rosy-colored optimism about human nature will be drained out of him. He will slowly lose the naive belief in the possibility of creating a social kinddom of heaven on earth, in the utility of organizing an association of spiritually-minded people, in the dream of achieving unity and harmony amongst them, let alone amongst humanity in general. He will see that innate psychic attractions and repulsions are implanted in us by Nature, that uncrossable differences of mentality and outlook are fashioned in us by development and that although misunderstanding friction and hostility may be kept out in the beginning, they cannot be kept out in the end. He will decide that heaven can only be internal and that the quest can only be individual.

(380) Such experiences which befall him are not accidents. They are timed and shaped to test him, to ferret out his weaknesses and to show forth his strength. It is right that he shall know himself and hence understand why certain prizes are withheld from him or others are granted

to him.

(381) Belief in the reality of grace and hope of its coming are excellent. But they are not to be turned into alibis for spiritual sloth and moral sin.
(382) The quest will uncover the weakest places in his character, one by one. It will do so either by prompting him from within or by exposing him from without. If he fails to respond to the first way, with its gentle intuitive working, he must expect to endure the second way, with its harsh pressure through events. The only protection against his weaknesses is first: to confess them and then; to get rid of them.

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(383) It is hard to follow such self-denying doctrines, harder still to follow them alone and unhelped.

(384) To give up values held so dear by so many is

not easy.

(385) He must lay a proper moral foundation for his efforts in meditation. Otherwise they may bring loss

and not gain.

(386) Quite often, the aspirant will not be aware how far he has grown in virtue until some crucial test arises in the sphere of everyday living. Then, to his surprise and pleasure, he may note the eace with which he passes it.

(387) He will draw from such reading the incentive to keep on with his quest and the courage to set higher

goals.

(388) Grace is within each of us but it manifests itself mostly in those who furnish the proper conditions for such manifestations and give it a chance to operate. (389) People with acidulated tempers or gross selfishness, with serious neuroses or wild hysterias, are required to improve themselves until they are sufficiently changed, before attempting to penetrate the deeper arcana of meditation. For the result would be morally or intellectually harmful to them. Yet it is unfortunate. the case that so many among those attracted to mysticism are psychoneurotics. It is worse still when they are half-educated persons. They are often incapable of absorbing its moral disciplines, or unwilling to do so. The well-educated, who might be expected to be more balanced, are also more sceptical of it. (390) While philosophy does not agree with total

retirement from the world, it does accept the need of periodic release from the activities and pressures of

society.

(391) No aspirant is or can afford to be really indifferent towards the result of his endeavours. Therefore the Gita counsel must be liberally and not literally interpreted.

(592) The place to look for the cause of most of his troubles lies in himself, not in his neighbors or contact: To complain about other people is a waste of time.

(385) It is hard to follow such self-demying doctrines, harder still to follow them alone and unitelped.

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(393) Grace works magically on the man who opens himself humbly and sensitively to receive it. His personal feelings undergo a transofrmation into their higher impersonal octaves. His very weaknesses provoke occasions for gaining effortlessly their opposite virtues. His selfish desires are turned by grace's alchemy into spiritual aspirations.

(394) If, with the philosophic discipline, he has taken the burden of higher obligations upon himself, he has also become entitled to receive the blessing of higher

compensations.

(395) Humbly to accept our limitations, after long experience and repeated test, is also a form of wisdom. The innate tendencies that make us what we are from birth, may prove too strong for our will to oppose successfully. Yet even if the leopard cannot change his spots, time may mellow their hard black to soft grey. (396) We pray to confess sin or to humble self, to commune with the Divine or to invoke grace, in joy as well as in despair.

(397) When a certain form of suffering has become an educational necessity for him, it may be emotionally displeasing at the time but it will be intellectually

commendable to him in later years.

(398) They see or sense that he never gives himself up entirely to the society in which he happens to be, that he keeps always a certain inward reserve and outward constraint. This puzzles, irritates or annoys some, or arouses suspicion in others. Thus the seed of future hostility towards him is sown by their own imperfection.

(399) Whilst he patiently waits with surrendered will for the oncoming of divine grace, he directs conscious effort to improve himself and thus.

incidentally, deserves it.

(400) With the passage of well-spent time and the coming of well deserved grace, he will finally reach the serenity and mastery that characterize the last stages of the path.

(401) Repentance must be thorough and whole-hearted if it is to effect this purpose. He must turn his back

upon the former way of life.

(393) Grace works magically on the man who opens himself humbly and sensitively to receive it. His personal facilings undergo a transofrmation into their higher impersonal octaves. His very weaknesses provoke occasions for gaining effortlessly their opposite virtues. His selfich desires are turned by grace's slonemy into spiritual aspirations.

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(401) Reportance must be thorough and whole-hearted if it is to effect this purpose. He must turn his back upon the former way of life.

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

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

goal itself.

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

(405) Those who wish to respond to the quests's

silent invitation, must begin by repentance, continue

by self-descipline and end by surrender.

(406) During such unforgettable moments, the Soul will speak plainly, if silently, to him. It will tell him about his true relation to the universe and to his fellow creatrues. It will tell him about Itself. It will separate him from his body and let him gaze down upon it as from a height long enough to permit him to comprehend that the flesh is quite the poorest and least significant part of him. And, perhaps best of all, it will fill him with the assurance that, after his return to the world of lonely struggle and quick forgetfulness, It will still remain beside and behind him.

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

quickly as he can.

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

things.

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

(410) His confidence in the reality and beneficence of the higher power will increase as his experience of its

inner working and outer manifestation grows.

(411) He who told us to note the lillies of the field, also told us the parable of the talents. Whatever the divine grace brings us, it brings it through our personal effort.

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

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(41) He who told us to note the lillies of the field, else told us the persons of the talents. Whatever the divine grace brings us, it brings it through our persons of fort.

(412) There is a power in inspired writings and authoritative revelations not only to work upon the minds and hearts of their readers like many other books but also to work upon their intuitive natures. This is a far more valuable service than providing information or stimulating emotion. They start a process of fruitful thought or give glimpses of hitherto unperceived truth or formulate clearly and decisively what has been half-felt and vaguely-known.

(413) The disciple must learn to look upon the experiences and events of his life as constant training toward his high goal. He will need to use all this material - the good and the bad - the pleasant and the unpleasant - in the work upon him

self.

(414) The disciple who wishes to make real progress must attack, weaken and ultimately destroy certain bad traits of character. Among them is the trait of jealousy of his fellow disciples. It is not only an unpleasant thought but may also end in disastrous consequences. It often leads to wrathful moods and raging spells. It not only harms the other disciple but always does harm the sinner himself. It is caused by an unreasonable sense of possesiveness directed towards the teache which does not understand that love should give freedom to him, not deny it to him.

(415) The common youthful experience of falling in love bears some of the leading characteristics of this uncommon mystical experience of awakening to the divine reality. But of course it bears them in a grosser and smaller way. Some of them are: a feeling of walking on air', a frequent recollection of the beloved at unexpected moments, a glowing sense of deliverance from burdens, a cheerful attitude towards everything and everyone, intense satisfaction with life, rosy expectations about th future, expanded sympathies, dreamy absent-minded lapses from attention to the prosaic everyday round and new appreciation of poetry, music or Nature's beauty.

(416) In the adoration of his higher self he reaches the apex of existence. It proves that he has found out the secret of his own personality and

of his relation to God.

(412) There is a power in inspired writings and negu from of yino fon anolisiever evitatironius the minds and hearts of their readers like many other books but also to work upon their intuitive natures. This is a far more valuable service than providing information or stimulating emotion. The avia to idenois fultiur? To associa a juste -umrol to diury bevieeregnu oftendid to seegmily -Tied need ead jadw yfeviateeb bas yfraefo ejal felt and yaquely-known.

(413) The disciple must learn to look upon the instance as elif eld lo sineve bus secuelreque training toward his high goal. He will need to use all this material - the good and the bad - the pleasant and the unpleasant - in the work upon him

-org [ser exam of sedsiw onw elgiosib edf (414) grees must attack, weaken and ultimately destroy el med proma rejourade to alient had mistreo the trait of jealousy of his fellow disciples. It is not only an unpleasant thought but may also end in disserrous consequences. It often leads to vino jon ji .alieca animar bas aboom fulnitarw and mrad seeb syswis jud elgiosib redjo edj smrad sinner himself. It is caused by an unreasonable sense of possestveness directed towards the teache win bluede evol tedd braterebru ton seeb doldw

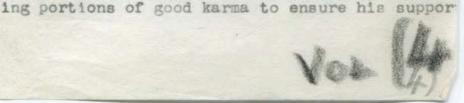
freedom to him, not deny it to him.

(415) The common youthful experience of falling in love bears some of the leading characteristics of this uncommon mystical experience of awakening to the divine reality. But of course it bears then in a grosser and smaller way. Some of them are: a feeling of walking on air', a frequent recollection of the beloved at unexpected moments, a glowing sense of deliverance from burdens, a cheerful attitude towards everything and everyone, intense satisfaction with life, rosy expectations about th future, expanded sympathies, dreamy absent-cinded lapses from attention to the prossic everyday ro bisum , vajeog To nofisioenggs wee bas bauor Nature's beauty.

(416) In the adoration of his higher self he reaches the apex of existence. It proves that he has found out the secret of his own personality as

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(417) Ammystical phenomenon which may develop out of this communion with his "holy ghost" is that of inspired writings. Helpful teachings that will be addressed to humanity in general or to the few seekers in particular may come through his pen. Or guidance in his personal life and instruction in his spiritual life may be addressed to the writer himself through occassional notes. In most cases the words will be impressed spontaneously upon his mind as though telepathically received from the dictation of his unseen but much-felt other self. In some cases, however, his hand and pen may move across the paper by automatic compulsion at a high speed, his mind being forced to move as quickly. He will then distinctly feel that he is merely an instrument which is being used to produce this inspirational script. (418) If the ego cannot trap him through his vices it will try to do so through his virtues. When he has made enough progress to warrant it. he will be led cunningly and insensibly into spiritual pride. Too quickly and too mistakenly he will believe himself to be set apart from other men by his attainments. When this belief is strong and sustained, that is when his malad: of conceit calls for a neccesary cure, a pit wi will be dug unconsciously for him by other men and his own ego will lead him straight into it. Out of the suffering which will follow this down fall, he will have chance to grow humbler. (419) If the seeker finds himself called upon by his higher ideals or by the necessities of his quest, to make a decision involving financial sacrifice to the point of leaving himself resources, he need have no fear about the ultimate issue. His higher self will permit him to fall into grievous want only if such a condition is really essential to the particular phase of spiritual discipline his ego needs just then. Otherwise it will use its power to protect him and to compensate him, for it can always adjust financial conditions more favourably by releas-



(417) Ammystical phenomenon which may develop al "Jaong vion" aid dilw noimumnoo aids to Juo that of inspired writings, Helpful teachings that will be addressed to humanity in general or to the few seekers in particular may come through his pen. Or guidance in his personal life and instruction in his spiritual life may dguordi lleamid restre ads of besserbbs ed Illy abrow and seeso Jaca nl .sedon fanciassoco as baim ala noqu visuoensjaoca besserqmi ed though telepathically received from the diotatnI .lea radjo .fel-down jud mesenu aid lo nei some cases, however, his hand and pen may move across the paper by automatic compulsion at a high speed, his mind being forced to move as on Jady feet vitonitate next fits all .vistup is merely an instrument which is being used to produce this imaginational sortet. aid dayords mid gars somes one ads TI (814) . soujaiv sid daugant as ob of yaf film if aboly Minen ac has mude enough progress to warrant it, he will be led cuminally and insensibly into spiritual pride. Too quickly and too mistakenly morl frags dea ed of leamid eveiled filw en other men by his attainments. When this belief is strong and sustained, that is when his malad of conceit calls for a neecesary cure, a pit wi will be dug unconselously for him by other men .Jl offi finiteria min beel file one men sid bose nob ald wollor lity doldw antraffus ent to Juo .Teldmud worm of somedo avad Illw ad .Ilat (419) If the seeker finds himself called upon by his higher ideals or by the necessities of his quest, to make a decision involving financial sacrifice to the point of leaving himself resources, he need have no fear about the ultiof mid firmed litw lies redain ail . evani edem fall into grievous want only if such a condition to essent refuglined and of faithease of feet at appropriate discipling his ego needs just then. ald josjorq of rawoq ed asu lity it salwisdo and to compensate him, for it can always adjust financial conditions core favourably by releas-

ing portions of good karms to ensure his support

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(420) The story of King Janaka's initiation by the Sage Astavakra illustrates a condition similar to that of Socrates caught by the flash during a military campaign and standing still throughout a day and night in its spell. Astavakra took Janaka to a forest for this initiation, Janaka riding horseback and Astavakra walking alongside. When they reached the spot selected, Astavakra told Janaka to dismount. Janaka began to do so. When halfway through the act of dismounting, he was caught by the flash. One leg was raised above the gorse's back whilst the other rested in the stirrup. So he remained for some days. His Queen sent attendants to search for him and they brought him home to the palace, still transfixed in the same attidue, was put in the bed still in the same posture. Astavakra was called and he bade Janaka awake, which he did and became bodily normal again. Thereafter he was a fully enlightened rishee. This does not mean that everyone who once glimpses the flash thereafter becomes permanently enlightened. Most do not, for it depends partly on their previous karma and present tendencies whether they can remain permanently in the light or drop out of it again. But it illustrates the swiftness with which it dawns and the need of recognition, surrender and union with it.

(421) The machinery and the method, the technique and the process tend to become all-important in our eyes but the truth is that the attitude and ideal, the spirit and heart behind them

are even more important.

(422) We cannot attain reality for we already are in it but we can attain consciousness of it. And such consciousness arises naturally the moment we know appearance as appearance. This knowledge may be nothing more than a second's glimpse as old habit powerfully reasserts itself, but it will be enough to tell us the truth.

(423) The more interior degrees of the mind's own being are the degrees nearest to the Overself It is because of this fact that the value of mystical meditation is unique. For it draws the meditator's consciousness more and more inwards, more and more to the divine state that is its

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(424) The vision of the world and the understanding of life which he receives from the lips or books of others, will never be so true nor so real as that which he makes his own. What shall it profit a man if he hear a thousand lectures or read a thousand books but hath not found his Over self? The student must advance to the next step and seek to realize within his own experience that which is portrayed to him by his intellect. And this is possible only by his entry upon the

Quest.

(425) Just as a blind person suddenly recovering his sight is carried away by a rush of joy, so the mystical neophyte suddenly recovering his spiritual consciousness is carried away emotional ecstasy. But just as in the course of time the former will become accustomed to the use of his sight and his joy will subside, so the latter will find his ectasies subside and pass away. His endeavours to recapture them prove fruitless because he it is in the nature of emotion that it should suffer a fall after it enjoys a rise. (426) It is tantalisingly hard to effect the passage from the lower to higher state. For between them lies an intermediate zone of conscious ness which possesses an ensnaring quality and in which the ego makes its last desperate effort to keep him captive. Hence this zone is the source of attractive psychic experiences, of spiritual self-aggrandisements, of so-called messianic personal claims and redemptive missions of great truths cunningly coalesced into great deceptions. (427) They will be fortunate indeed if their spiritual longings are satisfied without the passage of many years and the travail of much exploration. They will be fortunate indeed if pitying friends do not repeatedly tell them with each change and each disappointed pulling-up of tents, that they are pursuing a mirage. (428) If the whole truth is to be discovered, the whole being must be brought to its quest. If this is done, philosophy will be lived as well as known, felt as well as understood, experienced as well as intuited.

(429) Those first appearances of the soul's presence must be carefully guarded and assiduously nursed. They are symbolised by the Christ-Babe which has to grow until it is mature in virtue and wisdom.

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(1) An essential qualification is that he be prepared to try to view persons from a cosmopolitan outlook and hence without racial prejudice. He may not be able to obtain such an outlook at the beginning, and so he is required to hold it as an ideal for aspiration.

(2) He will undertake to reorganize his life, so far as his strength permits and to refashion his mind so

far as he can.

(3) They are welcome who are willing to equip themselves with proper and profounder knowledge, who wish to fit themselves by study of fundamental principles, by regular meditation, personal self-discipline and public service, for a higher life for themselves and a

valuable one for society.

(4) It is only the few after all who have the inborn inclination to sacrifice everything if needs be in the hope of attaining truth. What the lesser souls who have no such passport, whose temperament, environment, family or position forbids them from aspiring heroically to the highest goal ? Can we hold no hope for them ? Is it to be a case of all or nothing ? The answer is that nobody is asked to undertake more than lies within his strength or circumstances. There is room here for those with humble aims who do not feel equal to more than the slightest philosophic effort. Let them study these docterines just a little where possible but even where this is not possible let them accept these teachings on simple faith alone. Let them absorb a few leading tenets which make special appeal to them or which are more easily understandable by them than the others. Let them practise a few minutes meditation only once or twice weekly, if they do not find the time or tendency to practise more. Let them keep in only occasional touch by letter or otherwise with someone who represents in himself a definit e personal attainment which, although beyone their own reach is not beyond their own veneration. Thus they take the first step to establish right tendencies. If however they are unable to do any of these things, let them not despair. There still remains the path of occasional service. Let them give from time to time as suits their capacity or convenience, a little help in kind or toil or coi coin, to those who are themselves struggling against great odds to enlighten a world sorrow-struck through ignorance. For thus they will earn a gift of glad remembrance and internal notice whose unique value will be out of all proportion to what is offered. The Karmic benefit of such offering will return to them too, but even if it be long deferred they will have the intangible satisfaction which comes from all service placed on the Overself's alter.

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and unduly excessive.

(6) There are so many sides to even the simplest situation that the aspirant will at times be bewildered as to what to do or how to act. He will waver from one decision to another and be unable to take up any firm ground at all. At such a time it is best to wait as long as possible and thus let time make its contribution too.

(7) He must explore his own past and glean the lessons from it. He must analyze the personal and environmental factors which composed each situation or influenced them and he must do all this as adequately

and thoroughly as possible.

(8) The aim of the self-denial and self-discipline is to bring the aspirant through the period of emotional adolescence into the healthy state of emotional maturity.

(9) What is the quest but a process of reeducation

morally, mentally and emotionally ?

(10) It is in middle life that the buried spiritual aspirations of early manhood reappear and demand satisfaction. Consequently a large number of aspirants for the quest are drawn from the ranks of those who are

forty years of age or more.

(11) Psychoanalytic practices may be quite right in their place and for their purpose, but the technique used has no place in philosophy. We do not consider it necessary to delve into an aspirant's childhood in order to explain his present mental condition. For believing as we do that his past stretches away into numerous earlier reincarnations, it is obviously insufficient and inadequate merely to take the past of the present reincarnation alone for analysis. Nor do we consider it any use to try to explain his repressions and frustrations by attempting to interpret his dreams. For we consider most dreams to be merely a worthless melange of thoughts events and experiences of the previous twenty-four hours. The really significant dreams are very few.

(12) He can be quietly enthusiastic about his cherished

beliefs without indulging in propagandist shrieks.
(13) The man who uses his years to pardon himself, to excuse his errors, to justify his wrong doings, to manufacture alibis and to explain away his defeats, wastes them.

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(14) This is an important part of the disciple's task, this conquest of personal emotion. Life itself will present him with opportunities to test how far he has gone in this direction. They are opportunities to desert a lower point of view for a higher, opportunities to raise, purify or depersonalize his feelings when they are of a negative character. This is the real crucifixion of the ego and such self-denial brings commensurate spiritual rewards in terms of enduring advancement. Such opportunities will show themselves most conspicuously in connection with his relation with other persons. Differences, frictions and disharmonies which might otherwise arise on both sides can now be limited to one side and that not his own. He can remain cool, collected unresentful and unagitated where the temptation might have been to behave in an opposite way. Let him think deeply and calmly for a little and he will see that me many of these so-called human feelings and human attitudes are really undesirable; and that he should not submit to their tyranny nor excuse himself on their account merely because they are so common and so widespread. Let him reflect that it is in spite of their faults and weaknesses that he likes his friends or loves those near and dear to him. He would not like or love them any the less if those faults and weakneses were to disappear. On the contrary, he would like or love them all the more. And if this be true of merely human faults and weaknesses, how much truer still must it be of those baser faults and weaknesses, those gross animalities and passions which bring out what is worst

(15) His attitude towards other teachings must be deprived of personal feeling and possessed of intellect-

ual sympathy.

(16). It is the human being along of all living creatures on this earth who willingly submits himself to restraints on his emotions and actions for purely moral reasons.

(17) He will little by little adjust himself to his handicaps and live in emotional peace despite them.

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(18) His thoughts, his feelings and his actions must work in combination to effect this great self-purification which must precede the dawn of illumination. And this means that they must work upon themselves and divirt their attention from other persons whom they may have critized or interfered with in the past. The aspirant must reserve his condemnation for himself and leave others alone to their karma.

(19) He must search himself for the real motives behind his conduct, which are not always the same as those he announces to other persons or even to himself.

(20) It would be easy for him to comb through the surface of his character during this self-examination, and yet miss the real motivations lying beneath it.

(21) By pointing out the way of development immediately ahead of the aspirant, as well as the goal remotely

distant, philosophy shows its practicality.

(22) If he is to achieve his purpose, it should be clearly picutred in his mind and strongly supported by his will. It should be desired with all his being, believed in with all his heart.

(23) It might be thought that the philosophic discipline seeks to eliminate emotion. The truth is that it seeks to maturate emotion. The disciple's feelings no less than this thoughts - must frow up and assume

their philosophic responsibilities.

(24) It will do him no harm but much good to step backward in self-examination and take a lock from time to time at the broad over-all picture of his life.

(25) In this matter we mistake the common type for the normal type. The mystically-minded person is not usually met with, but he is nearer true normality than the materially minded one. For one part of his human psyche, - the intuitive - is at least functioning whereas it is "dead" in the other man.

26 The philosophic discipline is a lengthy one.
27 It is inevitable that such lofty aims should

have slow progress as their corollary.

(28) We must fly the kite of idealism but we must also be able to jerk it back to earth on a minute's notice.

(29) When his thought is securely established in these principles.

(18) His thoughts, his feelings and his actions mustwork in combination to effect this great self-parification which must precede the dawn of illumination. And
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(28) We must fly the kite of idealism but we must also be able to fork it back to serth on a minute's notice.

(22) When his thought is securely established in these principles.

(30) A just view must take both these seemingly contradictory sides into account.

(31) It is certainly an indispensable condition but

it is not the only and all-sufficing condition.

(32) For a great peace filled my heart. The lorn white splendour of a hope that has seemed a mirage now flamed out of the lost years. It turned the dark past into a lighted avenue that led up the Hill of Patience to the House of Fulfilment.

(33) So stick to this quest with the iron determination not to stop until you have realized the truth. Don't worry about the remoteness of the goal; leave all the results to fate and do the best you can. With proper guidance the goal can be brought infinitely nearer than it seems. Those who know truth want to share it; what else do they care for. Make up your mind and progress out of can't to can!

(34) He must examine himself with unsparing honesty.
(35) The hour will come when he shall outpass this

stage of animalism.

(36) Philosophy by its very nature can only appeal to the adult intelligences among us. And unfortunately the possession of an adult body does not give a man the possession of an adult intelligence.

(37) When emotional tides or passional torrents sweep over his being, his will may be wholly impotent to meet

them.

(38) If the teaching which he receives in his ears goes out in his acts, he is a true disciple.

39) Resolutions which are made today may be broken

tomorrow.

(40) The earlier stages through which he passes are eliminative. He has to cast out of consciousness all those tendencies which obstruct his world-view and which disturb his person-free poise.

(41) He must hold the balance between contending

impulses.

- (42) He will understand it best not be taking notes out of books but by yielding himself up to his higher intuition.
- (43) He must let these lofty ideas work upon his character by holding them constantly and reverently within his mind.

(44) His intellectual welfare demands it, his moral feelings sanction it.

(30) A just view must take both these seemingly .Jauooos ojai sebis vrojoiberjaco

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.motdibnes antoillim-Lis bas wine end dem at di

grof ent . Just ye bell'd some Jeans a tol (SE) white aplendour of a hope that has seemed a mirage new dasg wish out benrud dI . wrasy faci out to due bemail take a lighted avenue that led up the Hill of Patience to the House of Bulfilment.

(33) So stick to this quest with the from determination not to stop until you have realised the truth. Bon't worry about the remoteness of the goal; leave all the results to fate and do the best you can. Eith proper ruidance the cost can be brought infinitely nearer than it seems. Those who know truth went to share it; what else do they care for. Make up your I man od d'man in due sasagore has buin

He must examine himself with unsparing honesty. and asserted the hour will come when he shall outpess this

.hmilambas to enade

Lesque vino nee aruten yery set yo yaqosolidi (38) viotempione bat .au chome asometilethit flubs ont of the possession of an adult body does not give a men the possesutom of an adult intelligence.

geems sinerrod legetseag to ashit laweltone gues ever his being, his will may be wholly impotent to meet

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Resolutions which are made today may be broken

· MOTTOMOS

ore seases od dotow abyond seases not (66) ila seemsuolomnoo lo juo jano oj ani el .evijanimile those tendencies which obstruct his world-view and which disturb his person-free palse.

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(42) He will understand it beet not be taking notes redain aid of ou lisemid gathlely yd dud sacod to duo · motifiuini

aid moon drow anoth witel sand del dame off (63) oharacter by holding them constantly end reverently .baim sid middly

large and it showed analism laudesifeint ein (44) feelings sametion it. (45) Subconscious evil creeps out of its cage in

moments of temptation.

(46) We must so centralize our consciousness as to render it strong against the onslaughts of outside suggestion immune to the promptings of crowds and the dictation of places. Thus we learn to be our own true self not only at home, where it is easy, but also in the street and in others' homes, where it is hard. Thus we become truly individualized. Thus we are always serene among the anxious, good amongst the wicked.
(47) It is not easy for the student to assess correctly

the motives which actuate his immer and outer life for an

important group of them does not ordinarily reveal itself to his conscious mentality.

(48) He must train his mind to take its stand in all personal situations by the facts and not by wishes prepossessions or aversions.

(49) It would be truer to say that the man who has not disciplined his senses, is not yet what he supposes himself to be for in reality he is semi-animal, semihuman being.

(50) He must learn to exercise independent judgement.

Man as a sense-bound beast is in conflict with man as a spiritual being.

(52) He must train his thinking, his feelings and his conduct.

(53) No mind which works begind such a screen of preconceived assumptions can arrive at truth.

(54) From the moment that he has embarked on this quest he has, in a subtle and internal sense, separated himself from his family, his nation and his race.

(55) But it should do so with long-sighted vision,

not short-sighted emotion.

(56) He needs to hold the sacred conviction that so long as he continues to cherish the Ideal, his higher self will not abandon him.

(57) He knows the higher purpose of his existance

and abides by it.

(58) ... a selfless and sinless life.

If we get what we want we often find that we get along with it a swarm of fresh problems to worry us.

by backward-looking tradition.

61)... the sequence of correct thinking.

(62) He will have to undergo the pangs which arise when aspiration meets frustration.

(63/) Those who take spiritual ideals to heart ought to react differently.

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(46) We must so contrained our consciousness as to evender it strong sgained the organization of ordered end the cuggestion immune to the promptings of orders and the distation of places. Thus we learn to be our own true self not only at home, where it is easy, but also in the atreet and is others' homes, where it is hard. Thus we become truly individualised. Thus we are always serone amount the shadow, good amount the wicked.

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(65) He will have to undergo the cange which arise when each can be be supported to be a supported to the support to be a support to the sup

(05/) Those who take apiritual ideals to hear ought

(64) A true appraisal should list both the good and bad qualities of a seeker. It should invent nothing.

hide nothing.

(65) This scrutiny must penetrate his character deeply. It must look first for the psychological causes of his dismal failures -- the faults, the indisciplines

and the inadequacies.

(66) This kind of self-confidence can only be dangerous to him. It lacks the firm foundation of reality. (67) He should cold-blocdedly dissect his moral character and observe it for what it really is. Neither conceit about his present status nor pride about his past attainment should stand in the way to prevent or falsify this act. He above all men should not resort to the self-consoling deception of hiding behind an excuse for his own faults or a condemnation of other people's.

(68) These ideas may in time become so clear to his understanding and penetrate so deep into his feeling that he may feel as though he had held them all his life.

(69) Such a man can feel as joyfully enthusiastic about impersonal ideas as other men can feel only about personal fortunes.

(70) He should examine his past and study his present carrying out some mental stock taking of his ideas and actions, seeing them in the perspective.

(71) The search for truth becomes for such a man, neither a spars-time hobby nor an intellectual curiosity.

but a driving moral compulsion.

(72) His spiritual fervour is not to consume itself in futile emotional sputters that end in the air nor waste itself in frothy sentimentalities that are shut-eyed to realities. If he finds himself storng in feeling but weak in action, he should take it as a sure sign that the will has to be exercised more.

(73) The ideal for which he is to strive is one thing;

the effort towards its realization is another.

(74) The student must avoid falling into the snares of self-flattery. An excellent means of doing this is to review the facts of his past life, picking out his sins and blunders his slips and falls.

(75) Each man is what he is by reason of his own unique accumulated experience and thought. It is futile to wish that he were other than that. He cannot help being himself. Therefore, without condoning crime or approving foolishness, we must be patient, understanding and tolerant of others.

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(76) Panchadasi: "Time must elapse between sowing and harvest, nay - even in the growth of such wild grass as the hely Kusa and the like; reflection on the SELF ripens into self-realization by degrees, and in the course of time."

(77) As he learns the significance of the teaching,

he learns the need of controlling his thinking.

78) A man's biggest enemy is inside him.

(79) If he has no adolescent enthusiasms, no juvenile excitements, no hysteric infatuations, it is only because they are replaced by something better -- calm appreciations, fair, same and balanced admirations.

(80) The mark of true goodness is first, that it never by thought word or deed injures any other living creature and second, that it has brought the lower nature under the bidding of the higher and third, that it considers its own welfare not in isolation but always against the background of the common welfare.

(81) Nor is his tolerance grown out of laziness.

is grown out of understanding mated to kindliness. 82) Always quicker to turn his eyes toward and criticise himself rather than others, he will train himself to practice tolerance and exhibit goodwill unto all men.

(83) Somewhere within his interior self he must keep a circle fenced and reserved against the exterior world. No desire may cross it, no attachment may enter it. For it is his holy of Holies, his surest guarantee of peace and happiness, his sole certitude in an uncertain life. (84) His spiritual progress will be measured not so much by his meditational progress as by his moral awakening.

(85) He will learn to endure the blows of misfortune with a bravery heretofore unknown and a serenity here-

tofore unexperienced.

(86) There are those who come to the quest out of emotional unhappiness with themselves or out of intellectual search for it or out of intuitive joy in it. There are still others who come out of an inner necessity for it. (87) By raising his point of view regarding any grevious situation, whether it involve himself alone or other persons, he attracts the entry of a higher power into into it which will work for his benefit and in his favor. (88) He never preens himself over his moral superiority to other men, thus exposing his own conceit and protoking their irritation.

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(89) Once he has set up this ideal the aspirant will be called upon to judge himself from time to time. He knows well enough that he cannot at once fully live up to it, and for aught he knows, he may never in this lifetime ever fully live up to it. Nevertheless, he must present to himself periodically the thought of what needs to be done, for in this way he will help to keep complacency and vanity at a distance. (90) That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure got from results of such discipline which is unknown to those who float with the instincts and the senses. If the quest bids us cultivate a firmer will in certain directions, it would be a foolish thing to do so in a spirit of sullen obedience. The end of such cultivation can only be a truer enjoyment as well as a newer enjoyment.

(91) Unless his feelings are aroused the aspirant will never know the Overself, but those feelings are to be the lofty ones of devotion, reverence, veneration and love of a kind to which earthly love can only point but never parallel. The Quest must arouse his intensive emotion, his deepest feelings. They must mingle with his intellect, his intuition and his will in their service of it. Consequently, it cannot be a cold affair nor a life-less one. The sage is not made of stone nor is he without a heart, but all this feeling is not scattered in a hundred different directions. It is given up to the one thing that attracts it most -

to the Overself.

(92) How shall a man meet different moral situations? What line of conduct he should follow on different occassions? How shall he resolve each conflict of duty? These are questions which he alone can best solve. It is his own conscience which is at stake. However, this does not mean that he should disdain whatever sources of guidance may be available to him. It means that what he has to do in particular circumstances at his particular stage of evolution is not necessarily what other men would have to do.

(89) Once he has set up this ideal the aspirant will be called upon to judge himself from time to cone ta tennae an tent damen lies escal al .anti fully live up to it, and for aught he knows, he may never in this lifetime ever fully live up to it. Mevertheless, he must present to himself periodically the thought of what needs to be done, for in this way he .sensath a da vilnav bus vensesiumes good of clad fliw a yd ylno for ed ase elli lo feed ell fadf (00) discipline of life is samething known to mare people mort dep stussely a at erad? . gradgesoling of want regults of much discipline which is unknown to those who float with the functions and the senses. If the ouest bids us cultivate a firmer will in sertain dire e mi on ob of gains deficet a od bloow it , smothes spirit of sulice obedience. The end of such cultivate rewent as an illow as drampel no rearry a ed vino nee nol . Jnemvol ne

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(93) His memories of the unhappy past or the mistaken present must be converted into lessons in wisdom. Otherwise his meditations over them will only turn them into breeding-ground or resentment and other negative thoughts.

(94) Whether he evokes the past or dreams the future, he will stand aside from his own ego and judge the one or plan the other with impersonal

detached wisdom.

(95) The fears which are natural or necessary should not be confused with the fears which are neurotic or excessive.

(96) He should be deeply ashamed of his failures;

deeply repentant of his sins.

(97) If he will review all his past activities motives and purposes in this impersonal detached and dispassionate way, he will find out where they were fallacious,

misconceived or self-injuring.
(98) He can give others full understanding but only

examination and self-improvement.

by intellectually identifying himself with them. This is an inner process which must be temperary, even momentary, if it is not to be dangerous too.

(99) It is true that every happening in the outer life can be accepted as being good for the inner life, that the most calamitous situation can be taken as God's will for us. But it is also true that unless we ask-and correctly answer-in what sense it is good and why it is God's will, we may fail to seek out and strive to correct the fault in us which makes it good and providential. For each situation presents not only the need and opportunity of recognizing a higher power at work in our life but also with a problem in self-

(100) Not only may there be fallacies in his thinking; there may also be fallacies in his actions and so they will not lead to expected or desired results. (101) The ethical standards of the disciple are, or should be, as far beyond those of conventional good

men, as theirs are beyond those of evil men.

(102) To be humble is to be willing to admit the galling fact that his own shortcomings (and not other people's) of character or intelligence were mostly responsible for most of his troubles.

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(103) The truth will become truth for him not merely when he can understand it intellectually but also when he can accept it emotionally and still more when he can incorporate it into his behaviour patterns. (104) The acquirement of spiritual wisdom does not necessarily prevent the disciple from making worldly mistakes, but because it develops the qualities which will prevent them, and because it takes to heart the lessons of experience, humbly and receptively, it does reduce the frequency of those mistakes. (105) The growing pains of spiritual adolescence cannot be avoided and must be undergone, but they can be lessened in frequency and reduced in intensity. (106) He is indeed free who is no longer liable to be tossed about by emotional storms, whose mind has become so steadied in the impersonal Truth that his personal feelings shape themselves in accord with it. (107) He is that rare creature who finds benefits in being alone, advantages in being obscure. (108) He may try to inhibit these uneasy feelings of self-criticism by offering excuses or to hide them altogether by self-righteously criticizing other seekers. (109) It is not that they do not understand each other's tongues so much as that they do not understand each other's emotions. Such is the wide difference between men for whom the quest is nothing and those for whom it is everything. (110) If however an effort is not made to purify themselves by undergoing the philosophic discipline, then even this analysis of the past will yield little or no value to them. For experiences will be viewed not as

blunders, weaknesses or sins will not be interpreted as evidence of such but as evidences of other peoples.

Their personal emotions will dominate and hence misread every situation. The sources of their own difficulties not being seen, the necessary changes in thought and behaviour will not be made.

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(111) Where there is no attempt at self-improvement there is inevitable deterioration. Nature does not

let us stand still.

(112) He must look within himself for the impurities and falsities, the malice and envy, the prejudice and bitterness which belong to his lower nature. And he must work with all his will power and thinking power to cast them out.

(113) To recognize our guilt in tracing the source of certain troubles, is always hand - - so blinded by egoism are wel The philosophic discipline aims at creating the requisite personal disinterestedness in us.

(114) We must give others an imaginative sympathy at least, and try to understand why it is they hold

certain attitudes.

(115) It brings the everyday events of life into a broader perspective. This calms fears, quietens nerves

and creates detachment.

(116) What is the goal of all his striving ? Will it, nay, can it ever be reached ? Does it really exist ? In dark moods of defeatism, such questions may trouble

(117) This is the way of balanced development and

symmetrical growth.

(118) If he wants to depend on his own judgement without doubts or misgivings, it must be trained by

the philosophic discipline.

(119) He should learn to profit spiritually and practically by all his experiences, the pleasurable as well as the painful, the gay as well as the grave. But he can do this only if he reads from them, not what he wishes to read, not what will soothe or flatter his ego, but what is really their message and teaching. The unguided seeker finds it harder to succeed in this endeayour than his luckier fellow, but it it worth (120) The conflict with himself, with ill-will and evil will, with false thought and mistaken thought, can end only when the quest itsef ends.

(121) As he proceeds nearer to truth, he will consciously and more quickly or unconsciously and more slowly, proceed nearer to goodness. What he knows

must influence what he is.

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(121) As he proceeds nearer to truth, he will consciently and more quickly or unconscioualy and more slowly, proceed nearer to goodness. What he knows must influence what he is. (122) He always seeks and finds a convenient ration-

alization for every error.

(123) If the philosophic path depended only on the suppression of desires passions and emotions, it might be faulty, its results unsatisfactory. Although, differently from psycho-analysis, it accepts the validity and value of suppression, it also joins reeducation of the entire psyche to it. And a manifold practical technique is used in such reeducative work.

(124) It is an old custom of orthodoxy to crucify the hereticism of comvention to persecute individuality.

(125) Inothe end this urge to turn his face towards the Real will run deeper than all his personal desires and passions.

(126) He must acknowledge that animals are sensitive beings, that they possess just rights and the right to

live is one of them.

(127) There is no universal pace of movement from station to station on this quest. Each man must set the measure of his own growth, must climb according to his own strength. No man may be asked or expected to do more.

(128) Every beginner must remember that his own way to truth is not the only way. However, perfectly it suits his need and temperament, it may not suit another man's. Each gains his understanding of it according

to the level of his evolution.

(129) He naturally feels a warmer emotion about his own kith and kin, his own friends, than about other people. He not only knows them better but they affect

him more deeply.

(30) He will need all his resolve and insight to let none of the ego's weaknesses turn him from his purpose. (131) He has not only to be brave enough to accept the aloneness that comes with every serious advance in the quest, but also strong enough to endure it.

(132) He must not only give up the slavery of passion

but also the slavery of intellect.

(133) It is better resignedly to accept his limitations rather than rashly accept a purpose in which he can not possible succeed.

-noite designation a shall has seeks aways of (122)

aliantion for every error.

(123) If the philosophic path depended only on the suppression of desires passions and emotions, it might be faulty, its results unastisfactory. Although, differently from paycho-analysis, it socepts the validity and value of suppression, it also joins rectuestion of the entire payche to it. And a manifold practical technique is used in such rectuestive work.

(124) It is an old castem of orthodoxy to erusity the bereticism of comvention to persecute individuality. (125) Inothe end this arge to turn his face towards the Resl will run desper than all his personal desires

and passions.

(126) He mist sommowledge that enimels are sensitive beings, that they possess just rights and the right to live is one of them.

(127) There is no universal page of movement from station to station on this quest. Each man must set the measure of his own growth, must elimb according to his own strength. No man may be asked or expected to do more.

(28) Every beginner must remember that his own way to truth is not the only way. Honover, perfectly it suits his noed and temperament, it may not mit another man's. Each gains his understanding of it according

to the level of his evolution.

(129) He naturally feels a marmer emotion about his own kith and kin, his own friends, than about other paople. He not only knows them better but they affect him more decay.

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(182) He must not only give up the slavery of passion but also the slavery of intellect.

(135) It is better resignedly to accept his limitations rates than really accept a surpose in which he can not nossible succeed.

(134) He should develop the sense of self-criticism to a high and even painful degree. He cannot longer afford to protect his ego, as he did in the past, or to seek excuses for its sorry frailities and foolishnesses.

(135) If the results of such an examination disturb his self-confidence and shake his vanity, so much the

better for his quest.

(136) If some are quick in developing their spirit-

uality, most are slow.

(137) When his confidence in this teaching has ripened into certainty, his practices of its exercises will become more vigorous and more frequent.

(138) The outward effects show themselves in improved

human relationships.

(139) Small mentalities inevitably have small horizons. (140) Dr Johnson understood the philosophical attitude rightly when he said that we have both to enjoy life and to endure life.

(141) Few are willing to undergo the philosophical discipline because few are willing to disturb their personal comfort or disrupt their personal ease for the sake of a visionary ideal. The eagerness to improve oneself, the willingness to cultivate noble qualities are uncommon.

(142) He may arrive at a true appraisal of life after he has experienced all that is worth experiencing. This is the longest and most painful way. Or he may arrive at it by listening to, and believing in, the teachings of spiritual seers. This is the shortest and easiest way. The attraction of the first way is so great however, that it is generally the only way followed by humanity. Even when individuals take to the second way they have mostly tried the other one in former births and have left it only because the pain proved too much for them.

(143) How many of his troubles, seen now in retrospect,

were well-deserved !

(144) Attitudes which neither save him from troubles, nor serve him during them, should be re-examined. (145) It is not necessary that he should be conscious of his virtues but it is necessary that he should be conscious of his faults.

(134) He should develop the sense of self-criticism to a high and even palniul degree. He cannot longer To stage end at bib en as word aid destore of brolls -datioo' bus meittlist? vives sti to' conuce does of

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(144) Attitudes which notiner save him from troubles,

nor serve him during them, should be re-examined. assorbance od bluese od Just visnascen Jon at JI (321) ed bluede ed Jady wasseson at the Jud acutaly ald lo conscious of his faults. (145) If the aspirant makes a daily endeavour to guard his thoughts and watch his actions, he will soon begin to get results in clearing out of his way those obstacles which must be cleared before real advance can be made.

(146) When we allow the lower emotions, such as envy and hatred, anger and bitterness, to dominate us, they not only poison the inner being but also predetermine the outer experience. The anger which we feel today may manifest itself on the physical plane tomorrow as an accident in which we fall and hurt ourselves - this is only a small incident illustrating the importance of self-control and the value of right thinking. (147) The firm decision to cleanse his mind, followed by the practical endeavour to nip every impure thought in the bud, has helped many an aspirant. If he keeps to the method it will porduce definite results. Even within a few months the improved condition of his mind will be quite noticeable, but the success of the method depends upon catching each thought at its very birth and not waiting for it to grow up into a sturdy plant before attacking it.

(148) The progressing disciple who reaches an advanced state will find that his powers of mind and will develop accordingly. Where they are not accompanied by sufficient self-purification they may become dangerous to himself and hurtful to others. His vigilance over thought and feeling must become greater accordingly. To dwell upon thoughts which belong to a lower level out of which he has climbed may open up a pitfall in his path; to hold bitter feelings against another person may throw discord

into that person's life.

(149) Wherever people have to live together in a home, or work together in a field or factory, an office or a business, the presence of even a single undisciplined personality among them is enough to bring trouble or create quarrels. From this we may see what benefits the Quest, with its insistence on self-training and self-improvement, can bring to social living. It teaches men to lift themselves up to their higher nature and keep down their lower nature. To the extent that they are able to do this, to that extent, society benefits along with them.

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(150) On the battlefield of his heart where noble and ignoble emotions struggle repeatedly for dominion, he will find one part of his quest. In the self-absorbed thoughts of introspection, he will find another. (151) His varied experience of human beings makes him familiar with the heights and depths of human nature, its saintly possibilities and its sinful actualities. This knowledge does not make him more cynical, but only

more patient.

(152) Nature has made no two human beings alike. However much he may share his views and life with another person, each man will have his own individual differences in thought and conduct. Hence attractions and repulsions frictions and misunderstandings will sooner or later arise between men. Perfect harmony with everybody and in everything on this earth is an unrealizable dream. (153) The goodness which one man may express in his relation to another is derived ultimately from his own divine soul and is an unconscious recognition of, as well as gesture to, the same divine presence in that other. Moreover, the degree to which anyone becomes conscious of his true self, is the degree to which he becomes conscious of it in others. Consequently the goodness of the fully illumined man is immeasurably beyond that of the conventionally moral man.

(154) His patience is the outcome of his understanding, his tolerance the outcome of his knowledge. The cosmic plan of evolution through birth after birth illuminates

many situations for him.

(155) In the case of ordinary men the emotional reaction to a situation is all he is conscious of during the situation itself. The intellectual or inquitional judgement of it comes some time afterwards. But in the disciple's case, his self-training should be directed toward a side-by-side working of the two at one and the same time.

(156) Ultimately he must find fault with himself when he seeks to trace the cause of most of his troubles. But this will require him to bring great moral courage to the examination of his life's course. For the personal ego is an inveterate alibi-hunter. If he is to overcome its insidious suggestions, its slippery arguments, he must see himself in the worst light.

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(157) The urge to do something about the quest comes only at intervals and then subsides. It stays with him for a little while and then subsides. He should press the fullest advantage out of them whilst he can, whilst the inevitable reaction into indifference or even repulsion is still afar off.

(158) He must examine his character and study his habits, look at his mental life and regard his personal conduct as analytically, critically and impersonally as possible. (159) Each man's moral character at any time is a result

of his past life-experience stretching back through

num rous births.

(160) How should the seeker act in the different kinds

of situations in which he finds himself?

(161) It is when man comes face to face with a real crisis, a real temptation or a real hardship that they show their real character, not only their self-imagined

or publicly reputed one.

(162) If the independence of the philosophic position stops him from speaking for any particular established religion or mystical cult, it allows him to view all religions and all cults with fairness and detachment. (163) When anyone attaches immensely more importance to something than it really has, there is the first sign of neuroticism.

(164) Its ideal is not a congealed rigidity, a Buddhistic immobility or a frozen indifference towards

all that is human in life.

(165) He should act on the principle that if he can not

say what he means, he should say nothing.

(166) Many people talk mysticism or play with psychism so long as either promises them wonderful powers which most other people haven't got or wonderful experiences which most other people do not have. But when they come to philosophy and find that it demands from them a renovation of their entire character, they are seized with fear and retreat. Philosophy is not for such people. For it does not conform to their wishes. It tells them what they do not like to hear. It disturbs their egoistic vanity, and troubles their superficial serenity when it throws a glaring spotlight on their lower nature, their baser motives and their ugly weaknesses.

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CHAPTER VI

(167) It takes some courage to admit that his weaknesses may be the cause of his difficulties. (168) So long as he is guided by his emotions, instead of guiding them, so long will he be subject to wild oc

ecstasies and morbid depressions, the personal crises

and unreasonable compulsions.

(169) The ideal which beckons his feelings also directs

his thoughts.

(170) He who enters upon this quest will have to revise his scale of values. Experiences which he formerly thought bad, because they were unpleasant, may now be thought good, because they are educative or because they reveal hitherto obscured weaknesses.

(171) It will be easy for critics to misunderstand the statement that he is to become intellectually feverless and emotionally passionless. We do not mean that he is to be deprived of all feeling, befeft of all enthusiasm, incapable of all affection. We mean that he is to seek an inward serenity which no feeling, no enthusiasm and

no affection can distract.

(172) He should calmly recognise that suffering has its allotted function to perform in the divine plan, that other people have their lessons to learn through it when they will learn in no other way and that the spectacle of its operation should, in such cases, be met with intelligent understanding rather than with neurotic sentimentality. He should face the fact that many people will not learn from reason, intuition or teaching and that no one can really liberate them from their sufferings except themselves. Every other kind of liberation is a false one. Others may effect it today only to see the same condition return tomorrow. He should not, in certain situations calling for hard decision, for instance, show · unjustifiable weakness under the belief that he is showing forbearage nor submit to anti-social egotism under the thought that he is practising love nor abandon his highest duties for the sake of making a false and superficial peace with interfering ignorance nor passively accept a flagrant wrong because God's will must always be borne.

(173) He should not self-pitingly assign the blame for the unfortunate effects of his own blunders to a heart-

less fate.

(167) It takes gone courage to admit that his weaknesses may be the cause of his difficulties.
(168) So long as he is guided by hid emotions, instead of guiding these, so long will he be subject to wild do contastes and morbid deprecasions, the personal orises and unreasonable congulations.

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(175) He should not self-pitingly easign the blame for

Less fate.

(174) He will prudetly look ahead not only to the consequences of his actions but also of his thoughts. (175) The fact that he has faithfully and perseveringly kept going on the course that leads to the higher self will count for something even if he fails to reach it. For it will satisfy conscience, attract occasional inspirations or enlighterments and prepare the way for eventual success in another birth. The constant effort to follow the spiritual quest produces in time all the qualifications needed to achieve its goal.

(176) If he is to moan over the length of the road opening out before him, he should also jubilate over the fact that he has begun to travel it. How few care to

take even that step !

(177) Neither extreme self-seeking nor extreme selfsacrifice will shape his conduct. He will balance personal interest against others' welfare.

(178) With so many obstacles to bar his way and so many pitfalls to endanger it, only a leech-like tenacious determination to follow the Quest to its very end, will

serve the disciple.

(179) He may travel far along the read of philosophic discipline; he may pass beyond the animal passions and ignoble emotions; but he will not be required to pass beyond emotion itself.

(180) An idealistic adventure like the Quest can not

attract the common prosaic herd.

(181) There are too many people who put forth brief efforts and then expect undisturbed possession of spiritual heights for the remainder of their lifetimes. They want to buy success too cheaply and therefore fail to buy it at all. (182) Before he can enter fully into the philosophic experience he must to a large degree make himself emotionally intellectually intuitively and actively fit for it.

(183) Some people can understand philosophy and some most monumental concepts in an unclouded flash but most people can understand even its simplest ones only by slow degrees. Here first acquaintance is not enough. There must be many subsequent meetings before intimacy can be established.

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(184) Is it not inhuman, if not even somewhat insane, to ask a man to adopt an attitude towards his own personal life precisely like that of a chemist observing elements in the laboratory? Can anyone ever become so totally detached, so utterly cold, so wholly unmoved and so impassively analytical towards the experiences and events that matter most to him? But such questions show a misconception of the philosophic discipline. Human feeling is not called upon to eliminate itself but to elevate itself. Human emotion is not to be destroyed but to be understood.

(185) He should freely and willingly acknowledge the close connection between so many of his misfortunes and

his mistakes.

(186) Even if he does not see any practical result of all these efforts to improve himself, he need not kees heart and stop them. For time is on his side. Eventually the mind acts upon the body. Thoughts precede deeds. The

inner work must fulfil itself one day.

(187) He will know inner calmness, true peace, when he knows nevermore any emotional agitation. And this is true of both its pleasurable as well as painful forms. Both have to be risen above. The attraction which attaches him to a thing or person and the repugnance which prevents him from seeking it, are to be felt without any movement of the emotions, much less of the pasions. (188) When a man's thought and conduct are supported by these values, he will never harm another man. (189) The unreasonable, the impulsive and the foolish

must mend themselves if they wish to enter into the

philosophic experience.

(190) He should be able to give an imaginative sympathy to those whose outlook is far from his own, lower than his own. He should be able to probe understandingly into the mind and heart of men with whose views he profoundly disagrees and whose actions he instinctively abhors. He should be able even to put himself without wincing into the shoes of a hardened criminal. But he should do all this only momentarily, only just enough to glimpse what is this mystery that is his fellow-man, and then return to being himself, broadened but untainted by the experience.

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(191) Every time he takes the harder way of acknowledging a fault, repenting a wrong, and then earnestly seeking to make reparation to whoever has suffered by it, he will be repaid by the sudden descent of gratifying peace. of a happy serenity absent from ordinary hours.

(192) He should always prefer to heed deliberately the counsels of prudence rather than have to submit help-

lessly to the compulsions of necessity.

(193) He who is eager to evolve will not wast time in justifying his weaknesses but will voluntarily condem

(194) The relativity of good and evil is no justification for the tolerance of wrong and evil.

(195) "Independent of" seems better word than "detached

from" (from outside things).

(196) The more I travel and observe the more I come to believe that the only men who will make something worth while of philosophy are the men who have already made something worth while of their personal lives. dreamers and cranks will only fool themselves, the failures and alibi-chasers will only become confirmed in their fantasies.

(197) Whenever they come to him, he should cultivate those rare moods of egoless clairvoyant perception which

show him starkly to himself.

(198) He feels that he must enter irrevocably on the quest for moral self-perfection, however unattainable it may seem. For he does so in obedience to the inner voice of a conscience the ordinary man does not hear. And his feeling is a right one. The destination may be only a glorious dream but the direction is a serious actuality. (199) It is the best minds, the noblest hearts of the human race which, historically, have enthusiastically given themselves to this quest. For they, with their superior sense of values, could best appreciate its high significance.

(200) The man who seeks to release himself from moral responsibility for his actions or his fortunes, can in no way make any real progress on the spiritual path. He may improve his capacity to meditate, he may become more sensitive psychically, but his real battle -- against the ego --

remains unfought and therefore unwon.

(191) Every time he takes the harder way of schooledging a fault, repenting a wrong, and then cernestly scening to make repention to whoever has suffered by it, he will be repaid by the sudden descent of gratifying peace, of a happy scronity absent from ordinary hours.

(198) He should always profer to heed deliberately the

lessly to the compulsions of necessity.

(165) He who is eager to evolve will not wast time in justifying his weaknesses but will voluntarily condem them.

(194) The relativity of good and evil is no justificated for for the telerance of wrong and evil.

(195) "Independent of" seems better word than "detached

from (from outside things).

(196) The more I travel and observe the more I come to believe that the only mon will make something worth while of philosophy ere the men who have already made something worth while of their personal lives. The dreamers and oranks will only fool themselves, the failures and alibi-observe will only become confirmed in their fantacies.

(187) Thenever they come to him, he should cultivate those were moods of exciss deliverent perception which

show him stericly to himself.

(198) He foels that he must enter irrovocably on the quest for moral self-perfection, however unattainable it quest for moral self-perfection, however unattainable it may seem. For he does so in obedience to the innervoise of a conscience the ordinary man does not hear. And his feeling is a right one. The destination may be only a glorious dream but the direction is a serious actuality. (198) It is the best winds, has noblest hearts of the inner race which, historically, have enthusiastically given themselves to this quest. For they, with their superfer sense of values, could best suprecists its

responsibility for his setions or his fortunes, can in no responsibility for his setions or his fortunes, can in no way make any real progress on the spiritual path. He may may make his departly to meditate, he may become more sentingrove his departly to meditate; he may become more sentitive payonically, but his real battle -- against the ego

retains unfought and therefore unwon.

(201) At different times different emotions will come into conflict with reason.

(202) With wisdom in temptation and fortitude in tribulation, guided by noble principles rather than by momentary impulses, he will expound the nature of philosophic ethics by the nature of his everyday living. (203) He must constantly examine his actions and observe his feelings. But he is to do so impartially critically and by the standards of the ideal for which he is striving. (204) Only so far as he is willing to confess his failings and shortcomings, is there hope to remedy them. Herein lies the true esoteric importance and value of the exoteric practice of "confession of sins". (But this is no justification of the particular forms and historical abuses which such a practice has assumed in certain religions).

(205) When anyone is guided by a healthy balance of emotion and reason, he is most often safely guided, but when by emotion alone, he is dangerously guided.
(206) He must engage in the unpleasant work of self-criticism. He must track down and expose mercilessly his own weaknesses and error, faults and imperfections.
(207) What he will think feel or do in any given circumstances will be most largely determined by these past tendencies. How important then the need of such

critical self-examining exercises !

(208) Man's true intelligence is feeble whilst it remains imprisoned in egoism and narcotised by sensuality. He must liberate it by the philosophic discipline before it

can become strong.

(209) Instead of hunting alibis or engaging in selfjustification, he will find it more profitable in the end
to hunt down his weaknesses and engage in removing them.
(210) Philosophy much human conduct not so much by
imposing a particular code of rules to be obeyed as by
inculcating a general attitude to be developed. It
does not tell us what to do so much as it helps us to
get the kind of spiritual knowledge and moral perception
which will tell us what to do.

(202) With wisdom in temperation and fortitude in trabinto conflict with reason.
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to hund the copy will be not so made to be so much by the copy of the copy of

(211) If a man's attitude towards spiritual truth is determined by the fact that he was born in a particular place and not by wide search and deep thought, he does not deserve and will not find the highest truth. (212) It would be foolish for philosophy to demand from any aspirant what is planly beyond his capacity. It recognizes that his past history and present equipment set certain practical bounds for his aspirations. (213) If he wishes to follow this path, he must take his character earnestly in hand.

(214) If the quest is only an emotional whim or an intellectual fad for a man, he will make little headway with it. If on the contrary it is something on which his deepest happiness depends and he is ready to give what it demands from every candidate, if he is resolved to go ahead and never desert it, he will possess a fair chance of going far.

(215) Unless he passes through the portals of this discipline, he cannot receive truth, but only its

parodies, distortions and imitations.

(216) If the aspirant is to remake himself effectively he must begin by attacking the lower emotions. They must be killed and eliminated from his life-scene. So long as they dominate it, so long will experience yield poisonous fruits instead of health-giving ones. Every fresh situation will only give fresh life to his ego because those emotions will involve themselves in that situation and cause him to misread it. The first enemies, the hidden sources of his own difficulties, are within himself.

(217) The patterns of habit in thinking and behaviour become so rigid with time that the introduction of a new style of life, however desirable it may seem,

initiates a long struggle.

(218) We are prisoners of our ego because we are

prisoners of our past.

(219) A brave insistence on facing his inarguable prejudgments will be required of him.

(220) The man who would deliberately harm his fellows

for his own ends, is a sinner.

(221) He can no more become an adept in twenty-four hours than a tree can become fruit-laden in the same time.

divid Laudinica abrawoj abritida a nam a TI (113) is determined by the fact that he was born in a parthought good bus derses ably ye for bus coals refuelt, adjust deserve and that for file bue swasse for sook on bnamed of vigosoling for philosophy to demand . vylinagen sid banged wining at dada duariges was mort -clups duesore bus yroteld dass aid taid percent oquipment set certain practical bounds for his aspirations. (818) If he wishes to follow this path, he must take his character earnestly in hand.

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CHAPTER V1

(222) Human lacks, human sufferings and human failures drive most of the people who come to it, to the quest as compensation. But there are a few whose human circumstances are satisfactory yet who come to the quest also. They are the seekers after truth, the explorers trying to find a higher consciousness. Bothe classes are welcome of course. But the second class exemplify the quest at its best. (223) Philosophy begins its instructions to the neophyte by the startling assertion that neigher he nor any other candidate is ready or qualified to receive truth. It declares that this qualification, this readiness, must first be developed in the candidate himself. This work of development is called the philosophic discipline. He should study himself and examine his experiences in the most critical light. Alibies, pretenses and excuses should be mercilessly rejected. The dice of doubtful cases should be loaded against it and he should begin with the premise that he is either faulty in judgment or guilty in conduct. (224) A sad recognition of the tranciency of earthly life and the insufficiency of earthy values must form part of the disciples attitude. But if he overdoes it he will upset the delicate balance needed in his selftraining for attainment of the goal. For, overdone, it will turn into manic depressiveness and pathological melancholia, into innumerable groundless fears and hopeless worries. The remark of Emerson that the strength of the spirit is expressed in its joy is a useful antidote here.

(225) The student should train himself to note, study and state accurately views which he could not join in himself. In order to do this he will have to keep his emotional feelings against them out of his examination of statements. He will have to suspend his intellectual judgement of them also, however firmly he may hold his own views upon any subject it is a useful discipline to subdue the ego and put himself into the mentality of those who hold different views and to try to understand why it is that they hold such views. This will be a valuable exercise in keeping bias out of his thinking and the conceit of always being right out of his opinions.

(222) Human looks, human sufferings and human failures drive most of the people who come to it, the quest as compensation. But there are a few whose human elreumstances are estimatory yet who come to the quest also. They are the scelers after truth, the explorers trying to find a bigher consciousness. Dothe classes are welcome of course. But the . deed sit is described will quese as its beect. (22a) Pailosonly begins its instructions to the an radiate by the startling assert on that not river he nor any office on did to ready or qualified to receive sind , sellent' laup wind tent soraloss it . store residence, must first be devoloped in the candidate add bellas at drammelavas to know atd7 . Meaning one lisetti discipline. He should study bimesif and . Mail Leality Jeon sub at asomiraces and entmaxe Alibios, pretonees and excuses should be merollessly referred. The dice of doubtful esses should be loaded ageinst it end he should begin with the premise that he is stoner foulty in judgment or guilty in conduct. (224) A sed recognition of the transfercy of certaily ariol Jean could veltes to vonetaillunal and bus alif if sections of it sud .ebuffits seldies to bid to branch -lies and no bebeen constad atsotice out teagu film on training for attainment of the cost. For everdone, isolnologica bas asservingeresh ofnes and must like th molanonolis, into immunorable groundless fears and hopeless worries. The remerk of seerson that the strength Islams a al yot att at beaserons at dirige and lo entidate here.

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(226) When a mystic's words are spoken or written from too high a level for the aspirant so that he can see no trail leading up to that level itself, the aspirant is likely to become depressed and discouraged at the magnitude of the climb before him. Let him not lose heart too quickly at this point of his upward course for the path does indeed involve the work of many reincarnations. Here is his chance to learn two useful qualities, resignation and patience. Yes there is hope for him, but it is a realistic and not a dramatic one. He must learn to be patient because his labours are not in vain. He must learn to be resigned because the hour when he will gather their fruit is in God's hands. (227) He must walk towards the highest with every part of his being, with his whole psychic matured and balanced. He must not only seek to intuit what is real but also to will what is good. (228) Sin by wandering away from our true inner self. by letting ourselves become wholly immersed in the thoughts and desired which surround our self, by losing our innermost identity and taking up an alien one. This is the psychology of sin as philosophy sees it. But it could not have gained the for such a view of man if it had not succeeded in itself overcoming the bondage of flesh and feeling and thought and penetraging by means of its technique into the world of the divine spirit, which is the real man. (229) It does not matter so much if he is not able to follow the quest as consistently and as reverently as he would like. What does matter is that after every lapse he should recall himself to the quest, after every fall he should rise again. It is the hardest thing in the emotional life of the aspirant to tear himself away from his own past. Yet in his capacity to do this lies his capacity to gain newer and fresher ideals, motives, habits and powers. Through this effort he may find new patterns for living and reeducate himself psychologically.

(226) When a mystic's words are spoken or written nso of John on Justique out to? Level a mild out mon't est lead fovel tand of ou ontheel flast on see segretuos lb bas besseroab emoord of yield at furnicas at the magnitude of the climb before him. Let him not loss heart too quickly at this point of his upward course for the nath does indeed involve the work of many fulses out mani of comeso ald at enell .montheracestor qualities, resignation and pationse. Yes there is hope for him, but it is a registratio and not a dramatic one. He must learn to be patient because his labours are not two off oncesed benefact of of most found because the hour when he will mather their fruit is in God's bands. fine wave dithe deads the his abrawed alaw Jamm ell (YES) of his being, with his whole payoble matured and balancoin. onle dud faor at dady dindut of mea vine don faun ell .hoon of Jade IIIw od

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(231) People whose emotions are still at an infantile level, who give way to panic and tantrums, who storm into hysterics at the slightest provocation, should realize that their immediate task is not to develop mystical powers but rather to develop virtues. more important for them to build up character than to sit down and meditate in quest of psychic sensations. (232) The complete acceptance of philosophy involves a complete reordering of a man's life. His conduct will be motivated by new purposes which will themselves be the result of his new values. He will stop acting impulsively and start acting rationally. But in actual practice we find that the acceptance of philosophy is never so complete as this. The individuals will bring it into a part of life but not into the whole of their lives. It is only gradually absorbed and the ideals which are sought to be realized are only gradually set up.

(233) The illumined man will not condemn the unillumined one for not being better than he is, for not
having developed a higher standard of thought, of
feeling and of conduct. He does not make the mistake
of confusing the two levels of reference, of setting
up his own criterion as being suitable for others.
This must not be understood to mean however, that
because he gives them his intellectual sympathy, he
also excuses them morally, for he does not. A misdeed is still a misdeed even though its relativity

may be recognized.

(234) We have said before that the illuminate is not unfeeling, cold and inhuman. It is rather that he expresses only the highest emotions, or better still, that he is emotionally free. To understand the desirability of such a state we have only to contrast his durable serenity with the tumultous emotionality of the neurotic, the hysteric and the psychopath.

(235) It is necessary to explore find and face his problems before he can resolve them. This will require a ruthless impersonality and a maturity of experience which mot many possess. Therefore it is here that the wholesome books and the advice of friends may be sought.

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(236) After all, there must have been a corresponding inner weakness in him to have permitted him to become the victim of a temptation. Consequently it is often better not to ask for protection against the temptation This simply hides and covers over the weakness and permits it to remain in his mental makeup. It is better to ask for the strengthening of his own will power; to cultivate it through creative meditation through exercise specially directed to the purpose; to picture the arousal and hardening of this will power during the very moments of seeing himself emerge victorious by his own forces.

(237) It is far more important to develop the strength within himself needful to break the spell than to beg for preventitive portection against it. In the first case he progresses enormously and rapidly, in the second

it is static.

(238) He should ferret out the weak places in his nature by noting the mistakes he has made..

(239) Hence, all too readily, he believes that he is

acting rightly, and the other man wrongly. (240) However disheartening the slowness of his growth may be to his emotions, the remembrance that he is a sage in embryo should always be encouraging to his reason. (241) The first moral slip is also the worst one. For the effort to cover it up involves a further lapse. Then the road runs downhill from slip to slip. (242) Why is it so much easier to examine the past rather than the present and see where we go wrong. discern the true opportunity from the deceptive one. and recognize real friends as against false ones ? It is because the personal ego interferes more easily when we are actually involved in any situation than when we can look at it in long-range perspective. And this in turn is because emotion is at the time of any happening uppermost in us because we excitedly take it to be a material reality. Whereas after it has receded into a memory, that is a thought, we unconsciously begin cooly

to accept it as having been such even originally. (243) He should not narrow himself down into a

fanaticism which takes extreme positions.

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(263) He should not narrow himself down into a famaticium which takes extreme posttlone.

(244) Whatever good psychoanalysis may do anyone, remember that a full course may need a year or more and will cost very much more than a thousand dollars.

It is not for the masses.

(245) If we will bring more sincerity and more integrity into our lives, more truth and more wisdom into our minds, more goodwill and more self-disciplin into our hearts, not only will we be more blessed but also all others with whom we are in touch.

(246) It is not easy for the mind to keep the fragile balance between sanity and insanity through years of

mystical experiment and abstruse reflection.

(247) Each man is what his own past incarnations, his own thoughts and passions have made him. He is not to be condemned for being vicious or blamed for being incompetent -- unless the turtle is at fault for not moving as fast as a horse. As his experience of life

deepens, his approach to it betters.

(248) Aesthetic appreciation, the feeling of delight in art, is not enough by itself to bring humanity into the perception of reality, that is, into truth. The Germans were one of the most music-loving peoples in Europe. So many of them sang, so many went to hear bands, concerts and recitals. Yet this did not prevent them from believing the deliberate untruth, the evil falsehood which fell from Hitler's diabolical lips. Artistic feeling, even poetic emotion, is not less exempt from the need of being equilibrated by reason than the other functions of man's nature.

(249) The quest is simply the attempt of a few pioneer men to become aware of their spiritual selves as all men are already aware of their physical selves.

(250) It is not a pleasant task to engage in such critical self-searching, such impartial self-judging. (251) Moral relativity has led, when embraced by intellectual materialists or unphilosophical mystics, to foolish and even dangerous practical results. The fallacy is that although all points of view in morality are tenable, all are not equally tenable.

(252) His fumbles in the dark and his failures in the light are all part of the quest's inevitable course.

(258) He should humbly accept, and gratefully profit by the constructive criticisms of his more advanced, more experienced fellow disciples.

(244) Whetever good payehosnelyels may do anyone, recember that a full course may need a year or more and will cost very much nore than a thousand dollars.

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(253) He should humbly somet, and gratefully profit by the constructive criticisms of his more advanced, more experienced fellow disciples.

(254) He need not cease to be a human being merely

because he has begun to be a philosopher.

(255) If woman is to free herself from the inner weakness of her sex, she must free herself from merely emotional judgments and sensuous appeals.

(256) But to take the attitude in a depressing situation that the only action is to sit down and be depressed by

it, is unphilosophical.

(257) He must be brave enough to rid his thinking of enervating falsities and his emotions of their devastating

agoisms.

(258) Only an unflinching devotion to truth and an unyielding exercise of reason can see through these

insincerities of sentimentality.

(259) The forms into which his life-theory is moulded is itself a product or rather a projection of the unconscious side of his mind, where a host of complexes maintain their existence remote from his criticism, examination or even discussion.

(260) Those who make philosophical writings their

constant sutdy are using life profitably.

(261) The time will come when, under the pressure of the mysterious inner self, this quest will become the most important enterprise of his life.

(262) Only those who feel the truth of these teachings are likely to be lifted above their own lower self to

the extent of expressing them in action.

(263) He must develop himself from stage to stage in a properly co-ordinated manner. A merely fitful and impulsive effort made between intervals of sheer indifference will waste much of his force and lead at best to an uneven achievement.

(264) He will discover higher motives to inspire his deeds, wiser understanding to actuate his outlook.

(265) Partly because Life is a perpetual transition, we do not know how we shall behave the day after tomorrow. Let us not give pledges then but rather honour the law of life instead, and be free.

(266) How few are willing to rise above common prejudices into such a philosophical view !

(267) Beware of short-sighted decisions.

(268) He should aspire after those virtues which he does not possess but ought to possess.

(204) He need not ocase to be a human being marely because he has began to be a philosopher.

(255) If women to to free herself from the inner weathers of her saw, she must fees herself from merely eslanges successes bas sinemptot fanctions

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(253) He must develop nimeal from stage to stage in a properly co-ordinated menner. A merely fittul and

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an uneven schievenent.

He will discover hi cher notives to inspire his deeds, wheer understanding to seturte his outlook. (285) Partly because Life is a pergetual transition,

me do not know now we shall bedreve the day after tomorrow Lot us not give pleages then but rather honour the law of iffe inetead, and be free.

(288) How few are willing to rise above comon I wely lead described a dame of the seaf bujour

Bowere of short-signied dee sions.

on dolle sendity esond radia ericas bluens as does not possess but ought to possess. (269) I have met men in all their fifty-seven varieties and know a little about the motives which actuate human nature.

(270) For it should be born out of a philosophical world-view, which unblinded by partisan opinions or selfish emotions, seeks the true welfare of all beings. (271) Those who are prepared to follow this path to its end.

(272) To overcome difficulties does not mean to over-

look them, to be careless about them.

(273) The instincts are to be purified, the passions calmed, the feelings refined and the thoughts concentrated.

(274). When prejudice prevails over truth.

(275) The whole of this quest is really a struggle towards a conception of life reflecting the supreme values. Hence throughout its course the aspirant will feel vague intuitions which he cannot formulate. Only a master can do that.

(276) When their thought-patterns are no longer their

own, but some other man's.

(277) He should never give himself up to despair, although he may give himself up in hard situations to gravest reflection and deepest resignation.

(278)biassed by racial complexes or religious

bigotry.

(279) He must not be afraid to be in a minority of one. Millions may be arrayed against the Idea in which he believes. It is easy then to conclude that they are right, he wrong.

(280) In his judgments he should aim at balanced ones.

(281) Extravagant criticism is as much to be avoided

as extravagant praise.

(282)further implies eliminating all prejudices and purging all preconceptions from one's outlook. The mind must be open, not attached unduly to anything, not the victim of contemporary external influences, but ever ready to enquire.

(283) He has entered a world of being where few men will be able to follow him. Their lack of understanding will

be the bar.

(284) The three duties of man are towards his soul, himself and his neighbor.

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for the should be been out to the fine at tot world-wism, which unbitnosd by partisen opinions or soiften emotions, seeks the true selfare of all beings. Those who are prepared to follow this path to

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(283) He has entered a world of being where few men will like guibastersbay to west ried . mid wellot of side ed

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(284) The three duties of man are bounds his soul, windsten ald has dissaid (285) He does not care for the passing interest of the crowd.

(286) The first urgent need is the purification of the subconscious mind and character-improvement as you rightly perceive. It is part of the philosophic discipline

(287) The undisciplined mind is easily misled.

(288) Love the Overself with your whole heart if you would have it reveal the fullness of its receptive love for you.

(289) He must cast off the long mantle of arrogance

and put on the short coat of humility.

(290) The philosopher is at heart without race, a religion or a nationality. This is why he is also without prejudices.

(291) ... The sublime composure of being master of

oneself.

(292) We use the term "emotionalist" in the same derogatory sense that we use "intellectualist."

(293) Spiritual development is an uneven process. An aspirant passes through alternating phases, serious

setbacks and glorious advances.

(294) Such reasonings are mere after-thoughts. They did not form themselves before the doctrine was accepted but after it. They did not arise under the strict necessities of thinking out under the selfish wanderings of emotions.

(295) He will keep a secret untroubled poise amongst those who are utterly bereft of any reverence for life's

higher meaning as amongst those who possess it.

(296) He will repel with abhorrence thoughts which he

once entertained with pleasure.

(297) So many of our feelings and so many of our thoughts have until now been dictated by the body. Is it not time to think and feel also as the true self would have us do ?

(298) He has to undergo a self-discipline which is

integral total and comprehensive.

(299) If there are some years which seem nothing but spells of stagnation, there may be others in which the momentum of his advage will certainly be

(300) It is a lifetime's undertaking but one not beyond his powers. It sets up a rare goal but one not beyond

his reach.

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It is a lifetime's undertaking but one not beyond his cowers. It seem up a rare good out one not beyond nis reach.

(301) I agree with the desirability of diet reform along the lines she mentions but I have not hitherto mentioned it in my books because until the war there was so much prejudice in the West against such a change and I felt that my personal work was to help people primarily change their thinking, believing that after a change of thought certainly the change of diet will follow. I have however privately advised many people to effect this dietetic change and I intend after the war to mention the matter more fully. But karma and evolution are also responsible.

(302) The cocksure views, the exaggerated estimates and the snap judgments which so often leap forth

from sudden enthusiasms.

(303)... his ideological illusions.

(304) ... the fundamental values by which we live. (305) Do not make your aims too unreasonable, do

not set up peaks impossible to climb.

(306) Intelligent generosity is philosophical.

Sentimental generosity is not.

(307) Meditation is the most important contribution to the performance of this task. But still it is only a single contribution. It is not the whole task. (308) We must look at ourself from outside, as impartially and aloofly as we look at X, that we may learn to know ourself and, one day, find ourself. (309) Alas ! we soon repent of our repentance. (310) ...that strange and sweet spell flung for ever over sensitive ripe and ready minds by a sage, when he uses his wisdom and goodness, like a caduceus to enchant them into becoming seekers after truth.

(311) It is better in every way that the teacher should belong to the same sex as the disciple.

(312) His idealism is not to be shipwrecked on the rocks of expediency and opportunism.

(313) To find such a purpose is to give meaning to the whole of our existence.

(314) The languid wish for self-betterment must go grow into a real passion, the eagerness to learn must never stop.

(501) I agree with the desirability of dist reform along the lines she mentions but I have not hitherto mentioned it in my books because until the war there was so much prejudice in the west against auch a change and I felt that my personal work ame to help cooks primarily change their thinking, believing that after a change of thought certainly the change of thought certainly the change of the thinking before the change of the this distails change advised many people to effect this distails change and I intend after the war to mention the matter near outlife, but kerms and evaluation are also reapponable.

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(313) To find such a purpose is to give meaning to

(314) The languid wish for self-betterment must go grew into a real passion, the engarmens to learn what nover stop.

(315) It is not only needful to understand the characteristics of one's desires but also their source. This knowledge will help him to improve character and attain true self-reliance.
(316) The strength with which he has conquered both himself and life will be evident to those who are sensitive to more than merely commonplace things.
(317) Another common mistake is to believe a sage to be less divine because he is more human than preconceived notions had imagined him to be.
(318) ...the mental agitations and emtional vacillations will pass away, the animalistic passions

and egotistic (319) It teaches us to profess and inspires us to

practice the noblest of ideals.

(820) The nimble use of words is not alone a satisfactory substitute for the accurate use of facts.

(321) He has to reckon out the probable consequences of actions.

(322) It is an easy step from this stage to the next one, which is to make the maintenance of egotistic camouflage a principal object of his efforts.

(323) Such a valuable discipline for human emotions helps us avoid human disasters and disappointments.

(324) Self-conquest must be his secret wish, deliverance must become his impassioned yearning.

(325) He not only needs exterior stimulant in his

quest but also interior support for it.

(326) All the karmic tendencies are not present in consciousness at the same time, some have yet to pass from the potential to the kinetic condition.

(327) If a man emotionally wishes to regard himself

as your enemy, you cannot help that, but you need not look upon him as your enemy in turn. Regard him without emotion as your teacher.

(328) The philosophic concept of life is wide enough

to and tolerant enough to

(329) The ego will resort to many an evasion and many a subterfuge before it will relax its grip on a man.

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(313) The stronger will be evident to those who are bimself and life will be evident to those who are straight on more than nerely commonplace things. (317) Another common mistake is to believe a sage to be less divine because he is more human than precenceived notions and immained him to be.

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(323) The philosophie concept of life is wide enough to and tolorant enough to

(329) The ege will resert to many an evasion and many a margerfuge before it will relax its grip on a man.

(330) He must make this quest stand out in his memory like Neon lights in the darkness of a New

York street at night.

(331) That surface-shallow affection which is so often raised to the dignity of 'love' or that baser animal lust which mocks at both.

(332) He is torn between an intuitive idealism and an acquired materialism. In the end, his decisions are inconclusive, his actions wavering.

(333) It is easy to descend from these lofty ethics,

hard to remain with them.

(334) He must not so clamp himself in the rigidty of any system as to turn it into a superstition.

(335) Straight thinking and sincere action.

(336) He will begin to look beyond his own selfinterest and to transcend his possessive outlook.

(33%) Philosophy cannot be so wrong after all if it leads us to such honourable worthy and beneficial goals.

- (338) It is both the prize and the proof of his triumph.
- (339) The true teacher identifies himself with his student and does not sit on a Himalayan height of selfesteem.
- (340) He will be strong and happy, partly because conscious of his inner liberation from appetites and passions that enslave the multitude.

341)our virtues and our frailties....

I heard the call of truth.

(343) Yet this repentance, this remorseful conviction of our personal unworthiness, ought not to paralyse our hopes for the future by stamping us with the inferiority complex.

(344) They display their character in their actions. (345) They criticize because they do not understand .

(346) To see an opportunity is not enough; we mus t also seize it.

(347) Those whose thoughts are easily led away into bypaths, whose understanding is constantly unable to grasp essentials

(348) Married, but not mated. And so they had played with outside loves, but the dice was loaded

against them and they lost.

(349) It is not enough to acquire a new ideology. He must also do something about it.

(350) He must make this quest stand out in his memory like Heon lights in the darkness of a New York street at night.

(681) That surface-shallow effection which is so often redsed to the dignity of 'love' or that

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(545) Yet this repembance, this remersoral conviction of our rersonal unworthiness, copht not to paralyse our hones for the future by steaping us with an inferiority complex.

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(346) Harried, but not mated. And so they had played with cotaids loves, but the dies was loaded

aguinst them and they lock.

.vgoloshi wan a wriupon of rignous dan et si (245).

(350) What are the qualities which he should seek for in the Ideal?

(351) These secret purposes disguise themselves in a convenient form and if no other is convenient they will even use some open purpose which stands in total opposition to them. They emerge in the most unlikely a nd

unlooked-for places.

(352) When he reaches this stage, he will cease to waver, either in allegiance to the doctrine or in practice of the discipline. He will be steadfast. (353) The risk is greater because a human emissary of the adverse element in Nature will automatically appear at critical moments and consciously or unconsciously seek hypnotically or passively to lead him astray as he or she has gone astray. Our own world-wide experience, embracing the written reports and spoken confidences of thousands of individual cases of mystical, yogic and occult seekers, both Oreintal and Occidental has gravely taught the need of this warning.

(354) Slowly, after many tumbles and falls, he will

learn to cope with such situations.

(355) The only way for society to save the old lamps of antiquated institutions is to put new oil and new wicks in them.

(356) He must watch vigilantly for the impulses of self-interest which interfere with the truth of

intuitions or reflections.

(357) To exercise such impartiality, where one's own interests are concerned, is hard.

(358)revive his fading aspirations to make

something of himself spiritually.

(359) Personally I do not accept the Christian and Hindu conceptions that marriages are made in heaven and that we are allied as husband wife for all eternity, but I do accept the strict duty of acting with the utmost consideration for the other party, of being ready to renounce one's own happiness entirely rather than destroy the happiness of the other person.

(850) What are the qualities which he should seek

for in the Ideal?

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(386) Whom he readines this stage, he will coase to my to entrance of the allegismes to the doctrine or in . trafficate of liv ell . enticipath and to contonto (888) The rick is greater because a human calcasty vilacidamodus ilimetudam mi desmola asyovba and lo -nu to visuolosmos bas simesos legifito is unsque best of visylanes to vilestionnys does visuotanno him estray as he or she has gone astray. Our own up world-wide experience, embracing the written reports Isobly ibal to abmanuedt to seemeblines newless bus eases of wastingly verie and eccult assists, both been and degree viewers and introduced has interest .untures atal lo

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bus malfelund and dusons son ob I vilamosus (848) nevent at chem ore repairted that anotherence what is . wildredo lie tol eliw basdeun as bellis ers ow tast bas but I do souspe the strict duty of seting with the utnost consideration for the other party, of being ready to renounce one's sem happiness entirely rather then destroy the hanginess of the other person. (360) It is notorious failing of most propagandists and many advocates of a new doctrine to offer it as a panacea for all ills. Philosophy can offer quite enough to humanity without being offered under such a guise.

(361) Ambition can be transformed into service.

(362) It is the strength of unchecked emotion which

holds them to these views.

(363) Philosophy sees the whole route and therefore can correctly point out the next step forward to those who are still groping their way along it.
(364) The emotional obstructions and passional tangles, the physical hungers and intellectual knots.
(365) Whatever weight W. places upon my opinion the latter must nevertheless be advanced very tactfully and with the greatest discretion if he is not to be unduly irritated and it ought not to be advanced directly in so many words but indirectly in a general attitude.

(366) ...spectacular psychic powers....

(367) Our desires determine the course which much of

our supposedly rational thinking takes.

(368) What is abnormal to others is normal to him. (369) We get muddled and worried by problems which have been manufactured for us by our own desired, instincts and passions. The need of disciplining them is evident.

(370)to cast him into the pit of misery, or

to raise him to Elysian joy.

(371) The strength which is squandered in undisciplined sexual activity.

(372) Such a guru seeks neither money nor personal

power.

(373) His passage through the years should ripen his experience in a worth while way, so that he should acquire a better judgment of affairs and a balanced perspective of life.

(374) It is not outside the limits of possible

accomplishment.

(375) He whose eyes announce that he is striving to see the Divine.

(376) It is true that the respectable often hides

(350) It is netering failing of most propagantists as and many advocates of a new doctrine to offer it as a panage for all ills. Philosophy can offer quite enough to humanity without being offered under such

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(202) It to the strangth of unalcohed exected which

holds them to these vlows.

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(372) Such a gurn seeks neither money nor personal

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(375) His passage through the years should ripen his experience in a worth while way, so that he should experience in a cotton judgment of effetrs and a balanced parapachive of life.

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(375) He whose eyes amounce that he is abriving to

(376) It is true that the respectable ofthin hides

(377) Only when he is utterly impregnated with this ideal, utterly at one with it....

(378) How meaningless and chaotic so many human

lives seem to be !

(379) If men are to be judged at all then they should be judged not by the understanding which others possess but by their own.

(380) The path is hard to tread but so is life

itself.

(381) Each faddist believes his own special fad

would result in the millenium.

(382) But the renunciation of the lower nature is only the first step. The next takes time for it is the outgrowing of the lower nature through a long discipline.

(383) These secret doubts, these inward vacillations

must be faced and overcome.

(377) Only when he is utterly impregnated with this ideal, utterly at one with it.... namus yana os ofdosdo bas see Indago vol (878) lives seem to be ! (S78) If men are to be judged at all then they should be judged not by the understanding which others pousess but by their own. (380) The path is hard to tread but so is life . Ilasti (381) Each faddist believes his own special fad would result in the millerium. (382) But the remunciation of the lower nature to only the first stop. The next takes time for it is the outgrowing of the lower nature through .ontigiosib gasi a (383) These secret doubts, these inward veciliations . emosts be faced and overcome.

(1) Theoretical acceptance of the doctrine of reincarnation leads us to cancel out part of the claim of the materialists that the influence of environment makes the whole of man. For as a spiritual being, the man's essential self is already there even from birth, and is really unfolding himself into a material environment. The latter provides him with conditions which enable him to express himself. or by failing to provide those conditions hinder that expression. But the environment cannot wholly change a man or cannot wholly eliminate his true character. What he really is will sooner or later come out and show itself, with or without the help of environment. It is true, however, that a part of him might be unable to express itself altogether owing to a completely adverse environment or set of conditions. Nevertheless, the unexpressed part would still remain latently existent within his character and even if it never expressed itself at all throughout the whole of his lifetime it would reappear and express itself in a later reincarnation. (2) It is paradoxical that the moment of his death should automatically bring to life again all of a man's past. He has to repeat it all over again, this time from a different point of view, for the selfish, colored and distorting operation of the ego is absent. Now he sees it from an impersonal and uncolored point of view. In other words he sees the real facts for what they truly are, which means that he sees himself for what he really is. This brief experience over, he then begins to live like a man in a dream. His own will is not responsible for what happens to him as a dreamer and it is just the same with what happens to him as a spirit. He does not personally and consciously choose, decide and predetermine the course of his spirit life any more than his dream life. It flows on by its own spontaneous accord here as there. This is more vividly brought home to him, if he is an evil man, when the after-death experience turns into a nightmare.

(1) Theoretical acceptance of the doctrine of end to drag fue league of an absel mothamicanier to somewithi ond that statisticam and to misio environment makes the whole of man. For as a spirituel being, the san's essential self is already there even from birth, and is really unfolding himself into a material convironment. The latter provides him with conditions withon enable him to express himself, or by falling to provide those conditions binder that s enhance yllow domes insenertwis ent tos .nefeserexe man or commot wholly eliminate his true character. What the really is will somer or later some out and show itself, with or without the help of savironment. It is of eldens of sight sin to freq a felt , roymon , suris express theelf altogether owing to a completely adverse environment or set of conditions. Hevertheless, the un--ditte instalize videofel alemen illija bluow frem heasesuxe liesti besserque rever il il neve bue redessed aid ni bluow it emitetil std to slow and juoqueend ile te .nolfentannier refal a ni Tiesfi aserque bas recouser (2) It is paradoxiosi that the someont of his death stone a to ils nime of life age in all of a men's past. He has no repeat it all over again, this time bereles , delifes and rol wanty le dated Jastellite a mort and distorting operation of the ego is absent. Now he some it from an impersonal and uncolored point of view. In other words he sees the real facts for what they truly sre, miles means that he sees bimself for what he really is. This brist experience over, he then begins to live like a san in a droom. His own will is not responsible for what hardens to him as a dreamer and it is just the same with what happens to him as a spirit. He does not personally and consciously choose, deedde and predetermine the course of his spirit life any more than his dress life. It flows on by its own spontaneous accord here as there. This is more wividly brought home to him, if he is an evil men, when the offer-death experience turns into a .sienthsia (3) This is the ego that we falsely think of as being our real self. This is the ego to which memory ties us. This is the illusive part of our dual personality; this is the known part of our being, a mere shadow thrown by the unknown part which is infinitely greater. This moves from one earthly body to another, from one dream to another through the phantasmagoria of existence without awakening to reality.

(4) Our stay on earth is so short and our list of self-improvements needed so long that in no way, save in the way of repeated embodiment, could we ever achieve

them.

(5) The pupular Hindu theory of the transmigration of souls is not quite the same as the philosophic theory of the evolution of souls. According to the first, a man may once again become an animal or a tree; according to the second, this is not part of the ordinary processes of Nature. Many superstitions, however, hide some truth among their nonsense, and this is one of them. Just as every biologist knows that Nature sometimes produces freaks, and every physician knows that monstrosities are sometimes born into the human race, so there are cases where a deranged mind frantically thirsting for a physical body after the loss of its present one may succeed in driving out the inner being of an animal form and taking possession of it. If this mind is also very evil as well as deranged, it will utilise that form to terrorise a human community. But such happenings are breakaways from the ordinary processes of Nature, and, therefore, uncommon. The penalty for such unnatural transmigration is insanity, which is the price which will have to be paid in the next human birth. The ego will then be tied to a body which it will be unable to use, yet unable to escape from (6) Descartes, who has been called the father of philosophy in the Occident, began his thinking with the certainty of the personal self. Two thousand years earlier, Buddha ended his own thinking with the certainty of the illusuriness of the personal self!

(5) This is the ego that we falsely think of as being our real self. This is the ego to which memory ties us. This is the illusive part of our dual personality; this is the lineam part of our being, a mere shadow thrown by the unknown part which is infinitely greater. This moves from one earthly body to another, from one dream to swother through the phantssmagoria of existence without awakening to reality.

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(7) There are two essential divisions in the psychological constitution of man. The first is the realm of thoughts, the second is that which is aware of the thoughts, the thinker. Modern psychology has been doing nothing more than grope in the first realm; it has been quite unable to find the final verified truth about the second one, about the mind that is behind all thoughts.

(8) When man shall discover the hidden power within himself which enables him to be conscious and to think, he will discover the holy spirit, the ray of Infinite

Wind lighting his little finite mind.

(9) These desk-made figures of man represent only the garments of man. He himself does not appear in

these pictures at all.

(10) All possessions are left behind when a man makes his exit from this world. Every physical belonging, however prized, and even every human association, however beloved are taken abruptly from him by death. This is the universal and eternal law which was, is and ever shall be. There is no way to cheat or defeat it. Nevertheless there are some persons who, in a single particular only, escape this total severance. Those are the ones who sought and found during their earthly life, the inspiration of a dead master or the association with a living one. His mental picture will vividly arise in their last moments on earth, to guide them safely into the first phase of postmortem existence to explain and reassure them about the unfamiliar new conditions. (11) The tendencies and habits, the physical and mental activities, which we have brought over from our own past, settle down and congeal themselves into what we call our personal self, our individuality, our ego. Yet life will not permit this combination to be more than a temporary one, and we go on changing with time. We identify ourselves with each of these changes, in turn, yet always think that is really ourself. Only when we still these activities and withdraw from these habits for a brief period in meditation, do we discover for the first time that they do not constitute our real self, after all. Indeed, they are then seen to be our false self, for it is only then that we discover the inner being that is the real self which they hide and cover up. Alas ! so strong is their age-old power that we soon allow them to resume their tyrranous ways over us, and we soon become victims again of the great illusion of the ego.

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(13) We have wonderful possibilities but have hardly

begun to realize them.

(14) ... this question cuts to the heart of the problem. (15) How few have reflected that all this multitude of different thoughts which streams through their consciousness pre-suprosed the existence of a single Thought-stuffi

(16) The true man is not the body of flesh and bone but

the mind functioning within that body.

(17) We have the fruit of all past growth in the present What we once were has made us what we now are. Rebirth is a fact in Nature, not merely a theory in man.

(18) Thus the Infinite Mind manifests iteslf as a finite

mind.

(19) Mind offers its own certitude. It is completely self-posited.

(20) It is the motive power which starts all this

mechanism of personality in operation.

(21) The lower nature is not the real self of man yet ironically it persists in regarding itself as such.

(22) The person naturally and habitually seeks to establish and keep its supremacy over the consciousness. Hence it fosters the illusion of separateness from the life of the All.

(23) The ego is inescapable.

(24) ...our ego-ridden lives.
(25) What we are ordinarily conscious of are the thoughts and feelings of the ego, but there is much more in us than that. There is the true self, of which the ego is only a miserable caricature. If we could penetrate to this, the fundamental element of our selfhood, we would never again be satisfied with a wholy egoistic life - the call of the Quest would come again and again in our ears, and indeed it is through such rare glimpses, such exalted moments, when they become conscious of a presence, higher and more blessed than their ordinary state, that men are drawn to the Quest in the effort to recapture those moments and those moods. The recapturing is done, not by taking possession of something but by allowing oneself to be possessed not by a positive and affirmative movement of the will, but by a yielding to, and acceptance of, the gentlest and most delicate thing in man's psyche - the intuition.

(12) The thoughts and emotions of the ego, no less than the sense reporteof the body, are ontside the true self. In moditation he must make himself absent to them at od it anidity mori ou silew Jadw of wino insesse bus .les ours ods le stava emoced of

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(27) Wind as we humans now know it is but the frothy tossing wave on the surface of a mile-deep ocean.

(28) There is a part of man which lives in the shade

and a part which lives in the sunshine.

(29) Spiritism can never replace Religion, although it may illustrate the religious tenet of survival. He who has once felt and worshipped the divine glory of the Infinite Spirit can never be satisfied to feel and a

haunting earth-bound spirit.

(30) The habits of thought, feeling and conduct which settle upon a man really constitute the man. For it is those which are brought over from the experiences of earlier births which sprout up in his youth and ripen in his maturity and thus express themselves through his particular personality.

(31) The moment we become convinced that the universal life has a higher purpose than the mere reproduction of the species, that moment our own individual life takes

on a higher meaning, a glorious significance.

(32) There is the brute and the angel in almost every man. But how much there is of the one and how little of the other, differs with every man.

(33) The soul is the unknown "X" in human nature, the

incalculable quantity in human reckoning.

(34) Philosophy does not limit mind to mean the outer behaviour or inner consciousness, although it must necessarily include them. No mind is that primal element which manifests to us through behaviour-patterns and conscious states.

(35) This smattering upon the surface which is all we really know about the human mind, is not a science but

only the beginnings of a science.

(36) If we search into the innermost part of our self, we come in the end to an utter void where nothing from the outside world can reflect itself, to a divine stillness where no image and no form can be active. This is the essence of our being. This is the true Spirit.

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(2) If a man's thinking is unbalanced, it will lead him into unbalanced positions and unbalanced

actions.

(3) Because he recognizes that the power behind life is a beneficent one and that even the evils of experience are turned to ultimate evolutionary good, the mystic is an optimist. At the same time, because he recognizes that this earth is not our true eternal home, that all human experience must end in disappointment because of its being stamped with transitoriness, imperfection and change, he is also a pessimist. The philosophical mystic, however, will not let his belief in the ultimate goodness of life push him to an extreme optimism, nor his belief in the ultimate unsatisfactoriness of life push him to an extreme pessimism. He seeks a point of view which will lift him above both and which will keep him stayed in inner peace.

(4) The dangers of intellect are the dangers of

pride and arrogance and intolerance.

(5) The intellectual who aims only at classifying and analysing kills the finer subtler part of that which he is dissecting; the artist who yields his feelings in love of it receives its soul.

(6) The intellect produces thoughts without weariness. It looks for change instead of looking

inside itself for its originator.

(7) Thought bedims consciousness instead of expressing it, coffins the universal Mind into the narrow ego. Man began to think when he began to forget his Overself. However the forces of evolution will so work that one day he will learn to remember his divinity and yet use his intellect at will without losing this this remembrance.

(1) The test of philosophy is to see through overy situation from its beginning to its oud, from its core to its surface, but this it can only do if it approaches the situation with an entiraly importial mind, with a persectly trained power of concentration end with a thirst for facts rather than opinion.

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Intellect abstructs the light of the Overself. (9) Just as the path of return from body-ruled intellect to divine intuition is necessarily a slow one, so the descent into matter of man's originally pure mind was also a slow process. The "Fall" was no sudden event: it was a gradual entanglement that increased through the ages. Pure consciousness the Overself - being required even for the intellects materialistic operations , we may say therefore, that the Overself has never been really lostfor it is feeding the intellect with necessary life. All this has been going on for untold ages. At first man possessed only a subtle body for a long period but later, AS HIS INTELLECT CONTINUED MORE OUTWARD BENT THAN BEFORE, the material body accreted to him. This curious position has arisen where intellect cannot indeed function in the absence of the Overself, yet deceptively arrogates to itself the supremacy of mans being. Pretending to guide and protect man, it is itself rebelliously and egotistically blind to the guidance of the Overself, yet enjoys the protection of the latter. The intellectual egoself is thus propped up by the Overself and would collapse without it, but pretends to be self sufficing. In sleep, which supervenes when the intellect becomes fatigued, the latter retires to rest in the higher mind, when no thoughts arise. (11) Against this Correspondence Theory of Truth it suffices to point out that it is impossible to lay one's idea upon the fact to see if it is an exact topy, it is impossible to take the impression in one's mind and ascertain whether it is perfectly like the original throughout. Moreover if the fact itself is directly known for what it is, the question of its truth ought not to arise, whilst if it is unknown how can it be discovered whether the idea corresponds with it ? (12) The futility of locig lies in this, that where facts please a man's fancy he will trot them forward

in his oh-so-logical argument, whereas where they are not to his taste, he will unblushingly supress them.

. This look abstracts the light of the Overself. dust as the path of return from body-ruled to divise seems at noiding to divide of deelledelt one, so the degoest fate matter of men's originally pure mind was also a clow process. The "Fall" ams inemalanate Inchesa a ase it they achieve on that increased through the ages. Bure consciousness the Overself - being required even for the intellegts materialistic operations , we may say therefore, that the Overself has never been really laster it is sidy IIA .old vascesoon with Joelfedat edd natheel man deril the . sees blocke on for on sates and and possessed only a subtle body for a long period but Inter, AS HIS INVESTIGE CONTINUED NORE OFTWARD BENT That serous the meterial body accreted to him. Jonnes Joe ladet eredy assira and nothing applying indeed function in the absence of the Overself, yet anna to venterous end light of astanous viewidgeosb at it and sectors has ablue of anthosies and chartes and of bails vilabilations bus visualleder liesti coldered of the Overself, yet enjoys the protection of the latter. The intellectual egoself is thus succidiw engalico bluew bas tienrown ent ye qu beggere it, but provends to be self sufficient. (10) In sleep, which supervenes when the intellect becomes fattened, the latter retires to rest in the higher mind, when no thoughte arise. (11) Against this Correspondence Theory of Troth it suffices to point out that it impossible to lay Twood take ne at it it took of test and noqu selt a one hat a impossible to take the impression in one's mind Lamining and said widooting at the randoms mindreous bas Wirewind Moreover if the fact itself is directly known for that to the question of its truth out its ed it men word memoring at it taltime , sairs of for I di diw mbmouserroe sobl edd rendedw berevoorbb eradw Jasif alles in test glood to willhold add (21) brawtol ment done film and young at man a samely atom in his ch-se-logical argument, whereas where they are not to his teste, he will unbiashinely sumess them.

(13) He wants the vigorous facts, not the vague sentimentalities. He wants mysticism but only after ridding it of its deficiencies and thrusting aside its limitations.

(14) The psycho-analysts, who are so busy pointing out the complexes of other people, have themselves one supreme complex that dominates and obsesses. It

is, psycho-analysis itself.

(15) Philosophy does not depreciate the office and service of intellect. Indeed, on the contrary, it assigns a respected place to and states the usefulness of, such service. Thus, it upholds the intellect, but does not uphold it at the expense of the intuition.

(16) The magnificent spectacle of the universe does have a meaning but it is only discoverable when we put such prejudices aside and accept the deliverances of analytic reason concentrated in its impeacable and searching quest.

(17) When we think we must think straight or our conclusions will be as distrted as is our thinking.

(18) Philosophy begins in science; true, but it does not and cannot end there.

(19) Philosophy is not for those who want to remain fools.

(20) We thus see that philosophy is the integral development of science, a continuity of the same austers point of view. But whereas science deals with particular groups of concrete perceptions, philosophy deals with abstract generic concepts.

(21) We must think our thoughts out to their inevitable conclusions and not stop half-way when the process

becomes decidedly unpleasant.

(22) Thinking must move at every step with rigid rationality if it is no to degenerate into mere mental effervescence.

(23) Weak minds which perceive the defects of locic, instead of rising above it into reason, fall below it

into intuition.

(24) Not loose but exact, not dilettante but methodical, not credulous but critical, not haste to jump at conclusions but patience to get all the facts first such is the scientific attitude which must be embraced by the man who would be a philosopher.

(15) He wants the vigorous facts, not the vague sontification. He wants mystistan but only after ridding it of the definiencies and thrusting aside

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(24) Not loose but exact, not dilettants but methodlosl, not credulous but critical, not heate to jump at conclusions but patience to get all the facts first each is the metentille attitude valor must be embraced by the men ate would be a pail appher. (25) Early humanity possessed a mind that thought in terms of images and pictures rather than in terms of logical sequence. But it develoed marvelous memory as a consequence and entire volumes of sacred books were handed down for centuries by oral tradition before they were committed to writing.

(26) We must preserve in our thinking the same rigorous integrity that we seek to preserve in our

social, business or professional activity.

(27) It is not enough to mean well, it is not enough to believe one is doing right, it is not enough to be earnest, sincere, innocent of evil motives. It is just as essential to possess a balanced mentality, sound reasoning capacity and unbiased attitude. The Spanish Inquisitors were sometimes saints, Hitler was an ascetic, and many who have brought misery upon mankind were men of excellent private character. The defects of these people were mental rather than moral, and led them to bad thinking and worse judgment. The moral of this is plain: intelligence must be cultivated as fully if not more so than the emotions.

(28) We must beware of falling into unreason at any point on this path. For it is reason that leads up to insight even though it is incapable of reaching

beyond itself.

(29) Our century already has glimmerings of this light; but also it is hardly the morning dawn and the river of time must flow much further before we shall

be able to see it aright.

(30) Thanks to Science. I can look at my watch and thus determine with a precision that Copernicus never knew at what point of its rotation the earth is.

(31) The wheel revolved. Time circled round the globe. And men cast their faith from them. A new star had arisen, Science!

(32) The Asiatic wisdom must become subject to

scientific investigation or perish.

(33) The logic of your thinking must be as universally valid as mathematics. Nobody can cheat mathematics.

(34) The insight thus gained is too deep to be effaced, the ignorance thus lost is too enfeebled to be revived.

(65) hardy humanity possessed a mind that thought in terms of integes and plotures rether than in terms of logical sequence. But it developed maryslans memory as a consequence and entire volumes of readthon before they hand down for senturies by oral tradition before they were committed to writing.

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(of) The insight thus gained is too deep to be offeeed, the ignorance thus lost is too emisshed to be revived.

(35) Use the term "Scientific discipline" rather than "method", "Attitude" or even "science" alone. It then parallels "the philosophic discipline." (36) Science faithfully pursued for an explanation of the world must logically and naturally culminate in philosophy.

(37) The scientific knowledge accumulated in a single year now-a-days exceeds the entire stock of

knowledge of ancient Greece.

(38) The scientific mode of thought is no longer limited to a few scientists. It has begun to permeate

the educated world generally.

(39) Although men are born with latent mental power and potential intelligence few use these qualities to their utmost possibilities. Man arises out of the mysterious womb of the Infinite, yet he is to be found everywhere as a pitiful creeping creature, full of moral frailities, finite indeed. Yet the unseen mental being of man is the silent workman who really constructs the edifice of his happiness.

(40) The range of knowledge among the ancients was limited but the depth of thought was not. Thus it was possible for them to achieve this miracle, that with fewer facts at their disposal they reached truer

ultimate conclusions.

(41) Gotama, the author of Nyaya Sutras on Logic, defends the value of intellect as follows: Although the intellect admittedly cannot grasp reality (Brahman), he says, it is nevertheless necessary in order to set a standard, to show what reality is as such so that it shall be recognised. A pair of scales cannot weigh themselves but they are necessary in order to weigh other things. Similarly the intellect cannot yield reality but can measure it soto speak or indicate what is and what is not reality. Hence it is most valuable as corrective to mysticism and yoga.

(42) Can reason solve the riddle of this universe. (43) The concepts formed by common sense will not

avail us here.

(44) We must not permit ourselves to be deluded by vague interpretations. It is most important that every major term be properly defined, that it be precisely explained, until we know exactly what meaning is intended, for these meanings constitute the very materials of our study and research.

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(44) We must not nermit ourselves to be deluded by vague interpretations. It is most impertant that every major term be properly defined, that it be precisely explained, until we know exactly what meaning is intended, for these meanings constitute the very materials of our study and research.

(45) We lose our way in all this meaningless verbiage, but we may begin to find it by learning to use words that we really do understand.

(46) Unconsidered words simply mean unconsidered

thinking.

(47) Thought is inseparable from language and to

improve one is to improve the other.

- (48) The words which the clergyman pours into your ear every Sunday, may be as empty of content as an unfilled box. The sentences which lie before you in black print on the white ground of a newspaper may be as meaningless as the gabbing of a verbose lunatic.

 (49) The quest of a final truth which shall strictly satisfy the highest criterion of validity seems to be
- satisfy the highest criterion of validity seems to be a hopeless endeavour because some thinkers assert that such a criterion does nt exist whilst the others dispute among themselves as to what form it ought to take.

(50) Only after reason matures to its fullest extent can we look for the dawning of a perfect intuition,

or 'insight' as I perfer to call it.

(51) The danger of slipping into this overstress on intellectual activity and not retaining the healthy balance between it and intuitional activity, is large and real.

(52) These studies do indeed open up the loftier faculties of human intelligence, faculties which bring

us to the very boderland of insight.

(53) We must not mistake the glamorous rhetoric of the orator for the divine knowledge of the illumination

(54) He has glorified Reason with a big capital letter but this does no make it any different from the intellectual faculty which all the rest of mankind use in varying degree.

(55) Kowledge is said to be actively affiliated

with power.

(56) Truth can only be upheld by truthful arguments.
(57) The same words which express knowledge in one mouth, merely hide ignorance in anther mouth.

(58) Before we can usefully begin the study, it is advisable to think out what we mean by this term.

(59) Although the intellect in us cannot grasp the Real, cannot do more than think about what it is in relation to itself, there is something else in us which can successfully do so. This is insight which unfortunately few have cultivated although all have it.

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(60) This is the proper meaning of the word as against the false meaning which they have attached to it. (61) What exactly is behind these long sonorous

platitudes ?

62) Ascertained fact is superior to mere opinion.

(63) The thoughts we hold and the actions we perform are dictated in the end by our attitude towards life. (64) It is wise and proper to recognize the limitations and admit the mistakes of mysticism. But to ignore or abandon it on that account is foolish and wrong. (65) The influence of language upon us is as strong as it is unconscious; passion which is bind is stronger than thought which can see. Ignorant people suffer less restraints and are more easily swayed than educated people, for while the one group have in mind by a work whose implications they have not worked out, the other group may have in mind something largely different. (66) Reason begins by being scentical of everything It ends by becoming sceptical about itself. (67) It elimintes the fantastic and unbalanced elements in mysticism and fashions it into a rational

shape. (68) As we learn to bring this true conception of

life into our thinking.

(69) When wrong ideas fade and illusive states of consciousness wane away, enlightenment arises spontaneously.

(70) ... do not miss the object of your mediations

and lose yourself in useless reveries.

(71) The scientist boasts of his triumphs. But how great after all is his triumph over Nature if he is

still unable to make even a tiny insect. ?

(72) Although philosophy bids us develop our intellect. it warns us against the danger into which most intellectuals fall. We ought not, as our thinking power and critical judgment grows, be less humble reverent and prayerful, but more so. We ought to strengthen and not weaken our religious instincts.

(73) All the common and familiar may erialistic associations of this world will come crowding into our minds with its utterance. This is the danger here. (74) No other creature on earth than the human creature is able to create or receive the concept of a

God or the idea of its own spiritual being.

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(75) The sceptical method can also be used to recoil upon itself and thus destroy scepticism.

(76) There are weak and even cracked links in this

philosophic chain.

(77) ... makes statements as though they have the

authority of axioms.

(78) Electricity not only lights up the village street; it also lights up the village mind. For the intrusion of science stimulates thinking and scarifies superstition.

(79) The subject has been invested with portentous solemnity. Its simplest principles have been buried

under heavy complexities.

(80) Philosophy appeals to those who are mentally

taller than most.

(81) Let us not deceive ourselves in this matter. Our scientific mastery of Nature extends only to its surfaces. Its inner intelligence and forces still escape us.

(82) Ordinary thinking is wholly related to experience connected with the five senses. It entirely misses the higher dimension which is the content of

such insight.

(83) The whirring machine is not a sin against life but rather a part of its larger fulfilment. For man cannot improve his intelligence without inventing machines. Ascetics mystics and sentimentalists who complain that the machine has maimed and killed should also remember that it has served and saved. And when the same people mourn over the lost arcadian happiness of primitive mankind they might remember that men who lived in frequent fear of wild beasts and hostile tribes could not have been ideally happy.

(84) Unless we can find a criterion of truth which shall be fully competent to adjudicate between this host of contending theories we shall merely wander without end and without a goal. For this alone can provide us

with an adequate assurance of finality.

(85) Science has passed through its short-lived materialistic phase and is plunged in the midst of a revision of all its nineteenth-century categories.

(75) The sceptical method can also be used to recoil upon itself and thus destroy scepticism.
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(86) Logic moves on the principle of excluding contradictions.

(87) When we shall have worked out a criterion of truth we shall thereby be in possession of a clue to truth.

(88) There is every sign that science has begun the crucial turning away from its extreme extroversion, which means that it has begun to fulfil its destiny by grappling with the metaphysical implecations of the new

facts it has gathered.

(89) When intelligence is applied so thoroughly as to a whole view and not merely a partial view of existence, when it is applied so persistently as to yield a steady insight into things rather than a sporadic one, when it is applied so detachedly as to be without regard personal pre-conceptions, and when it is applied so calmly that feelings and passions cannot alter its direction, then and only then, does a man become truly reasonable and capable of intellectually ascertaining truth.

(90) It trains the mind to move guardedly along the path from reasoned thinking to conclusive judgement, to proceed cautiously and not precipitately when opinions are formed, and to form them not at random but only after siting factual evidence from idle hearsay.

(91) Philosophy from its own loftiest standpoint has a right to criticize science and reveal the inad-

equacy of scientific method.

(92) Thinking can resolve all our doubts but it can do so only after it has been pushed to its farthest possible end, which means to its most metaphysical end. (93) Neither the quibblings of logic nor the quarrels of experience can constitute ultimate tests of truth. For logic may ignore, distort, suppress or forget facts while human experience is too limited. (94) Whereas the scientist sees things apart, the metaphysician sees them together.

(95) Metaphysics makes us exercise intellectual muscles which have got flabby because they are little

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metaphysician sees them together.
(85) Metaphysics makes us exercise intellectual
muscles which have got flabby because they are little

(96) The religious way was to suppress awkward questions but the scientific way is to seek out the answers.

(97) A metaphysical system must be grounded in the experiences of actual life; otherwise it will be mere

speculation.

(98) When the apparatus of conceptual thought dominates a man he becomes a human machine which

produces those syllogisms.

(99) He alone is fit to study metaphysics who can use logic rigidly yet not get so intoxicated by its use as to forget that its syllogisms are only of

limited applicability.

(100) It is no use denouncing science for the horrers of war, the miseries of industrialism and the unbelief of materialism. The way to conquer the evils arising from the unethical abuse of science is to go right inside its camp and win it over to philosophy.

(101) Philosophy dies not attempt to explain what it is the business of science to explain. Hence it does not oppose its aims of science not like them does it fear the further progress of science. On the contrary, its regard for fact makes its teachings consistent with those of science. It simply leaves to science the filling-in of the details of the world's picture, itself supplying the outline.

(102) Science must arise from concrete results to the abstract meaning of those results, that is from materialist physics to mentalist metaphysics. In

this way alone can it complete itself.

(103) The weak point of both the ancient sophists and our modern "rationalists" is that they have made a dogma of our doubt. They have set it up as though it were an end in itself instead of a means to an end -- truth.

(103) No one who feels that his inner weakness or outer circumstances prevent him from applying this teaching should therefore refrain from studying it. That would not only be a mistake but also a loss on his part. For as the Bhagavad Gita truly says, "A little of this knowledge saves from much danger." Even a few years study of philosophy will bring definite benefit into the life of a student. It will help him in all sorts of ways, unconsciously, here on earth and it will help him very definitely after death during his life in the next world of being.

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(104) We tell the student to study but we do not tell him to believe everything that he sees in print. He is to study in order to find a single true idea among several false ones, he is to read for the few true ideas among many half-true ones. That is, he is to read discriminatingly.

(105) He must be careful in his definition, progressive

in his logic and consistent in his attitude.

(106) Expect no favourable opinion of spiritual truth from a man who looks at life through the medium of the senses alone, whose reason is enslaved by them and whose

intuition is effaced by them.

(107) Kant's mistake was to imprison human possibility within the intellect, to make the Spirit quite inaccessible. Hegel's error was in the opposite direction. He brought to intellect into a false closeness to the Spirit and wrongly made history the chief preoccupation of the Absolute!

(108) We have to find the truth not only in our thinking but also and more beneath our thinking. For the silence out of which the function itself arises

is divine.

(109) Science has led the thinking portion of humanity in two divergent directions. It has destroyed the spiritual faith of one group but reinforced the faith of the other group. This paradoxical result need not puzzle us. For both groups have interpreted their facts and observations according to their innate personal inclinations tendencies and feelings. And men differ so widely in their dispositions that this result was inevitable. But this is not to say that both results are equal in value. They are not. The first misses the profoundest lessons which all experience affords and which scientific data supplies. (110) The theories are quite baseless.

(111) I learnt from science to accept nothing

uncritically.

(112) I find it difficult to apprehend his meaning when he writes "....."

(113) Let us pursue this thought to its logical conclusion.

(114) There is a lamentable absence of perspective in such fanatical views.

(115) His arguments are pitiably weak. They are full of feeble anologies.

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 - (115) His arguments are pitishly weak. They are .seinolone eldeel la fful

- (116) These claims cannot be ignored or idly dismissed.
- (117) It is an ingenious explanation but not quite convincing.
- (118) We need to question these seeming certainties.
- (119) He presents his case with consummate skill.
- (120) It was a perfectly logical argument but it was not true.
- (121) It is a charge which requires rebuttal.
- (122) How can one make adequate comment on a situation like this?
- (123) It is a problem to which there is no answer.
- (124) I shall not go into agnoies because I doubt the Absolute.
- (125) He possesses very light notions of what constitutes proof.
- (126) Let us do a little critical thinking.
- (127) The criticism is unnecessary and unkind.
- (128) Because it conforms with what we wish to believe, we accept this doctrine.
- (129) The author is too prone to over-statement.
- (130) He is one of those foolish persons who believe all thinking which passes through their brains must necessarily be found correct and logical thinking.
- (131) The irreflective may refute this statement.
- (132) They possess the concert of knowledge without its reality.
- (133) Against this critical passage I would write a counter-criticsm.
- (134) When they will gather up enough courage to face up to the blunt question.
- (135) This kind of tendency inevitable invites destructive criticism.
- (136) There can be no agreement between two positions which are so extreme.
- (137) I worked out the logical consequences of this assertion.
- (138) These people have no perception of what constitutes evidence.
- (139) This is an inconvenient fact on which they prefer not to touch. They are too evasive of its reality.
- (140) He has drawn a conclusion too bold for his premises.

These claims cannot be ignored or idly dismissed. of the an ingonious explanation but no al di (TII) .nationivano

We need to question those seeming ourtainties.

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It is a charge which requires rebuttal.

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It is a problem to which there is no answer. (SSL) fouch I saussed astoms out to Jon Hada I

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Let us do a little eritical thinking.

- The oritiotes is unacconserved united.
- Because it conferms with what we wish to believe, we accept this doctrine.
 - The subhor is toe prope to over-statement.
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 - necessarily be found correct and logical thinking.
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- These people have no perception of what conatitutes syldence.
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(141) A rational thinker can come to no terms with such preposterous assertions as these.

Let us clear our minds of can't.

(143) This statement should be subjected to careful scrutiny.

(144) The subject has offered arguments galore to

every generation of thinkers.

(145) This continuous indifference to accuracy of statement is disturbing.

(146) The theory appears to be overstrained.

- (147) The facts may be admitted but the inference is invalid.
- (148) I do not wish to dispute the validity of this argument.
- (149) We need not bother overmuch about the theory when the facts themselves are so eloquent.
- (150) The result of the reasoned thought is a weighty assertion, but the evidence to support it is not abundant.
- (151) I propose to take up his arguments one by one and reveal their failures, in fact as well as their logical fallacies.
- (152) We must scrupulously distinguish between carefully investigated facts and legendary heresay and we must be cautious in statements in reporting these facts.

(153) He tries to force his readers on the horns of the false dilemma; spiritualism or atheism.

- (154) The book is filled with vague generalisations and cloudy surmises; one looks in vain for a few concrete facts.
- (155) His brilliant mind is one of the best-equipped of those dealing with this subject.

(156) Mostly consists of unverified stones and vague surmises.

(157) The author successfully demolishes the materialistic hypothesis.

(158) It is time that they refrained from making wild generalisations out of isolated particulars.

(159) Intelect is sharpened by frequent discussions and endless disputation.

(160) They pretend to elucidate this subject; they proceed to obscure it !

(161) He produces very poor facts in defence of the thesis which he seeks to establish.

(141) A retional thinker can come to no terms with such preposterous essertions as these.

(142) Lot us alear our minds of eas't.

(143) This statement should be subjected to careful

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(180) They protead to clueidate this subject; they proceed to chacure it !

(161) He produces very poor feats in defence of the thesis which he scales to establish.

(162) It is as difficult to see his meaning as it

is to see through a London fog.

(163) There are dangers for our Western minds in Eastern philosophy. We have a tendency to get lost in its mazes and go round and round - no telling where we will come out.

(164) More reading may only mean more confusion, more

mental indigestion.

(165) The analytical study of certain metaphysical conceptions, such as God, the soul and the ego, are necessary.

(166) Not the brilliant intellectualism of the super-

ficial poseur.

(167) Intellect is restless, curiosity is incessant.

(168) A wide divergence of doctrine may be hidden

under an apparent similarity of wording.

(169) The primitive way of looking at the world suited primitive people. It will not suit us today. A scientific outlook is now necessary.

(170) It is a frequent mistake on the part of enthusiastic converts to become dogmatic too quickly and too

strongly.

(171) Excellent ideas may be spoilt in the public mind through historic association with words which have been misused intentionally. Hitler has east a shadow, for instance, on the word 'intuition.'

(172) In the end, a man's actions are based on his

metaphysical assumptions.

(173) These unfortunate poeple have lost faith in religion and have no use for mysticism.

(174) ...the primitive intellect (175) ...a faultless intelligence

(176) The philosopher may walk unfalteringly and surefootedly because he sees reality and understands the truth of life.

(177) We misunderstand each other often because we do not communicate our thoughts adequately or accurately enough to each other. And out of such misunderstanding there is born strife conflict and hatred.

(178) ... those who have committed themselves to this

quest.

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(179) Metaphysical study may exercise the reason but if it is the metaphysics of truth it will also unfold the intuition. Therefore it also is a holy path. (180) ...the demonist Nazi movement (181) ...aggressive nationalism is the center around which totalitarian movements revolve (182) He who expresses such abstract doctrines to those mentally incapable of receiving them has only himself to thank when he winds himself talking in a vacuum. (183) To use terms of such high importance without fully saying what we mean by them, is to invite confusion. If life is a process of gaining education through experience and reflection, it is also a process of correcting errors and approaching truth, of clearing illusions and perceiving realities. (185) Truth can deform beauty or deny intuition only at the cost of no longer being truth. The scientist who fails to grasp this, fails in life. But the poet who ignores fact and misplaces faith in order to secure beauty, does not secure it. He only secures its pretence. (186) Few people breathe the clear keen air of truth; most prefer the impure air of prejudice and illusion. (187) There is no other road confronting science than the road leading from physical fact to metaphysical truth, from observation made by the senses to illumination gotten my the mind. (188) To take isolated cases and to draw general laws from them is a process which can be done as much in favour of error as in favour of truth. The metaphysician and the scientist must be on their guard against a too limited investigation of facts equally as they must be on their guard against a too partial selection of facts. (189) He does not claim to be a walking encyclopedia nor asks for a halo of infallibility. There are many queste. ions to which he does not know the true answers. He is neither pontifically infallible nor deifically omniscient. That the philosophical teacher seeks to establish are the basic principles in which all true seeking must end.

(190) He will become more and more careful about the phrasing of his sentences as he becomes more (191) All animals obey the group instinct; no animals possesses independent initiative - - that is reserved for the human kingdom.

(179) Metaphysical study may exercise the reason but it it is the metaphysics of truth it will also unfold the intuition. Therefore it also is a holy paint.

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for the human kingdom.

(192) Thinking must not only approach these studies, as worshippers approach a temple shrine, with the reverence they deserve, but must also become alive and dynamic.

(193) We must clearly state a situation before we can profitably reason about it. We must define a problem

before we can understand it.

(194) This claim is supported by absurd and fantastic arguments, phrased in loosely-used words and expressing

shoddy thinking.

(195) It is not only in his capacity to reason that man is superior to the animals, it is also in his capacity to become conscious of the Overself, the divine soul within him.

(196) ...they blink in a metaphysical twilight.
(197) We know that the world will accept a lie more readily than the truth; but we do not know that the lie will ultimately be run to the ground.

(198) Smug satisfied minds which take life for granted and the world for what it appears to be, will not seek the struggles of philosophy nor raise its questions. (199) He needs that scientific spirit which patiently waits until it can collect sufficient facts and thorough-

ly works to analyze those facts.
(200) His power depends upon his concepts. If they

are false they will lead him astray.

(201) Our knowledge must be tested to see if it be

knowledge.

(202) It is not that mystical experience should be rejected because it is valid only for the mystic himself but that its advocacy should rest also on reasoned ground (203) Wrong thinking can never go with right living.

(204) The mere appearance of understanding words without

any reality behind it.

(205) Philosophy is scientific in that it must deal with facts, not with pious hopes or idle theories.

(206) Bu the aid of logic a man may as easily deceive

himself as he may delude others.

(207) Man can turn to religion for immediate aid, to mysticism for personal peace and to philosophy for a deferred but final solution of all their problems.

(192) Thinking must not only approach these studies, as worshippers approach a temple shrine, with the reveronce they deserve, but must also become alive and dynamic.

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(208) We must use intellect and not be immured in it. Whether we are in bondage to the body or to the

intellect, we are still prisoners.

(210) The teaching begins by putting questions and stating doubts because it wants to set the student thinking.

(211) How much truth is there in this contention.

We must judge each doctrine by internal tests

and external results.

- (213) The same science which tells us that we must base our search for truths only on the facts adduced by the senses also tells us that the senses themselves are unreliable and imperfect. The mystic, so often criticised by the scientist might well be ironical about such a situation!
- (214) The philosophic attitude, being a truth-seeking attitude, never criticises merely for the sake of cirticising, and never seeks to uncover what is bad in a thing without seeking at the same time to uncover what is good. Its critical judgments are fair, never destructive but always constructive. Whatever it attacks because of the error and evil it contains, it also defended because of the truth and good it contains. (215) The need of semantic discipline was recognized
- thousands of years ago by Patanjali, the Yoga authority whose approach to the subject was so thoroughly sceintific. He wrote: "There is confusion of word, object and mental image because one is superimposed on the other." (216) These competing tendencies of intuition and reason

may however be harmonised in a ballanced personality. All the mystics have not advocated the paralysis of intellect - even Jacob Hochme wrote: "Human reason, by being kept within its true bounds and regulated by a superior light, is only made useful. Both the divine and natural life may in the soul subsist together and be of mutual service each to the other.

(217) We are all too familiar with the kind of mentality which calls itself scientific, but is really pseudoscientific. It dismisses the mystical as superstitious the metaphysical as meaningless and discredits both immediately on hearing of them. It is too impatient with theer supposed insubstantiality even to discuss them.

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(218) The region of logical intellect offers no durable abiding place for the questing human mind. Every argument can be met by another of equal force, every opinion cancelled by another of equal weight; nor is there any end to the process except escape from this region altogether. But the escape should be one to a higher region, to that of genuine intuition, and not to a lower one like that of superstitious belief. (219) He need not abandon rigorously-logical thinking because he is cultivating mystically intuitive feeling. But he should know its limitations. (220) Where is the animal which practises compassion

towards other animals ?

(221) Intellectual definitions of mystical realities and logical explanations of mystical processes have their

useful place. But it is not the highest place.

(222) Only when knowledge is measured and conduct is valued from the philosophic point of view, can the truth of the one and the quality of the other be correctly seen. (283) If the metaphysical mysteries are profound for him, then he need not see their disclosure. It is enough

to live rightly and worship daily.

(224) His work with thought is to refine and exalt it. The agnostic, even the atheist, is a believer too. Only he has more faith in the validity of reason than in the validity of intuition. Yet is is only the reason's own vanity that asserts that its validity is a higher one (226) His inner life will be well enriched when his thinking can define itself with precision and clarity. (227) To doubt is not to deny. We must begin with doubt in order to clear the ground but we would be in a sorry state if we were to end in it. The assertion that all beliefs are relative and untenable, is itself a belief and therefore equally untenable.

(228) Hitler could never have got the German people to follow him over the precipice had they not already lost this capacity to think for themselves, one of the most

valuable of human capacities and necessities.

(218) The region of logical intellent offers no durable abiding place for the questing muman mind. Every argument can be met by another of squal force, every opinion esnealled by another of equal veight; nor is there any and to the process except asone from this region altogether. But the escape should be one to a higher region, to that of geneine intuition, and not to a lower one like that of succreditions bolief.

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(274) Hitler could never have got the derman people to Poller him over the precipies had they ast already lost this especity to think for themselves, one of the most valuable of human especitles and mecasalties.

(229) The acceptance of such a teaching as philosophy implies an unusual degree of intelligence - which is not the same as education or even intellect, although it may include these things. For the recognition that there is a world of being beyond that registered by the five senses, a world of consciousness not limited to that reported by the thinking ego, a divine soul hidden within that ego itself, a superior power involving us all in its - such a recognition can come only to those cosmie with unusual intelligence. Such faith is good but not enough for one day it may change through circumstances or be confused through lack of knowledge. Such intelligence is best for it includes and guides faith but goes farther than it.

(230) A keen analysis of these words would show that they are mere metaphors, or else majestic veils for

meaningless abstractions.

(231) An important value of a metaphysical outlook lies in the conscious understanding it bestows of what we ordinarily experience unwittingly and unreflectively. The metaphysics of truth is a subsequent analysis

in thought of what has already been experienced in fact. (233) Different processors have quoted the same facts in

support of conflicting theses.

(234) That the universe has a meaning, that human life is not a mere wandering from nothingness to nothingness

(235) What a man suppresses is fully as important as

what he tells you.

(236) When a line of thinking is brought to its uttermost finality, it is also brought to rest in an adequate conclusion upon its subject.

(237) ... although the gulf between intellectual revelation and personal realization is greater than that between

thought and action.

(238) The dangers of developed intellect are pride and

complacency, over-analysis and over-criticism.

(239) It is not by wholesale swallowing of traditionally accepted doctrines that we are going to expand our intelligence.

(240) ... the scientist, with his cold measurements and dull formulas.

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(240) ... the solontist, with his sold measurements .asfumench fligh bons (241) When the form-making activity of the mind is brought to a standstill by the combined two-fold process of yoga and enquiry, insight into the mind itself can

then be obtained, but not before.

(242) Quest of Truth: For we regard this question as the question behind all other problems. This solved all else is easier to solve. Truth alone can yield a solid lasting basis for personal or social life. There is no short cut anywhere for those who ignore this question.

(243) ... a teaching which is not offensive to reason

yet not destructive of revernece.

(224) We must put these experiences in their proper place and look at them under a proper light. Then we shall comprehend that they are means to help us achieve an end, not ends in themselves.

(245) Intellectual acumen is useful on this quest, but

alone it is quite insufficient.

(246) Increased learning is not quite the same as

increased intelligence.

(247) We need not desert reason whilst we move forward on lur quest. For we may shape our thinking with the vigour and precision of mathematical theorems and move

to our conclusions with unwavering logic.

(248) The scientists have reached a region of investigation where each turn of the page of the world-problem reveals another page which is even more harder to read. The newer problems are metaphysical ones. Therefore, when science ceases to be such and becomes metaphysics,

it fulfils its highest purpose.

(249) The mystic must free himself from the superstitions which have so long half-stranged his tradition nor hesitate to welcome the new scientific learning. (250) The scientist remains loyal to his self-set goal He will sconer or later be compelled by the logic of his discoveries as much as by the logic of his reflections to turn himself into a philosopher and continue his quest in the still higher sphere of philosophy. (251) Just as mysticism may give the dangerous illusion that it is dealing with reality when it is not, so logic may give the equally dangerous illusion that it is dealing with truth when it too is not doing so.

(241) When the form-making activity of the mind is brought to a standatill by the combined two-fold process of yogn and emputy, insight into the mind itself can them be obtained, but not before.

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(251) And as mysticism may give the dangerous illuster
that it is desling with reality when it is not, so logic
may give the equally dangerous illusion that is as

(256) The distinction between science and metaphysics is a deep one. Sir James Jeans book "Physics and Philosophy" does not seem to recognise this. Yet this very fact of non-recognition proves our contention that scientists must turn themselves at a certain stage of their enquiry into metaphysicians if they would reap the full harvest of their work. Sir James himself has done this, albeit reluctantly and protestingly, becaus he saw no other way open to him. (257) It accepts and endorses the modern method. i.e. the inductive method as applied to facts which are universally verifiable; the way of cautious approach, the insistence on a habit of calm examination, the passion for clear truth and ascertained fact rather than mere opinion and personal emotionalism: in short, a scrupulously honest rigorous outlook and an impersonal attitude of mind more than anything else. (258) The merely emotional outlook is not enough It is pre-occupied with its own egoistic feelings

however noble these feelings may even be. The merely intellectual outlook is equally insufficie It never enters into intimate relation with its subject but always beholds it through a thick gls pane. The first view may be an unture one. The second view may be a

(859) These are limits to all scientific thinking. When it seeks to transcend those limits, the only way open is to turn itself into metaphysical thinking.

(260) "O ye aspirant, leave aside wrangling, and take up the quest leading to the true goal, the Supreme Overself, which is unique. Sayeth Kabir, listen O aspirant. push they enquiry further"...

(261) As a metaphysical system, it may not be acceptable because considered to be a mere abstraction, remote from life and unfit for moder use. It is not. It is the law of all being, the science of all life, the truth of all existence. As such it is not for theoretical study only; it is just as much for practical application to ever problem of life.

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(262) Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from the Roman Catholic system. The nineteenth century man, on the contrary, as a result of the same studies felt a strong attraction to it. What is the lesson of this incident?

(263) A scientific presentation of philosophy is needful if its is to appear to our hard-headed contemporaries as having sure ground beneath it. (264) The contribution of intellect is indispensable. But it is not enough. It leaves a most important part of the psyche—the intution still

untouched.

(265) Intellectually backward or educationally retarded people who accept mysticism intuitively, become confused when it is reoffered to them in a highly-rational, scientifically-based presentation.

(266) The intellect cannot lead us to infallible truth, yes, but it can keep us from straying into roads that would lead us to utter falsehood.

(267) When it comes to expressing metaphysical thought, the student should choose his language carefully.

(268) They believe that the ideas of the metaphysician are mere speculations. This is true enough in most cases but quite untrue in the

philosophers case.

(269) Plato, "the wisest of the Greeks", regarded the intuition of the poet and artist as being inferior to the insight of the metaphysician, because it could give no reflective explanation of itself.

(270) He must beware of falling, with the speculative schools of metaphysics, into the danger of losing touch with real things and using mere words (271) When men become unbalanced in character the

become extravagant in speech.

(262) Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from man, on the centrary, as a result of the same studies felt a strong attraction to the same studies felt a strong attraction to it. What is the stand of this incident?

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(270)He must bewere of falling, with the specularity schools of metaphysics, into the danger of losing touch with real things and using mere words (271) When men become unbalanced in character the become extravagent in speech.

(272) It was Remy de Gourmont, a distinguished French literary critic who wrote: "Truth is an illusion, and illusion is truth. Humanity has never lived except in error, and besides there is no truth, since the world is in perpetual change. If you succeed in building up a true image of the world, it will cease to be true to your grandchildren." If de Gourmont had addressed his word to those scientists who acknowledge no other test of truth than what the senses can discover or to those metaphysicians who acknowledge no bigher on than what the reason can ascertain, they would have been correct enough. But his over-analytical mind inevitably missed the one fact that defies all analysis, the fact that there is a hidden reality which manifests its existence although not its nature through the world's appearance, an eternal law which governs these endless changes. (273) When thinking cannot be brought to any successful result because the object thought of i beyond its powers of penetration, the question arises whether we ought no abandon it altogether. (274) Thinking confuses itself whilst experience contradicts itself. All the confusion which comes from holding a mass of contradictory ideas and al the tension which comes from seeking to achieve by self-effort what the personal self can never achieve unsided lead one day to mental and emotic al exhaustion. This in turn provides favourable ground for the birth of insight. It forces the self to let go. (275) There is always a number of enquirers who interest themselves in the teaching to a certain extent and then drop it altogether. Why? Because they are not primarily seeking the Overself for its own sake but only the Overself along with hidden powers or personal success or something else, or sometimes, these things only and the

Overself merely as a means of obtaining them.
(276) The intellect is in process of being developed and must be accepted as such. The time sper in deploring that fact is time wasted. For the important thing is not that it is not the highest faculty in man, which is admitted, but that its development does not really oppose itself to the highest spiritual development, which is not ofter

admitted.

(278) It was Remy de Gourmont, a distingulated French literary critic who wrote: "Truth is an illusion, and lilusion is truth. Humanity has never lived except in error, and besides there is no truth, since the world is in perpetual change, add le exami euri s qu anthilud ni beesses uev li -brang wov of sund so of eases illw it .blrow conliders." If de Gourmont had addressed his word ted those scientists who acknowledge no other test of truth then what the senses can discover or to radale on embelwordes odw analolaydestem esorid bluow yeds , mlasteess nee nesser end Janw mend no have been correct enough, but his over-analytical mend inevitably missed the one fact that defies all englysis, the fact that there is a hidden reality which manifests its existence although not its nature through the world's appearance, an eternal law which governs there endless chenges. (273) When thinking cannot be brought to any

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Chapter VII.

(277) If he does not wish to trouble his head he can comfortably accept the appearances of things but then he will be living only in the comfort of illusion. If however he wants to ferret out what is real in existence he must put himself to some trouble. He must persevere, read and re-read these pages until the meaning of it all dawns suddenly upon him, as it will if he does. It is perfectly natural for man to regard as the highest reality the experiences which impress themselves most forcibly upon him, which are those gained externally through his physical senses, and to regard as but half-real the experiences which impress themselves least forcibly upon him which are those created internally by his own thoughts and fancies. But if he can be brought, as a true metaphysics can bring him, to arrive intellectually at the discernment that when he believes he is seeing and experiencing matter he is only seeing and experiencing thought, and that the entire cosmos is an image co-jointly held in the cosmic and individual minds, he will not unconsciously set up all those artificial resistances to the mystical intuitions and ultramystical illuminations which wait in the future for him. (278) If philosophy harmonizes the two opposite elements of metaphysics and mysticism, it also transcends them through the ultramystic contemplations. The present volume carries the quest to a height where all reasoning reaches its ultimate limit and must then be dropped. At such a point it becomes necessary to separate the purely rational and ratiocinative portion of this teaching from the advanced-yoga, i.e. ultramystic, portion. Accordingly the phrase 'metaphysics of truth' will be used henceforth to indicate only the former portion.

(279) A continual round of reading may yield pseudo-progress, the feeling of making continual growth, but after all it will only add more thoughts to those he already possesses. Only by thinking out for himself what he is reading-and for this he will need abstention from it-will he

be able to add understanding to it.

Chapter VII.

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(280) Philosophy provides its mystical students with a scientific basis and a metaphysical background. Thu s and thus alone can they get a secure position in the intellectual world of tode Let him turn these ideas over and over in his reflections until they are quite comprehensible. (281) But if this increased knowledge and sharpened brains predominates over mystical experience and religious intuition, then desequilibrium is created. Truth appears only to the perfectly balanced mind, but to the desequilibrated one it appears materialised perverted or falsified. (282) The course which will always have to be taken by our rational intelligence when it seeks to understand life, must be a course that starts with Man, proceeds to the World and ends with Goo (283) Authority, the two kinds of experience --ordinary and mystic logic, reason, intuition: each of these is to be regarded as a valuable help in eliminating error or doubt and ascertaining truth or fact, but none is to be regarded as the only means of doing so.

(284) Take karma, for instance they may mouth thi doctrine a hundred times yet, never having thought it out for themselves, they do not under-

stand its far-reaching implications.

(285) The moral code which a man obeys is itself the result of his view of life, whether the latte be imposed on him from without or developed from within.

(286)The intelligence which man possesses will a merely enable him to distinguish between truth and falsity in the consideration of external things, but will finally fulfil itself in enabliahim to distinguish between the truth and falsity about his own internal being. That is to say, it will lead him to the knowledge of his own true self, His Overself.

(287) Science must pass from concrete observation to abstract thought if it would pass from mere

fact to the ultimate meaning of its fact.

(288) A man or a woman can develop into the aware ness of the soul within, but a peacock or a leopard cannot.

(280) Philosophy provides its mystical students with a solentific basis end a metaphysical background. Thus and thus alone can they get a secure position in the intellectual world of toda Let him turn these ideas over and over in his reflections until they are quits comprehensible.

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(289) Unless he brings into his metaphysical studies a passionate appreciation of ultimate values and a profound feeling of reverence, they will not bear either a sound or a full fruit. In short, his thinking must be given a rich emotional ethical and intuitional content.

(290) The scientifically minded modern world may find in these teachings a foundation for understanding itself and its environment which while not violating its own character, will yet provide it with the spiritual side so necessary to

complete it.

(291) Philosophy, with such serious aims, cannot expect discriminative appreciating from those who are ever ready to pronounce judgment freely on stupendous subjects which divide studious thinkers all over the world, nor can it be useful to the light-minded who, over a cup of tea, dispose permanently of the fate of philosophical problems which have baffled the intelligentsia for centuries.

(292) Our writings are primarily for those who are uninterested in the arid verbal technicalities and remote learned subtleties which abound in the dull texts of professional philosophers. The spinning of such cobwebs profits nobody except academic bookworms. Until recently it was the fashion in academic university circles openly to ignore or covertly to sneer at the work of Russell, Joad and other popularizers; of philosophy. They were regarded as being superficial. Yet they are the very men who have succeeded in winning some respect for the subject, because they have succeeded in freeing it from cloudiness and making it clearly intelligible.

(293) If a man will constantly think about these metaphysical truths, he will develop in time the capacity to perceive them by direct intuition instead of by second-remove reflection. But to do this kind of thinking properly the mind must be made steady, pased concentrated and easily

detached from the world.

(294) Science has gone out and investigated the universe in every direction except this one.
(295) Such is our slavery to phrases and words.

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(294) Science has gone out and investigated the universe in every direction except this one.
(295) Such is our slavery to phrases and words.

(296) Such thinking is admittedly difficult. The average man habitually regards the flat toneless tenets of ordinary metaphysics as something to make his head ache. He possesses a veritable fear of entering their cloudy domain of unprofitable remoteness and useless logical hair-splitting. Nevertheless their subject is too important to be ignored without involving him in definite intellectual loss. And more men have a capacity for comprehending it than are usually aware of being able to do so. In some the metaphysical tendencies have been lying dormant waiting for a suitable opportunity or a fit environment to rise and manifest themselves, but neither opportunity nor environment being propitious they have wrongly thought the subject to be beyond their range. Only when the passing years bring the needed change do they discover that the intellectual significance of experience discloses itself to them with increasing clearness and interest just a the inner content of a novel increasingly discloses itself.

(297) But if it is only ordinary metaphysics, then it cannot bring the student to such an experience, althought it can give him good intellectual exercise and logical discipline if he wants these things. Ordinary metaphysical thinking is a kind of mental groping about in the dark whereas that used in metaphysics of truth is like walking along a well-made road direct to a goal. This is so because the system itself is built up after and upon the mystic experience. Metaphysical selfdebate for merely logical purposes is not meant

here.

(298) It is by its pondering over these very contradictions paradoxes and puzzles of an intellectually scientific view of the world that the intellect itself is unconsciously led first to engender and ultimately to accept a mystically intuitive view of the world.

(299) The wide-awake twentieth centurty man has needs of rationality and practicality to satisfy. (300) The idea which the mind already holds,

imparts itw own meaning to this word.

(296) Such thinking is admittedly difficult. The average man habitually regards the flat toneless tenets of ordinary metaphysics as something to make his head sone. He possesses a veritable fear remoteness and useless logical hair-splitting. Mevertheless their subject is too important to be efiniteb at mid salvioval twoddiw berough intellectual loss, And more men have a capacity for comprehending it than are usually aware of isolaydadem end esee al .os ob of elds guied tendencies have been lying dormant waiting for a and manifest themselves, but melther opportunity nor environment being propidious they have wrongly . enner rient browed ad of Joet due end Ingrent Only when the passing years bring the needed change do they discover that the intellectual significance of experience discloses itself to them with increasing clearness and interest just a -alb vignisseroni leven a to drednoo menni end . Miesti sesofo

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(299)The wide-swake twentleth centurty man has needs of rationality and practicality to satisfy. (300)The idea which the mind already holds. Imparts itw own meaning to this word.

(301) Spiritual self-realization is the main thing. Study of the teachings concerning cosmical evolution and the psychical evolution of man, are but intellectual accessories - things we may or may not take with our journey, as we like. That part of man which reasons and speculates - mortal mind - is not the part which can discover and verify the existence of God. We are not necessarily helped or hindered on the divine path by taking up the lore of science or by becoming versed in the ways of sophistry. Once we live out our spiritual life in the heart, the rest sinks to second place.

(302) It is reason itself, when working at its highest pitch, which tells us that reality cannot be known by reason! Self reveals its own nature to you by means of intuition, not by thought. though thought may be used as a springboard whence

to attain intuition.

(303) Such doctrine can only find a following among those who are literally unbalanced because ti they look at a few facts through mental magnifying glasses which see nothing else. It is always possible by such a process to mesmerise themselves into the most erroneous beliefs. It is always possible to paralyse the brain's power to consider facts which collide with these beliefs.

(304) If we begin our quest of truth with any assumption, at the end we gain nothing new, nothing which was not already there in the beginning. And when we then remember that we started with a mere belief, we realize that there is and can be no certainty about our final conclusions, no matter how rigidly logical we have been during the journey. We begin with imagination and end with it. This is not philosophy, but poetry. There is no other road for genuine philosophy then to depend on facts, not on pre-suppositions.

(305) When we abdicate reason for unquestioning belief, when we sign away our birthright of private judgement to another man, we part with a precious

possession. of intellect but without its pride, arrogance, or conceit.

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coppession. (306) He must develop and nurture all the powers of intellect but without its pride, arrogance, or (307) Most systems of metaphysics being really systems of speculation, often involving much logical hair-splitting, it must again be reiterated that the system of 'metaphysics of truth' alone seeks to direct the movement of thinking along the lines which it must take if it is to attain truth

and not, like most other systems, along the lines which it wishes to take. The truth of a metaphysical system must be guaranteed by the mystic experience out of which it is born. No other assurance can offer the same certitude and the same satisfaction in the end. Whereas every man may hold whatever metaphysical opinion pleases him. this alone holds him to face up to the inescapable necessities imposed by the severe facts brought to light by the highest mystic expereince. This alone is impersonally constructed in conformity with the hidden pattern of life, whereas speculative metaphysics is constructed in conformity with the limit ed experience and personal bias of its builders. It may tersely be said that metaphysics is based on logic whereas the 'metaphysics of truth' is based on life.

(308) The philosophical student, having thoroughly scrutinised the bases of his outlook and attitude, reveals his wisdom and humility by confessing ignorance where he cannot claim knowledge. It is then always possible for him to learn something here. But the undeveloped or undisciplined mind is not ashamed to make a pretence of knowledge where

in fact there is none.

(309) Modern man must be presented with a modern technique of spiritual unfoldment. He demands a scientific approach towards truth and there is no real reason why his demand should not be satisfied He demands a simplified yet inclusive technique,

and one that will be at the same time precise

practical and immediately applicable.

(310) The science-suffused western mind can follow this thread of thought into the subjective sphere without undue difficulty.

(311) The study of the metaphysics of truth prepare the mind for mystical revelation, helps it to become mystically intuitive.

(307) Most systems of metaphysics being really systems of speculation, often involving much logical hair-splitting, it must again be reiterated that the system of metaphysics of truth' alone seeks to direct the movement of thinking along the lines which it must take if it is to attain truth and not, like most other systems, along the lines

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(311) The study of the metaphysics of truth prepare the mind for mystical revelation, helps it to become mystically intuitive.

(312) The conclusions to which reason comes can only have obligatory force upon the reason itself, not necessarily upon the whole integral being of man. We are finally to decide the problems of life by the integration of all our human nature and not merely by the judgment of a particular part of it. To make life a matter only of rational concepts about it is to reduce it, is to make a cold abstraction from it, and thus to fall into the fallacy of taking the part for the whole. Metaphysical concepts may fully satisfy the demands of reason but this does not mean that they will therefore satisfy the demands of the totality of our being. They satisfy reason because they are the products of reason itself. But man is more than a reasoning being. His integral structure demands the feeling and the fact as well as the thought. Hence it demands the experience of nonduality as well as the concept of it, the feeling as well as the idea of it. So long as he knows it only with a limited part of his being, only as empty of emotional content and divorced from physical experience, so long will it remain incompletely known, half-seized as it were. It is at this crucial point that the seeker must realize the limitations of metaphysics and be ready to put aside as having fulfilled its particular purpose that which he has hitherto valued as a truth-path. (313) Whoever advocates a particular view usually produces plenty of evidence on its behalf but withholds some or all of the evidence on behalf of opposing views. It is only the philosopher who tries to get a complete picture of the situation from different sides. It needs more than a little imaginative effort to understand the other and unfamiliar ways of looking at a question. But the results are usually worth while. (314) The study of philosophy disciplines the senses just as the morn's rising of the sun renders the owls lustreless," was said more than seven hundred years ago by the Jain Sage Ramasingha, who also likened the man ignorant of his divine soul to one "who though living in the house does not know

the master of the house."

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(315) The spectacle of metaphysicians yogis and religionists fussing over their little respective fragments in the belief that they represented the whole, greets our astonished gaze! How much could a mere novice hope to learn when most of the experts themselves are struggling to apprehend the

alphabet of their own traditional doctrines? Sometimes their attempts to elucidate the higher wisdom ends only in darkening it! This medley of opposed opinions among learned men themselves may be amusing to an indifferent observer but is agonizing to an ardent seeker after truth. For he will find such a beweildering host of doctrines in the vast jungle of Indian philosophy and mysticism that the effort to understand and reconcile flatly contradictory tenets was sufficient to drive a man crazy.

(316) However the salvation they need will not come from a metaphysical theory, least of all from

an economic one.

(317) Those who struggle in the work-a-day world, need to learn what their higher duty is rather than what metaphysical truth is. They need a

stimulant to the practice of righteousness rather than a stimulant to the analysis of intellectual

subtleties.

(318) How few are even aware of their intellectual dishonesty! Through his exclusive possession of the capacities for independent choice and self-control, as well as his privilege of individual responsibility, man is set apart from the animal.

(319) Thus the creative values got by intellectual research are kept and preserved in the transcendent al higher knowledge instead of being discarded as worthless or dispensed with as hindrances, as mystics often discard them, but they are not permitted to set up a barrier for human possibilit (320) The futility of a solely logical attempt to solve problems concering the human being, and his nature, relations and activities, is shown by the many cases where men of equal intelectual capacity and academic status offer conflicting interpretations of the same fact or arrive at opposite

conclusions from the same premises. (321) There is much truth in this but not the

whole truth.

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(321) There is much truth in this but not the

whole truth.

(322) But metaphysical and scientific knowledge of the leading features of the cosmic plan for human existence and human achievement is necessar to the mystically-minded; their inner experiences do not exempt them from this necessity. for without such knowledge they may become victims of sel deceived 'masters' or of plausible errors or they may constantly vacillate from one belief to another.

(323) We have begun our studies not by learning new matter but by unlearning the old. So much that we take for granted is not knowledge at all but fantasy. For instance, we assume unconsciousl that B must exist. The only way to cure ourselves of false assumption is first to discover that the are assumptions. The only way to clear our minds of false learning is to inquire into all our learning and examine its warrant. And since all thoughts are embodies in words, we can carry out this essential preliminary task only by examining the words habitually used, the terms we have inherited from our mental environment and to see

how far they are justified.

(324) The staggering changes in starry bodies which have happened in the past will happen agair in the future. Our earth will not be exempt. Those who believe that science will remove all the troubles of man and all the flaws in man. have badly taken their measure of Nature. (325) Another reason for not making meditation the sole path is that in these times of world crisis we have deliberately to emphasize selfforgetfulness, to stop looking so much at our own selves and start looking a little more at mankind, to forget some of our own need of development and remember others' need of development. The spiritual enlightenment, however humbly we are able to do it, of the society in which we find ourselves is at least as vital in this crisis as our own enlightenment thru meditation. If we will faithfully recognise and obey this, then God will bless us and grant grace even though we havent done as much meditation as in norman times we ought to have done. (326) The philosophical aspirant turns these

intellectual studies into acts of devotion.

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(327) This led to the queer notion that we esteemed reason to be capable of providing the sole key to the mysteries of man, life and universe -- "queer" because a more careful study of the book would have rewealed hints here and there of a tenet in this teaching that there existed the supramystic faculty of insight, which was stated to transcend rational thinking. Admittedly no further explanation of it was given but this was because the subject was too advanced for treatment there and had to fall into its proper place. Critics fell into such a misunderstanding of this doctrine by abstracting the part of it contained in the first volume from the rest and by ignoring the precautionary sentences sprinkled in that volume. Their error would have been impossible if they had been able to take the two volumes as a whole which they were not able to do until now. (328) There are questions which people often ask Is philosophy socially desirable? Has it any practical usefulness? How will it help me? Where is the time for it anyway? Such questions would not be asked if the definition of philosophy had been understood for they betray the questioner's confusion of it with metaphysics. (329) Such a man does not ask whether this idea is included in the body of ideas which he has

hitherto accepted by inheritance or tradition, education or choice. He asks rather whether it is

(330) Metaphysics tells us that it is not enough to know words. We should also know the concepts behind them. But when we attempt to do this, we make startling discoveries about our ignorance. our thoughtlessness and our superficiality. (331) The belief that the unaided reason of man can solve all his problems is merely an expression of reason's own arrogance. Unless it cooperates with mystical insight, its best solutions of ultimate questions will either be fictitious ones or contradictory ones.

(332) It is the business of science to deal with the course of things but the business of metaphysics to deal with the reason of their being.

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(333) Those who dissented from the stupid dogmas and selfish organizations of the times were silenced by being thrown into dungeons or burnt at the stake. The circumstances which formed these fraternities have so radically changed that the secrecy which enshrouded them is no longer worth preserving.

(334) Yes, mystical experience must collaborate with rational thought. But there is a higher kind of mysticism, which prunes away the accidental and penetrates to the essential. (2) Intellectual knowledge is certainly relative. But what lies beyond it is for us ultimate truth. That there may be a truth beyond this in turn need not concern us at present, for nobody could either dispute it or demonstrate it. (3) The urge for higher knowledge is not an act of the ego but a prompting from the Overself. That it gets mixed, in its earlier phases, with egoistic desires is true but these slowly fall away.

(335) If his metaphysical studies do not lead him to tread the practical path of self-salvation if they are not competent to guide him in everyda living, then they deal with metaphysical specu-

lation not with metaphysical truth.

(336) It indicates where and how we find Reality Reason yields this truth but does not yield reality itself. For metaphysics is an activity of abstract thinking and life is more than that. If we want the Real in life we must get beyond even intellectual truth:

(337) The philosophic mode of life coheres with the metaphysical system behind it. The one is a practical expression of the thorough thinking of the other. The confidence which fills the first harmonises with the certitude which stamps the

second.

(338) The pride which comes from a well-develope intellect, is a powerful impediment upon the mystical path. It gives the ego a conceit about its own importance which prevents it from making that humble obeissance before the Overself which is an indispensable pre-requisite of the latter!: self-revelation.

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THE INSUFFICIENCY OF INTELLECT AND REASON

(339) Intellect can perceive what belongs to

reality, not reality itself.

The metaphysician deludes himself into thinking that he has seen the world in all its varied aspects but what he has really seen is the world in all its intellectual aspects only. Moreover when he thinks that he has put together the results of one science with another, uniting them all into a harmonious whole, he omits to reckon that such are the limitations of human capacity and such the rapidly growing growing vastness of acientific knowledge, that no man could ever combine all the multitudinous results. He could never acquire an intimate knowledge of them during a single lifetime. Therefore he could never develop a complete philosophy of the universe as a whole.

The intellect fulfils itself practically when it discovers that each idea it produces is incomplete and imperfect and therefore passes on to replace it by a further one, but it fulfils itself metaphysically when it discovers that every idea which it can possibly produce will always and

necessarily be incomplete and imperfect.

Now so far as they are almost entirely metaphysical works these two volumes have no option bu to make their appeal chiefly to reason alone. And expounding the special and unique system called the metaphysics of truth as they do, they have to start where possible from verifiable facts rather than mere speculations. But whatever other importance they ascribe to reasoning as an instrument of truth-attainment, applies only to the particular stage for which it is prescribed, which is the stage of metaphysical discipline and certainly not beyond it. Although the status bestowed on reason in every metaphysical system beginning with science must necessarily be a primary one, its status with in the larger framework of the integral hidden teaching can only be a secondary one. This teachin possesses a larger view and does not end with science or limit itself to the rational standpoint alone. How can it do so when metaphysics is merely its intermediate phase? We must rightly honor reason to its fullest extent but we need not there fore accept the unreasonable doctrine that the limits of reason constitute the limits of truth.

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Our senses can perceive only what they have been formed to perceive. Our reason similarly cannot grasp what it was never formed to grasp. Within their legitimate spheres of operation, the deliverances of both sense and reason should be acceptable to us but outside those spheres we must seek for something that transcends both.

But the basic cause why reason is unsufficien exists in the fact that intellect -- the instrument with which it works -- is itself insufficient. Reason is the right arrangement of thinking. Each thought thus arranged depends for its existence or another thought and is unable to exist without such a relation, that is it suffers from relativity. Hence a thought cannot be considered as an ultimate in itself and therefore reason cannot know the absolute. The intellect can take the form of existence apart bit by bit and tell us what the consist of. But such surgical dissection cannot te us what existence itself is. This is something which must be experience, not merely thought. It can explain what has entered into the composition of a painting but, as may be realized if we reflect a little, it cannot explain why we feel the charm of the painting. The analytic intellect describes reality sufficiently to give some satisfaction to our emotions or our intelligence but it does not touch this baffling elusive realit at all. What it has dissected is not the living throbbing body but the cold dead image of it.

When reason tells us that God is, it does not actually know God. The antennae of intellectual research cannot penetrate into the Overself because thinking can only establish relations between ideas and thus must forever remain in the realms of dualities, finitudes and individualities It cannot grasp the whole but only parts. Therefore reason which depends on thinking is incompetent to comprehend the mysterious Overself.

Realization is to be experienced and felt; though can only indicate what it is likely to be and what it is not likely to be. Hence Al Ghazzali, the Sufi, has said: "To define drunkenness, to know that it is caused by vapours that rise from the stomach and cloud the seat of intelligence, is a different thing from being drunk. So I found ultimate knowledge consists in experiences rather than definitions." The fact that metaphysic that

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to explain all existence in intellectual terms alone and tries to force human nature into conceptual moulds, causes it to suppress or distort the non-intellectual elements in both. The consequences is that metaphysics alone cannot achieve an adequate understanding. If it insists upon exalting its own results, then it achieves mis-

understanding.

Metaphysics proves the existence of reality but is unable to enter into it. Indeed metaphysics must in the end criticise the desert-sand dryness of its own medium of thinking and not make the mistake of regarding thought-activity as the ultimately real, when it is itself only a section cut from the whole of human experience and existence. The intellect offers a reality which can never be a felt reality but only a described one and then only in negative terms. Intellectual work can only paint the picture of reality; we have the to verify this picture by realizing it within our own experience. The final office of reasoned thought is to reveal why reason is not competent to judge reality and why thinking is not competent

to know reality.

The moment we attempt to understand what reality is we get out of our depth because our own thinking must move in a serial sequence which itself prevents us from escaping the particular space-time form which confines us to a particular world of appearance. Just as, because it has entered our space-time experience, we can take hol of an artist's production but not the mind behind it, so and for the same reason we can take hold of the screen which cuts us off. This is because we can think of existence only in a particular shape or relative to a particular thing, not of existenc that is formless, bodiless and infinite. We have t localise it somewhere in space. Because space and time are forms taken by rational knowledge, becaus they are only conditions existing within personal consciousness; they do not enter into the knowledge of conssciousness of that which is beyond both rational thinking and personal selfhood.

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consciousness; they do not enter into the knowledge of conssciousness of that which is beyond both rational thinking and personal selfhood.

When the Bible says, "No man hath seen God at any time," what it means is that the sense an thought perceptions of man, being finite and limited in range, cannot comprehend what is infinite and unlimited. That Jesus knew of a Real beyond intellection may be gleaned from his sayi "Who by taking thought can add a cubit to his stature?" (check this quotation) which is curious y reminiscent of an Indian saying by Ashtavakra: A million thoughts will only yield another thought." We can form no conception of Mind as reality simply because it eludes conscious grasp. For consciousness of anything particular is a signal that the thing is graspable, i.e. finite and limited. But that whose holy presence itself makes thought possible, cannot be expected to ste down to the level of denying its own grand immeasurable and timeless infinitude. The moment particularized consciousness appears that moment there will also be relativity, And the moment relativity appears that moment duality with all i transience and destructibility must be there too. Consequently, we cannot have our Overself with al its non-duality and non-limitation and have this kind of consciousness too.

When the Hible says, "No man hath seen God ne sense end tend el ansem il tenw ", emli yna te thought perceptions of man, being finite and limited in range, cannot comprehend what is infinite and unlimited, That Jesus knew of a Real beyond intellection may be gleaned from his says "Who by taking thought can add a cubit to his stature?" (check this quotation) which is curious y reminiscent of an Indian saying by Ashtavakra; redicts bleiv vino Iliw athaucht noillim Af thought," We can form no conception of Mind as reality simply because it cludes conscious grasp, For consciousness of snything particular is a signal that the thing is graspable, i.e. finite and limited, But that whose holy presence itself makes thought possible, cannot be expected to ate down to the level of denying its own grand immthe moment . abutinital seelemit bas eldstusse particularized consciousness appears that moment there will also be relativity, and the moment fis dilw villaub doemom tadi arasoga vilvijaler translance and destructibility must be there too. Consequently, we cannot have our Overself with al alds evad bas noltatimil-non bas yillaub-non est kind of consciousness too.

(340) = (real by No idea is ever/outside another, nor is any idea ever outside the mind, and all ideas, all that which is seen, can only theoretically be separated from the thinking seeing mind. As psychologists we have had in thought to separate seer from seen, so that we might learn at length what the nature of pur mind really is, but as philosophers we must now merge them together. It is because thinking must always have an object with which to occupy itself that i can never penetrate the Overself, for here there is only the One. We must renounce thoughts and things if we would enter into the Absolute. Because in this ultimate state there is no more awareness of an individual observer and an observed world, the distinction between individual mind and individual body also ceases. Everything, including our separate selfhood, is voided out, as it were. The resultant nothingness however is really the essence of everything. It is not the nothingness of death but of latent life. Human thought can proceed no farther. For when "not-twoness is established as the Real, the logical movement from one thought to a second can only prolong the sway of "two-ness" over the mind. In this pure being there can be no "other", no two, hence it is called non-dual. The integrity of its being cannot really be split. If the Overself is to be actually experienced, then it must be as a realization of the Infinite One. To divide itself into knower and known, is to dwell in duality. The antithesis of known and knower cannot enter into it just as the opposition of reality and illusion is meaningless for it. The oneness of its being is absolute. The return to this awareness. which regards the world only under its monistic aspect, is the realization of truth possessed by a sage. When rational thinking can perceive that it cannot transcend itself, cannot yield more than another thought, it has travelled as far as it can go and performed its proper function. Metaphysical truth is the intellectual appearance of reality the rational knowledge of it, but it is not reality itself, not realization. For knowing needs a second thing to be known, hence metaphysical knowledge, being dual, can never yield realization

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Therefore it is quite clear that ordinary means of knowledge is unable to grasp it. But suc knowledge is not useless. For if religion can giv us a symbolic idea and mysticism an intuitive ide of the Infinite, metaphysical knowledge can give us a rational idea of it. And to possess such an idea keeps us at least from falling into errors about the reality behind it. If metaphysics can never perform the task it sets itself -- to know reality -- it can perform the task of knowing what is not reality. And such a service is inestimable The function of reason is ultimately a negative one; it cannot provide a positive apprehension of the Overself but it can provide a clear declaration of what It is not. It can demonstrate that it can possess no shape and can in no way be imagined.

Nevertheless we may have both the assurance and the satisfaction that our thinking is correct but we have neither the assurance nor the satisfaction of consciously embracing that with which this thinking deals. We may have formed a right mental image of God but we are still not in God's sacred presence. We must not mistake the image for the reality which it represents. Whatever discoveries we have hitherto made have been made only within the limited frontiers of reasoned thinking. Exalted and expanded though our outlook may now be we can still do no more than think the existence of this reality without actually experiencing it. The mere intellectual recognition of this Oneness of Mind is no more sufficient to make it real to u than the mere intellectual recognition of Australi s existence will suffice to make Australia real to ud. In the end all our words about the Overself reamain but words. For just as no amount of tellin a man who has never touched or drunk any liquid what wetness is, will ever make it properly clear

to him unless and until he puts his finger in a liquid or drinks some of it, so every verbal explanation really fails to explain the Overself unless and until we know it for ourself within

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It must stand grandly alone, without dependence on anything and without relation to anyone; it ever was is and ever will be. It is this inability of human reason to grasp the super rational, the divine ineffable, that Omar Khayyam tried to express in his beautiful quatrains which have been so widely misunderstood by Western readers. If the "Rubaiyat" of Omar is only a drunken refrain from wine-shop, then the New Testament is a mere scribble from an out-of-the-way corner of the Roman Empire. The cup of languagis too small to hold the wine of the Absolute. A thought of Mind as the Void is still a 'something' no less than a thought of great mountains and therefore prevents us from realizing the Void.

Now when we grasp the basic nature of human thinking, that it is possible only by forming two opposing ideas at the same time as the concept of black is formed by the contrast against white, we can then grasp the fundamental reason why such thinking can never rise to awareness of the Absolutity. We cannot think of enernity without thinking

of time too. For our conception of it either prolongs time until imagination falters and cease or negates time altogether into timelessness. In neither case do we really comprehend eternity. Why Because intellect cannot lay hold of what lies beyond itself. We humans know a thing by distinguishing it from other things, by limiting its nature and by relating it to its opposite. But the infinite has nothing else from which it can be distinguished or to which it can be related, whils it certainly cannot be limited in any way.

Our earlier division into a dualism of observer and observed must now come to an end. But let us not make the error of mistaking it for the fina stage. There still lies a path beyond, a path which leads to the ultimate where both observer and the

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(34/) Metaphysics is ordinarily concerned with the criticism of superficial views about the experienced world and the correction of erroneous ones, whilst it seeks to construct an accurate systematic and rational interpretation of existence as a whole. This is good in its own place because we shall be all the better and not worse for finding a metaphysical base not only for our beliefs. It is quite clear that metaphysical systems cannot alone suffice for our higher purpose for being based on personal assumptions reasoning or imaginations, if they partially enlighten mankind they also partially bewilder by their mutual contradictions. Hence philosophy steps in here and offers what it calls 'the metaphysics of trut This is an interpretation in intellectual terms of the results obtained from a direct mystical insight concerned with what is itself incapable of intellectual seizure. Through this superior insight it provides in orderly shape the reasons, laws and conditions of the supersensuous experience of the Overself, unifies and explains the experiences which lead up to this consummatio and finally brings the whole into relation with the practical everyday life of mankind. It is the sole system that the antique sages intellectually built up after they had actually realized the Overself within their own experience. Such a poin needs the utmost emphasis for it separates the system from all others which carry the name of metaphysics or philosophy. Whereas these others a but intelligent guesses or fragmetnary anticipations of what ultimate truth or ultimate reality may be and hence hesitant between numerous 'ifs' and 'buts', this alone is a presentation from first-hand knowledge of what they really are. bars out all speculation. Just as science is a rational intellectualization of ordinary physical experience so the metaphysic of truth is a rational intellectualization of the far sublimer transcendental experience. It is indeed an effort to translate into conventional thought what is essentially beyond such thought. As expressed in intellectual language, it is scientific in spirit, rational in attitude, cauti in statement and factual throughout. It is devote

434/) Metaphysics is ordinarily concerned with end Juoda swelv Isloifreque to matelifica edd experienced world and the correction of erroneous ones, whilst it seeks to comstruct an accurate -jaixe To noltalergredni Isnoiter bna olfametaya ense as a whole, This is mod in its own sases because we shall be all the better and not worse Two Tol vino Jon sead isolavnostam a anibnih Tol -va Isolevigatem tent usefo ettup at II . atelled stems cannot alone suffice for our bigher purpose for being based on personal assumptions reasoning or imaginations, if they partially enlighten mankind they also partially bewalder by their mutual contradictions. Hence philosophy steps in here and offers what it calls 'the metaphysics of trut This is an interpretation in intellectual terms Isolizem Joselb a mor? benistdo ajfuser smi to eldagaoni liesti al tadw ditw berrasmoo idalani of intellectual seigure. Through this superior lustent it provides in orderly shape the reasons. laws and conditions of the supersensuous anisions bus selling . lestevo ed) le eonalraque the experiences which lead up to this consummatio and finally brings the whole into relation with the practical everyday life of mankind. It is the sole system that the antique sages intellectually edd besilser vilsutes bad vedd redised the glog a doug . some reage awo miedd middlw liegrevO needs the utmost emphasis for it separates the to eman and yaras doline aredto lis move meteys metaphysics or philosophy. Whereas these others a -agiolina yraniempar? To sesseun ineglifeini jud tions of what ultimate truth or ultimate reality may be and hence healtant between numerous 'if's' and 'buta', this alone is a presentation from .ers vilser yend tadw to exhelword basd-jewill .moldsfuosos fis juo sasd Just as science is a rational intellectualisation of ordinary physical experience so the metaphysical of truth is a rational intellectualization of the far sublimer transcendental experience, It is indeed an effort to translate into conventional thought what is essentially beyond such thought. al it .ensumnal landcolletal ni besserque cA district in spirit, rational in attitude, cauti in statement and factual throughout. It is devoted

Chapter VII.

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(342) Metaphysics points to a higher consciousness but cannot itself touch it. It provides the truest concepts of that consciousness but being concepts only they merely symbolize it. We must not confuse two entirely different things; the feeling of fundamental unity which the realized sage possesses and the concept of fundamental unity which the metaphysical thinker possesses. The sage will make use of the metaphysician's concept when he seeks to make the content of this felt unity articulate and intelligible in communication to others. The metaphysician cannot get beyond his concept, do what he may, unless he rises beyond metaphysics altogether. For when he tries to determine the indeterminable he merely fumbles through a series of empty words and finally fails in his attempt, his last words bein purely negative ones. The metaphysician is utterl helpless when confronted by the problem of realiz ing his own ultimate concept of reality, for he can only express it in negative terms, which is tantamount to a failure in expressing it at all. The moment he endeavours to determine it in affirmative thoughts is the moment when he destroys its reality altogether, for it then becomes a mere thought among the numerous others considered by his mind. Just as cold scientific analysis deprives the warmest artistic emotion of its content and thus destroys the emotion itself, so the process of thinking deprives the profoundest mystical experience of its actuality and effaces its transcendental character. For reality is beyond the demonstration and inaccessible to the grasp of reason. Metaphysical reasoning is a selfdestructive process for it can only reveal its utter inadequacy to grasp the Real other than as a thought. Consequently the Vedantic metaphysicians who claim that their path of discriminative reasoning is alone sufficient to gain God-realization without any kind of yoga practice at all always fail in their attempt. They can offer nothing more than mere sounding words, empty talk while leaves its victims as much in the realm of illusi as they were when they first sat at the feet of these babbling gurus. The final work of metaphysic after it has finished its corrective and discipling ary work upon the personal emotions and mystical experience, is to abolish itself!

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For it must then show that all intellectual questioning and all intellectual responses are dealing with a level of reference which is mere appearance. When metaphysics realizes that it cannot touch the Real, it silences its own agitations and disdains its own edifice. A genuine metaphysics will thus always be selfdestructive. Metaphysical thinking strenuously manufactures isolated and fragmentary patterns of the Real and then puts them together to make a harmonious whole. But both in the method which it uses to attack the problem of the Overself and in the result which it reaches it never gets beyond mere representations, i.e. it never gets to the Real itself. It runs away within the range of a circumference which limits it in the end. Every effort is like the effort of a man seeking to lift himself up by his shoe-strings -- it cannot be done. The Overself of an unvivified me taphysics will always remain a mere mental construction. MOUT XXL 35

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Chapter XIII.

(1.) Only when all of the mind, unconsciously evolved thru the mineral plant animal and lower human kingdoms, enters on the quest, does it consciously enter upon the development of its own consciousness.

(2) Men who cannot absorb the subtle concept of the Spirit, who cannot grasp the idea of infinite and eternal being, may yet absorb, and therefore be helped by, the concept of its human Channel, may yet visualize and be inspired by

its human SYMBOL.

(3) Life is governed by its own mysterious laws, driven in certain directions by its own mysterious momentum, conformed to a hidden scheme by its own mysterious quality. Nature is significant. The human entity is not just drifting. It will certainly arrive somewhere.

(4) On a long-range view, humanity is sure to improve its morals and evolve its spirituality because the divine soul is a part of the nature

of man.

(5) The infinite intelligence reveals itself on every side to seeing eyes and thoughtful minds. Medical men need never have become the agnostics and atheists so many of them formerly became if they had observed the numerous signs of a supervising higher force in the birth of the human body, and the evolution of the human foetus.

(6) If human life has any higher purpose, it is that the human ego should find its way back to that harmony with the Overself which has be-

come disturbed but never disrupted.

(7) But because causation is shown to be illusory, and the cosmos uncreated and enending, this does not mean that our cosmology denies the truth of evolution. It denies only the conventional attitude towards evolution. For it takes all change and hence all progress out of the realm of ultimate reality and relegates them to where they belong, to the realm of immediate appearance.

(8) Consciousness untouched by any thought, picture or name - this has yet to be studied by

our Western psychologists.

(9) The Overself is the representative of God in Man.

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(e) The Overself is the representative of God

(10) We should never understand the true intellectual concept of God unless we first understand the twofold nature of the divine Mystery. It is in its most abstract and most remote aspect, the immeasurable all-transcending Void, to which no attributes or qualities may be stated. Yet it is also, in its more concrete and nearer aspect, the animating everywhere-immanent Life and Mind of the universe. Thus God is both the No-thing and the Every-thing.

(11) Until he can realise within his own consciousness this nearness to God, whatever idea he forms of God will be a useful help, if not a practical necessity, to inspire his efforts, influence his motives and guide his attitudes. He must love this Idea if one day he is to love that which is beyond all ideas, the

Absolute which beyond all relativity.

(12) When Mind concentrates itself into the World-Mind, it establishes a focus, however vast it goes out of its own unlimited condition, it passes from the true Infinite to the pseudo-Infinite, consequently the world-Mind, being occupied with its cosmos, cannot be regarded as possessed of the absolute character of pure Mind. For what is its work but a movement of imagination? And where in the ineffable absolute is there room for either work or imagination? The one would break its eternal stillness, the other would veil its unchangeable reality. This of course it can never do for Being can never become Non-Being. But it can send forth anemanation from itself. Such an emanationis the World-Mind. Through its prolonged contemplation of the cosmos Mind thus becomes a fragment of itself, bereft of its own undifferentiated unbroken unity. Nevertheless the World-Mind, through its deputy the Overself, is still for humans the highest possible goal.

(13) We reject all theories of the Divine Principle having a self-benefiting purpose-such as to know Itself or to get rid of its loneliness-in manifesting the cosmos. It is the Perfect and needs mothing. The cosmos arised of itself under an inherent law of necessity and the evolution of all entities therein is to enable them to reflect something of the Divine; it is for their

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Chapter XIII.

(14) No dogma is more utterly materialistic than that which would compress the infinite unbounded Spirit into a physical human form, a personal human self, and worship that as a God. Nor could any other dogma so utterly falsify truth than that which would make a single religion a single church or a single man be sole repository of God's revelation to the human race. They are not religious truths, they are merely concessions to human weakness and human egos. They are exhibitions of the infirmity of human

understanding.

15) A thing becomes an illusion only when its reality becomes inferior to a higher reality that has already been found. Until then, it is still a reality. Only the sage has the strict right to call this world an illusion. If anyone else does so, such talk is mere babble.

16) There is no dead matter anywhere in this cosmos. There is only living radiance, throbbing energy, informed and controlled by inherent mind and everywhere expressing the cycle of evolving life, of movement from an inferior form to a superior one, from a lesser degree of intelligence to a greater one.

(17) We feel the presence of a divine power but

we are baffled by its motives.

(18) "In the name of Him who hath no name at all. And yet respondeth to thy spirits' call, Whatever name thou usest in thy need" -- Prince Dara Shikoh, the Mogul Sufi.

19) The ultimate metaphysical principle of Mind behind all this ordered activity is the same as the ultimate religious principle worshipped as

(20) A thought exists in intimate relation with the mind that produces it. The world-thought exists in intimate relation with the world-mind, God. The world is not befeft of reality although it does not possess ultimate reality.

(21) We arrogantly super-impose our merely human ideas upon the Universal Mind and impertinently expect it to display anthropornorphic attributes, under the delusion that they are divine ones merely because they are displayed on a gigantic scale.

22) The theory of perpetual infinite and auto-

(14) No dogma is more utterly materialistic than that which would compress the infinite un-

bounded Spirit into a physical humani form, a bod a sa jadi qidanow bna les namud fanosteq . vilisla's viretu os ampob redio yna bluco roll truth than that which would make a single religion a single church or a single man be sole repository of God's revelation to the human race. They are not religious truths, they are merely concessions to human weakness and human or seconds.

They are exhibitions of the infirmity of human .anibnajatebnu

15) A thing becomes an illusion only when its reality becomes inferior to a higher reality that has already been found. Until then, it is still a reality. Only the sage has the strict right to call this world an illusion. If anyone elas does so, such talk is more babble.

16) There is no dead matter anywhere in this cosmos. There is only living radiance, throbbing energy, informed and controlled by inherent mind and everywhere expressing the cycle of evolving life, of movement from an inferior form to early erior one, from a leaser degree of intelligence .ono redects a ot

(17) We feel the presence of a divine power int

.acvidom adl yd beliled ers ew

18) "In the name of film who hath no name at all. And yet respondeth to thy spirits' call, Wistever name thou usest in thy need" -- Prince Dara Shikoh, the Mogul Suff.

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(22) The theory of perpetual infinite and suto-

Alegi tolbarboo of bound al aservoro oldem

(23) Evolution is a historical process. It takes place in time and is a movement from the less to the more.

24) There is no energy anywhere and no object which is not in essence a form under which the

Universal Life Current appears.

(25) The belief in Incarnation is unscientific and unmetaphysical. It is contradicted by what we

know of man and by what we know of God.

(26) There is nothing arbitrary in this "creation". It is really self-determined. Everything brings itself into existence under the necessity of its own being and laws of its own possibilities.

27) There is a deep joy in this growing perception of life's larger meaning, a profound comfort in the ever-increasing knowledge of its

beneficent purpose.

(28) It would be a grave error to believe that when philosophy says that the divine dwells in everything, it dwells equally in everything.

(29) The moment we give to finite human beings that which we should give to infinite God alone, in that moment we place earthen idols in the sacred shrine.

(30) The universe of our experience is governed by justice and wisdom, by ultimate goodness and

infinite power.

(31) Kapila in India thousands of years ago. anticipated Bergson's thesis by opening up the

perspectives of infinity and evolution.

(32) The World-Mind remains as intact and inviolate amid all this apparent self-division into innumerable selves as ever it was.

(33) There are some matters which transcend the scope of human understanding. The question of the ultimate purpose behind the universe is one of them.

(34) Science has yet to solve the ancient riddle of light and life. It has discovered much about their operations and mechanisms but little about their nature.

(35) That the Divine has descended into a holyman's mind and heart, is philosophically tenable. That the Divine has actually and specifically

incarnated in him is not.

(23) Evolution is a historical process. It takes place in time and is a movement from the less to the more.

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Chapter XIII.

(36) He creates a picture for himself and then proceeds to worship it.

(37) Love is not the ultimate but only an

attribute of the ultimate.

(38) Most of the current ideas about God are hazy uncertain, unsettled and even absurd. "The Wisdom of the Overself" represented an attempt at clear exposition of that truth about God which philosophy has found out.

(39) That which the human imagination pictures to itself about God, is its own creation, is not

the reality of God.

(40) The human mind makes a representation of God for itself, whether in painted fancy or abstract idea, but such a representation is not and cannot be adequate to the reality itself.
(41) Everything, be it person or idea, that

you set up in place of the true God is an idol. In every act of such worship you commit idolatry. (42) The ego constructs its own figure of God, sets up an idol in fact, and then worships it as

though it were the Supreme Mind itself.

(43) The theological dogma that God can take on the nature of man constitutes a mystery beyond human understanding. It is unintelligible to and unacceptable by philosophy, which can limit God's unbounded being to no particular place no "here" or there."

(44) The idea of man which exists in and is eternally known by the World-Mind, is a master-

idea.

(45) Wherever and whenever we have criticised had dogma of a personal God, we have done so with the thought in mind of the glorified magnified man, of the arbitrary, jealous, revengul, unfair creature who is to be flattered by our praises or swayed by our fear.

(46) Another useful exercise is to meditate on the divine Cosmic Plan. As a focal point for practice, it constructively engages both the metaphysical and physical intellect. As a theme it exalts the self and purifies the heart, instructs the mind and enlarges the point of view.

(47) We may for convenience continue with the orthodox masses to call this Mind, God.

(48) God is not far off but near at hand.

(36) He creates a ploture for himself and then proceeds to worship it.

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(47) We may for convenience continue with the orthodox masses to call this Mind, God.

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(49) It is to impose human limitation upon the transcendental Godhead to say that It has any eternal purpose to fulfil for Itself in the cosmos whether that purpose be the establishment of a perfect society on earth or the training of individuals to enter into fellowship with It and participate in Its creative work. Purpose implies a movement in time whereas the Godhead is also the Timeless. Neither this earth nor the societies upon it can be necessary to God's serenely selfsufficient being. Yet these fallacies are still taught by the theology of theistic orthodoxy. (50) Although philosophy rejects the theory of Divine Incarnations in favour of the truth of divinely-inspired human beings, it does not say that all the latter are of the same kind or import ance or that their inspiration manifests in the same way and to the same degree. It admits differences here.

(51) Yes, the earth has been through this long travail of countless ages, bringing forth the mineral, the plant, the animal, and the human kingdoms by turns. In man she has given birth to a child who is destined to rule her when his Intelligence becomes perfected and consequently when he

is able to rule himself.

(52) Buddha, whose vigorous scepticism refused even to deify God, has ironically been deified him self by his Tibetan and Chinese followers! Buddha, knowing the anthropomorphic tendencies of the masses, forbade his followers from making any imagor picture of himself was within two or three cent uries exhibited everywhere on temple statues and portrayed on monastic walls.

(53) The World Mind however, has a double life. As Mind, it is eternally free but as the World Mind, it is eternally crucified, as Plato said, or

the cross of the world's body.

(54) We must not give to any individual man the attributes of Divinity as we must not give to Div-

inity the attributes of individual men.

(55) Behind all the innumerable creatures in this universe and behind all the innumerable phenomena of the universe itself, there is a single infinite eternal, supreme Intelligence.

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idt ni samutaero eldaremunni ent lis bnides (dd) universe and behind all the innumerable phenomena of the universe itself, there is a single infinite eternal, supreme Intelligence.

(56) There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being..

(57) Philosophy alone offers a complete view of

life.

(58) But if the universe has no internal purpose for the World-Mind, it has one for every living entity within it and especially for every self-conscious entity such as man. If there can never be a goal for World-Mind Itself there is a

very definite one for its creature man.

(59) The popular Hindu belief that God reincarnates himself periodically as an Avatar is a Puranic one, which means that taken literally it is sheer superstition. If it is to be correctly understood it must be taken as really being an over-simplifation of psychological truth for the benefit of simple minds, Hence it inevitably misleading if its surface interpretation is taken to exhaust its entire significance.

60) Philosophy displaces the belief in Divine Incarnations by belief in divinely-inspired men. Although it refuses to deify any man into being fully representative of the Infinite Consciousness, it affirms that any man may approach nearer

to and be uplifted by that Consciousness.

(61) The human entity has travelled through joy and suffering, experienced birth and death, experimented with good and evil for the very purpose of becoming a fully conscious entity. How then could annihilation-Vedantic or other kingbe its ultimate fate?

(62) The human entity must pass through experiences of many kinds if it is to raise consciousness, acquire will-power, develop understanding

and progress generally.

(63) Slowly, at times pleasurably and at times painfully, the human entity builds up its consciousness and capacities through the ages.

(64) The self-sufficing World-Mind has nothing to gain for itself by this universal activity.

(56) There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being.

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(65) To say that man is unconsciously seeking God, or rather his Higher Self, is the truth. To say that God is seeking man is an error based upon a truth. This is that in the divine idea of the universe, the evolutionary development of life-cells will bring them slowly up to an awareness of the diviner level, but the Higher Self, having no desire and no emotions cannot be said to be seeking anything. Indeed, the evolutionary pattern being what it is, there is no need for it to seek, as the development of all beings from primitive amoeba to perfect spiritual consciousness, is assured.

(66) There is no form in Nature which is exactly duplicates a second form, no happening which exactly duplicates a previous one. The infinite being must express itself and its infinite existence, in an infinite variety of

ways.

(67) He who can truly think, in the profoundest sense of the word, comprehends that there must be one infinite source of all the Universe. and of all the life in the Universe, and of all the consciousness in that life. The troubles of suffering man arise ultimately from the fact that he has severed himself in faith and awareness from that source. When he no longer worships God, he worships his own little ego. His failure to connect the two makes him suffer from the antagonism of Nature. He imagines in his blindness that he stands self-sufficient -- he does not see that the moment he tries to do this. he antagonises the very power upon which he is dependant. This ignorance becomes insanity. His interest in life ends with the ego, which become s the centre of his universe. He misunderstands himself as well as his experiences of life: he is beset with troubles all the way from birth to death, in paying the heavy price of this disruption from the source of life and mind. In exalting his finite ego, in separating himself from its infinite source, he commits his greatest blunder. Nothing goes right after that: everything goes wrong. Such is the condition of man today. (68) It is not enough to know what World-Mind has put forth in this universe by its presence.

We must also know intellectually at least what it is in itself.

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Chapter XIII.

(69) Thought is the spirit of the universe,

thoughts are the forms of the universe.

(70) If we try to consider the inner necessity which makes the World-Mind manifest itself to Itself through an other, there a cosmos, we find ourselves on the threshold of a mystery. How could compulsion, limit, or desire arise in the desireless one? Human intellect can only formulate such a question, but can not answer it.

(71) Philosophy rejects the belief in divine incarnation. The philosophical conception of the Godhead's utter transcendence, infinitude, absoluteness and incomprehensibility leaves no room for its being objectified in a human bein.

(72) No event could be outside the knowledge of God, no entity could be beyond the power of God. (73) The world-Mind pervades the cosmos; Mind

extends beyond it.

(74) The intelligence displayed by Nature is an infinite one. This fact once recognized forces us to concede that there is a deeper meaning and a wiser purpose in life than our puny intellects

can adequately fathom.

(75) The visible cosmos has come into being out of the invisible absolute by a process of anation. That is why the relation between them is not only pantheistic but also transcendent

only pantheistic but also transcendent.
(76) There is a universal principle of Eternal Intelligence behind all existence. If the follies of superstition and the bigotries of religion caricature it, the verities of philosophy and the in-

sights of wisdom restore a true picture.

(77) The Incarnation-myth, which rests on the possibility of a being who is half-God and half-man, covers a partial truth. The real nature of such a being differs from the ordinary in this, that although still human, he has incarnated on this earth from a higher sphere or a more advanced planet. And he has made this great sacrifice--nearly as great indeed as a human entity's voluntary and altruistic incarnation among a group of gorillas would be--to guide uplift and spiritualize his less-grown fellows at a grave crisis of their existence.

(78) Because there is a Divine Mind back of the universe, there are Divine Wisdom and Goodness in

a universe.

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(79) The structure and working of the universe may not be stamped with "goodness" as we understand it, nor with "perfection" as we envisage it. Consider them from all aspects, however, in a philosophical manner and you will find them essentially "right."

(80) Because evolution is not merely a physical matter of size and shape, because it is primarily a mental matter of intelligence and consciousness, philosophy finds the ant nearer to man than is

the panther.

(81) It is a study which imparts gratifying significance to the universe and consoling harmony to its phenomena. It is a study which restores religious faith because it demonstrates that the forces behind our human existence are not blind and unconscious but intelligent and benign.

(82) The brain is in most cases the accompaniment and in some cases the condition of mental working but it is never the origin of such work-

ing.

(83) Two points should be clearly understood. First the world of external Nature, being eternal is not brought into existence by an act of sudden creation out of nothing. Second, this world is rooted in the divine substance and is consequently not an empty illusion but an indirect manifestation of divine reality.

(84) Those who point to the marvellous pattern of the universe as a proof of the existence of Deity, do well, but when they begin to render account of the reasons which induced Deity to turn Himself into a myriad souls and to blind their divine sight by involving them into this material universe, it is time to put on our shoes and walk away. For no philosopher and no theologian, no occultist and no mystic has yet solved this supreme riddle in a truly satisfying manner.

(85) We could not appreciate Good if we had mot experienced Evil. We could not appreciate Reality if we had not become lost in Appearance. It may be that for us humans, the ultimate meaning of the

cosmos lies implicit in this truth.

(86) The mind untrained in metaphysics usually needs a concrete image with which to think of God.

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(86) The mind untrained in metaphysics usually needs a concrete image with which to think of

(87) There is hardly a people which did not have a large or small fragment of the higher teaching in its possession. Egyptians, Chinese and Greeks in early times, Persians, Spaniards and Germans in later times, were among this number. Anaximander, teaching in Europe more than two thousand years ago, ascribed theorigin of the universe to a First Principle which was "the boundless, the infinite and the unlimited."

(88) We formed different conceptions of the same event as we pass during life to various standpoints. Yet these conceptions will approach nearer to or diverge farther from the ultimate truth about it which philosophic insight would yield us. This is the worth of our passage thru space and time for it is bringing us to a standpoint beyond space and time.

(89) There is no stability anywhere but only the show of it. Whether it be a man's fortunes or a mountain's surface, everything is evanescent. Only the rate of this evanescence differs but the

fact of it does not.

(90) The Goal towards which man is slowly travelling by successive steps is a threefold one; the fully developed environment, the fully developed intelligence and the realised soul. The last is the best and the other two are but servants of it, for here he comes first, to a comprehension and then to a realization of himself. Yes, he is on his way to the grand awakening into full self-consciousness.

(91) Every thoughtful scientist now knows that just as matter has turned out to be a manifestation of force, so force will eventually turn out to be a manifestation of something higher; he perceives that matter is really an appearance behind which stands the reality force; so an ultimate reality must be recokoned as standing behind force. In other words, there is but ONE Reality and various forms under which it appears.
(92) Because Mind is the basal reality, all this majestic progression is nothing else than from lower to higher forms of intelligence and

consciousness.
(93) Evolution is not only accomplished by a series of rising and falling arcs but also across long flat plains.

(87) There is hardly a people which did not have a large or small fragment of the higher teaching in its possession. Egyptians, Chinese and Greeks in early times, Persians, Spaniards and Germans in later times, were among this mumber. Anaximander, teaching in Europe more than two thousand years ago, ascribed theorigin of the universe to a First Principle which was "the boundless, the infinite and the unlimited."

(88) We formed different conceptions of the same event as we pass during life to various standpoints. Yet these conceptions will approach nearer to or diverge farther from the ultimate truth about it which philosophic insight would yield us. This is the worth of our passage thruspasse and time for it is oringing us to a stand-boint beyond space and time.

the show of it. Whether it be a man's fortunes or the show of it. Whether it be a man's fortunes or a mountain's surface, everything is evanescent. Only the rate of this evanescence differs but the

fact of it does not.

The Goal towards which man is slowly lng by successive steps is a threefold of Tully developed environment, the fully adveloped environment, the fully is a three seal seal the fully the best and the other two are but served it. for here he comes first, to a complement of the then to a realisation of himself.

self-consciousness.

Every thoughtful scientist now knows that
twenty thoughtful scientist now knows that
matter has turned out to be a manifestatforce, so force will eventually turn out
manifestation of something higher; he
was that matter is really an appearance betch stands the reality force; so an ulti-

mate reality must be recokened as standing behind force. In other words, there is but OHE
Heality and various forms under which it appeam.
(92) Because Mind is the basal reality, all
this majestic progression is nothing else than
from lower to higher forms of intelligence and

consciousness.
(93) Evolution is not only accomplished by a series of rising and falling area but also across long flat plains.

(1) Questions about man's future and civilization's prospects trouble us. More pessimistic answers are gloomily given than optimistic. It is not easy to do otherwise, when the facts are so tragically plain and when they lie so plentifully all around us. Philosophy least of all can afford wishful thinking. It too sees the night falling but whilst counselling stoic resignation it does not discourage constructive resistance. And it reminds the individual that society's catastrophes should urge him all the more to seek and find the one necessary refuge - his own sacredness.

(2) In the end society consists of its individual members. They are the materials out of which it is built. How then can it be better in quality than the general

average of their individual quality.

(3) If catastrophe and obliteration threaten humanity and if the individual is hopeless when confronted by them, it is logical to conclude that although humanity might not be able to save itself, the individual can same himself from these disasters if he believes that inner salvation is at least a possibility where outer salvation is not. Yes, you and I can save ourselves from within even when we cannot save ourselves from without. That at least is a better lot than the man who can save himself neither from within or from without and puts his faith in political action alone. For politics is simply, is merely a system of human bargain actuated by self-seeking. can invoke the aid of no higher power because it does not rise higher than this self-seeking interest itself. But the individual is free to lift himself above this sordid plane and therefore he is in a position to invite the attention and aid of higher powers.

(4) The custodians of the higher philosophy will not waste their time by engaging in futile activities. They recognize the psychological fact that only those people who want higher spiritual help will be prepared to accept the higher philosophical teaching. When dissatisfaction with the orthodox teachings is present and inability to find another to replace them is also present and when the proper moral intellectual and intuitive capacities also

exist, then there will be favorable ground for the receptof such philosophy - but not before such conditions do

exist.

(1) Questions about men's future and civilization's prespects trouble us. Nore possimistic answers are gloomily given than optimistis. It is not easy to do otherwise, when the facts are so tragically plain and when they lie so plentifully all around us. Philosophy least of all cas afford wishful thinking. It too sees the night falling but whilst counseling stoic resignation it does not discourage constructive restrance. And it reminds the individual that society's estactophes should urge him all the more to seek and find the one mocessary refuge - his own secredness.

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(5) There is a trend towards mysticism but it is only a trend; it is very far from growing to the dimension

of an organized movement.

(6) In wartime some men turn in their harrowing distress to religion because they urgently need some kind of refuge, not because they have investigated whether it be a certain or a durable refuge. For precisely the same reasons other men turn to drink or to sensuality.

(7) They consider spiritual study to be a useless luxury and declare that they have no time for it. That it could be a part of the human being's proper business never enters their head. Their vision of life is out

of focus.

(8) More and more individuals have come to understand philosophy's worth. The future is with it, even though it be a far-off future.

(9) It is hard to keep spiritual values intact when

the times and evnironment oppose them.

(10) The advent of a new era is now inevitable but

the advent of a better one is not.

(11) The awful fact of innate evil, the hideous mystery of innate sin must be regognized and faced. We cannot make bad men into good men, but Nature, Life, with millions of years at her disposal, can.

(12) The philosopher who follows with his special knowledge and farther sight the world-drama which is being enacted in our times, knows that more than human forces are determining its ultimate course and sees that higher laws are shaping its end.

(13) The attempt to revive all the precise forms of thought belief and practice of a bygone age as a solution

of the problems of our own, is useless.

(14) As the after-effects of the war disclose themselves, two separate and distinct forms should be noted.

(15) Philosophic awareness of humanity's corruption is always coupled with awareness of humanity's evolution; its sadness over widespread evil always mingled with its hopefulness over ultimate good.

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is always coupled with ammrouene of humanity's evolution; its sadness over widespread evil always mingled with its hopefulness over ultimate good.

(16) It will be hard to receive, this truth that beneath the horrors and agonies of our era there is a divine life of bliss, serenity, love and goodness. For the eyes cannot see its beauty, nor the ears hear its music, nor the hands touch its reality, nor the intellect reason out any relationship between the two orders of life. (17) A large class has emerged from the war which has had its lower nature strengthened by the grim experience. It does not care for serious truths nor noble ideals. (18) He may love mankind without being in love with mankind. He may act with unwearying altruism and compassion towards them and yet with clear sight of their moral unglinesses and mental deformities. (19) The Play of intellect must be countered by pass-

ivity intuition, the flow of emotion must be checked by

the stability of reason.

(20) The atom bomb leaves no alternatives between self-reform and self-annihilation. Humanities' situation is critical urgent and grave. For human attitudes must be changed, and changed quickly. Yet human feelings are unprepared unwilling and unready to make this change. (21) The wild feelings which make these young men sneer

at the pursuit of virtue and applaud the practice of violence, spring from their lower nature.

(22) Belief in the final defeat of evil is really a

kind of perception at second-hand.

(23) In our last two books we gave the verbal warning that the smooth continuity of human history and thought with its own past, has been abruptly broken. This is destiny's ordainment. The atomic energy released has given a more tangible warning with the same meaning.

(24) Humanity escapedffrom the most fearful danger. the most awful evil of its modern history. The gospel of

hate failed to capture it, but only just failed.

(25) History will take a decisively new turn when men resolutely fight, not against each other but against themselves.

(26) Although the war is still not far-off, we can begin to see the hazy outline of its effects. The belief that one of them would be a great spiritual awakening, a widespread religious moral and mystical renewal, is now exposed as illusory, if not idiotic.

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(27) A world without meaning, a life without purpose this is the miserable consequence of materialism ! (28) We have seen countries caught by sorrow or

devastated by ruin on a grand scale.

(29) The man of an earlier generation who looked through the slot of Edison's kinetoscope and was thrilled by what he saw, would be pitied by cinema-audience of the present generation for getting so much emotion out of so little an experience - such is the complacency bred by familiarity.

(30) Unless humanity recognizes that demonic powers are loose in its midst, are inspiring hatred violence suspicion and greed, it will not go down on its knees

to ask help from a power greater beyond outside itself.

(31) Although the practice of mysticism and the living of philosophy will remain limited to the few privileged for them by immate capacities, the belief in mystical tenets and philosophic truth will soon have its historic change.

(32) We must be careful not to confuse inevitable developments with evolutionary developments, events that just have to be with events that better the preceding ones. (33) If human nature were either more developed than it is at present or else more ready to change its habitual point of view, a unified world-system could be quickly realized. But unfortunately it is not. To be governed by wishful romantic thinking and see the situation as being other than it really is, will do no good. This is certainly the direction in which it is being forced to travel but the goal is still some distance off. (34) What is the significance of only a few individuals out of millions taking interest in philosophy? It is too small to be worth reckoning when appraising humanity's further course.

(35) The war a memory, the peace an actuality, we can now better discern the course of humanity's fate. For it is linked inseparably with the tendencies of humanity's dharacter. The perspective which offers itself to our view is not an encouraging one.

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(36) If it is a materialistic exaggeration to assert that social improvement is the only way to individual improvement, it is not less a mystical exaggeration to assert that self-improvement is the only way to social improvement. Both methods are indeed necessary.

(37) They suffer but they do not learn. Yet this is true only of society as a whole, not of certain

individuals in it.

(38) If a man or a nation finds out that it has taken the wrong road, the sensible thing to do is to turn round and get back to the right one. Yet this is rarely done - - such is the impetus of the past and the pressure of habit.

(39) Evolution is inevitable but it is not continuously inevitable. It moves through retrogressions as well as progressions. If our civilization does destroy itself, that too, will be part of the way in which we educate

ourselves.

(40) It is not impracticable idealism and muddled thinking - however well-meaning the one and honest the

other may be - that will meet the situation.

(41) To be a neighbour does not make anyone neighbourly. Modern transport and communication have brought the most distant nations together. Yet they have still to learn to live in peace. And this is the result not of human engineering but of human understanding.

(42) If humanity rejects this opportunity to form a

new inner life for itself

(43) If Mankind were to be saved, a Saviour would appear. No such man has arisen. And this is because

mankind is truly doomed.

(44) Outside their little net of daily work, they are uninstructed in any larger significance of life and events. What is worse, they have not shown any inclination to be instructed or ever thought of it as having any value for them.

(45) It would be quite fantastic to assume that all people have improved markedly in character. It would be quite unrealistic to assume that they are all worse.

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(46) It would be easy for a generation which has seen unparalleled conflict and unprecedented evil to place its faith in divine power or divine wisdom. And this is what has really happened to many people.

(47) If we were to judge the future spiritual prospects of mankind by the present century's history, we would be hopeless and despairing. But Nature has resources we hardly guess at, man has compulsions he

hardly sees. These is hope.

(48) The number of awakened individuals must be compared with the number who still remain asleep in ignorance and materialism. Then it will be realized how greatly the latter rules humanity.

(49) We have only to take note of the ill-will and ill-feeling everywhere present to discover how greatly the past war and the present crisis have lowered the

moral temperature of humanity.

(50) Many have been forced to stop and think about the failure of science to improve man despite its success in improving his tools. For the nineteenth-century naivete about 'progress' which had believed one would inevitably lead to the other, has been exposed for the foolish thing it is.

(51) Our modern society will save itself or go down into firey self-destruction according to its own thought and conduct. And this choice is being symbolized by the kind of leadership to which it is responding. Wise and good men may save it but stupid, misguided and medicore leaders will prolong its confusion, and evil men will certainly destroy it.

(52) The aftermath of war in Europe has been a moral devastation which matches the physical devastation. Selfishness larger, ideals have fallen, character has decayed, emotion has been brutalized and faith has been we shed out. The spiritual damage from which Europeans are suffering cannot be repaired by politics alone. Yet it is on politics that most Europeans rest their

hopes for salvation.

(45) It would be easy for a generation which to seem supersondented evil to place its feith in divine power or divine wisdom. And this is what hes really happened to many poople.

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(53) This dreadful climax, which would destroy so much of what man has wrought, may not be imminent but, if there is no change of thought and heart, it

is certainly inevitable.

(54) If we recognize human ignorance and wrong-doing for what they are, and if we believe in the educative value of experience and suffering, we must also recognize and believe that all these recent happenings, however

dreadful, are for the best.

(55) The smug satisfaction that everything is getting better and better has gone. The unhappy realization that progress can be too one-sided a thing has come. (56) Some men have begun to think about life. They ment to know its meaning ad to trace out its purpose. The world upheaval, war and crisis have forced them

into situations which showed up their ignorance of both. (57) Why doesnthis passion of unrest sweep across men

in every country, in every clime ?

(58) The political insincerity which people too readily accepted, was paid for in war and misery.

(59) We are men in the hard grip of adverse fate, who struggle even when they fear they cannot win, who go on and on like the heroes of Greek tragedy, despite

frustration and defeat.

(60) In these tragic times, men have not only public anxieties pecking at their minds, but also the personal problems resulting from them. The future is so doubtful and confused that the very thought invokes worry and incites fear.

(61) A crisis situation has confronted mankind for

two decades.

(62) Whilst so many are obsessed by materialistic outlooks, it is inevitable that they should lose the moral sense and commit blunder after blunder and consequently suffer distress after distress. Yet of the worst result of these obsessions they are not even aware. And that is, to live so remote from their own inner core of divinity as to miss the most worthwhile values and meanings of life itself.

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(63) Unless we look behind the world's problems into the real and spiritual problems which they reflect, we can not properly understand them or solve them.

(64) What we see in man's external world reflects

what is within his internal world.

(65) It is the danger and tragedy of our generation that just at the time when man's power to injure his fellows has reached its peak, the religious checks and controls of hurgful propensities have fallen to their lowest influence.

(66) Some emerged from the war wiser in mind, bigger in heart; but others emerged brutalized and narrower.

(67) In earlier times man had to seek and find protection from Nature. The our own times he has to find a protection from himself. His power is now too frightening. (68) Millions have been deceived by the appearance of things into believing that their existence is physical and nothing more. Today we are eating the sour fruit of

this false belief.

(69) Deeply imbedded in the human character and the quality of human consciousness, lie the real causes of our present distresses. Not the political nor the economic alone are responsible, for these are after all expressions of mental attitudes.

(70) A period so filled with confusion and so rife with evil, drives thoughtless people to more sensuality and materialism but thoughtful ones to more aspiration

and higher values.

(71) All seekers in our time, save for a tiny handful, must reckon with the compulsive external facts of their present environment and its position in a tremendous world chift.

(72) No student of phiksophy could live happily under a totalitarian regime, which stifled personal freedom

and opposed personal thought.

(73) That the human entity can endure ghrough and survive after so much suffering, testifies to the latent resources embedded in its feeling, thought and will. Yet what is the ultimate ing of these resources? It is the Overself.

(74) If philosophy cannot offer all the answers to these present day troubling questions, at least it can offer some of them.

(75) Otherwise we must dumbly await the gigantic conflagration of a doomed world.

(63) Unless we look behind the world's problems into the real and spiritual problems which they rellect, we can not properly understand them or solve them.

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(75) Otherwise we must dumbly amen't the gigantia complemention of a documed world.

(76) Those who are weary of the world's stupidities and disgusted with its selfishnesses, may riase their voice in futile protest or remain dumb in the awareness

of helplessness.

(77) Humanity situation has not been one of complete fatalism although it has been one of high probability.
(78) The world is not ready for a fresh mystical revelation, not ready to follow a new religious seer, because it is not ready for a self-denying and flesh-denying life. It would not know what to do with such a revelation and it could not accept the discipline preached by such a seer.

79) There is a vast ferment at work today, a tremen-

dous process of world change.

(80) Compulsive fears and corrosive anxieties, enfeebling doubts and neurotic complexes, trouble the minds of so many millions in our age, as thwarted hopes and

enchaining evironments depress their hearts.

(81) Men's lives are so disoriented in this age, their minds so confused and their feelings so frustrated that the spiritual truth - could they only appreciate its worth - would be accompanied by proportionately more solace now than it was at other times in the past.
(82) Becuase humanity's troubles must find their solution within themselves, all the socalled solutions offered from without have proved disappointing. And because the attempt to find scapegoats in other men, other political parties, other doctrines of belief and other nations is really an attempt to relieve themselves of this personal responsibility, they have so far failed to find an end to their troubles.

(83) Has there been no effect upon national squabbling and personal striving of this threat to the planet which could turn it so quickly into a burnt and blackened

interstellar wanderer ?

(84) No one who accepts philosophical principals could also accept the political doctrine which denies spiritual values, cancels human rights, advocates the conferring of arbitrary totalitarian power upon the small group and uses violent, unscrupulous and ruthless methods of achieving its aims.

(note to P.B.) It is needful to write and include in WB extended essay on Prayer in view of neglect of this

subject hitherto.

Those who are weary of the world's studidities and discusted with its selfishmesses, may rise their votoe in futile protest or remain dumb in the awareness .ssemmesigfed to

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(79) Thore is a vest forment at work today, a trosse-

doug process of world change.

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(85) Blind enthusiasts who believe that a spiritual millenium may be attained at a single leap.

(86) The result is an emotional but not an intellect-

ual agreement.

(87) Those inspirers of evil-doing and racial animosity who fondly believe that they can protect themselves against the forces of spiritual evolution which are stirring within the consciousness of mankind, are dwelling in an atmosphere of futile make-believe.

(88) Historical disaster and outward catastrophe might destroy civilization but could not destroy humanity.

Its inner life will go on.

(89) The war and crisis have exposed the terrible potentiality for evil which still lurks in man despite his civilized appearance.

(90) Bestiny is compelling us to think internationally, which is the way a philosopher always thought without

destiny's grim compulsion.

91) ... the devastating experiences of war.

(92) How many sensitive persons have stood aghast, bewildered dumb and stupefied at this terrible spectacle of a materialist society.

(93) If they will open themselves to this new spiritual

impulse.

- (94) Internal disquiet and external disorder characterize our times.
- (95) ...too bewitched by the past to heed the call of the future.
- (96) The bitter lessons of war may be learnt aright but they may also be soon forgotten.

97) The creative utterance of our age.

(98) Yes, philosophy will hearten us as well as

endighten us.

(99) They feel a growing need to secure inner stability in an unstable world, inner wholeness in a broken world.

(100) My actions gyrate round my thought.
(101) To the spiritual negations of our time.

- (102) To achieve prominence is one thing but to achieve power is another.
- (103) His illusions are being relentlessly undermined.
- (104) The primacy of a spiritual-world outlook must be acknowledged. This is the indispensable basis of a successful world renovation.

(105) Social experiments of vast significance have been one consequence of war.

(106) The enigma of humanity's near future ...

(107) Thought is the cause; thought is the cure.

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und appropriate.

(8) Those they are to every end rectal animosity who fought believe that they can protect these elves against the forces of spiritual evaluation which are stirring within the consciousness of manifed, are dwelling in an attrosphere of twills - k-bolisms.

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