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From
W. A. Bunker
25 East 63rd St
N.Y.C.

MEMOS

FIRST CLASS

PERSONAL



~~Mr. Paul Bunker~~

~~Holley Chambers~~

~~33 Washington Square West~~

~~New York City~~

~~N.Y.~~

all these on 9th 10th or 11th see

(19) Not even the thirteen thousand miles of ocean which are now between us, can keep me from feeling the aura of those stately mountains, perhaps not as vividly as I once felt them when in their midst, but still satisfyingly enough.

(20) Is Western spiritual life to look increasingly for guidance to outside influences? Is it to become a mere mirror reflecting only the images of Indian and Japanese inner life? Can it produce no original native well-spring of its own? If, in a spiritual sense, the West is unable to find itself, does that mean it will continue to be helpless unless mentors from Japan and India lead the way? Such mentors should be welcomed but to let them take over the work of guidance completely would be unfair to them and to ourselves, for the needs, the situation and the human materials are different.

(21) What is the meaning of this Indian nostalgia? The answer to this question is as plain as it is twofold. First, the sense of familiarity with the Indian scene arises from having belonged to it in former reincarnations. Second, the thirst for spiritual fulfilment finds its utmost fullest satisfaction only in this land where a longer period was devoted to spiritual seeking than in any other. *third, the rich*

(22) Indian teaching, whether of past or present times, should not be allowed to become an obsession and thus breed an unphilosophical narrowness.

(23) Those Indians whose western style education led them to reject religion, often come back to it in the latter part of their life.

(24) When this transposition from one spiritual atmosphere to another is made so blindly because it is so wholly imitative, it becomes pathetic if not ludicrous.

(25) To look only towards antiquity and in the Far East is one-sided and unnecessarily limiting. To look to them in addition to the present and the rest of the world, is sensible and fruitful.

(26) Let them select with care only those Oriental elements which can be fused harmoniously with their own particular needs and situation.

(27) Buried in the large volume of religious, mystical and metaphysical texts which still lie, either unexamined or untranslated, in private libraries, temples and monasteries of the Orient, there is wisdom and superstition, profound knowledge and utter nonsense.

(28) If men only knew how to look within their own lives, understand their own experience, they would find what they seek without going to India.

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XXIII

(1) The Buddha has been called a pessimist. Until lately the Western people were not inclined to give their time to pessimistic ideas. Yet the appearance of Spengler, after World War I, and the Existentialists after World War II, shows that the door is opening. But the fact still is that people here prefer comfort and sanguinity, even if truth gets displaced in suiting their preference if its face is sad and forbidding.

(2) By the work of Oriental scholars and Occidental travellers, teachers of comparative religion and propagandists for mystical faiths, by the contacts brought about by war and commerce, a public has been created which will read with interest or discuss with energy or follow with enthusiasm ideas drawn from the traditions of the "heathen" peoples !

(4) Some of those who belong to the world's oldest living civilization - India - look at the folly and vanity of its newest civilization with clear eyes.

(5) James Joyce wrote in a letter to his publisher that "the Irish are the most spiritual race on the face of the earth." I do not know whether, in view of his record, he meant this satirically, or whether he meant it sincerely. But if the latter then it is a claim which competes with that made by a Spanish mystical friend, and with that made by most Indian Brahmins.

(6) Not only the worship of Buddha but even that of Confucius has been vanishing rapidly from China during this century. Temples have been turned into schools or barracks or storehouses. Temple vessels and religious objects, monastic accessories and sacred banners have been sold off.

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(19) The services rendered by these missionary swamis deserve praise because they possess value. We join in this praise. But, at the same time, we are compelled by the knowledge gained by initiation into the higher philosophy, to ~~diff~~ ~~we~~ reserve our rights to critical examination and to differ from some of their conclusions.

(20) Neither the Occident's acceptance of li nor the Orient's negation of it is well balanced. Therefore neither is truly philosophical.

(21) There is much useful and beneficial knowledge in Oriental tradition, but it has to be separated from the superstitions that have become firmly intertwined with it.

(22) The desert dwellers know how revengeful is the slow-stepping camel, how unwise it is to ill-treat the beast.

(23) In the Bhagavad Gita, the higher self speaks in the person of Krishna.

(24) In many ways India is like Europe of the medieval period.

(25) It is absurd and unfair to set the best qualities of modern civilization against the worst ones of the ancients or of the Occident against the Orient.

(26) My observations made in India during many years of the lives of ~~the~~ yogis and practices of yoga contributed heavily towards this conclusion.

(27) This traditional wisdom, which is so venerable, so ancient, that it has seen empires come and go, continents sink and disappear, *totally* *and* *will never die out. It may disappear for a time but it will then reincarnate again.*

(28) How many sigh for some retreat in the high Himalayas!

(29) The spelling and pronunciation of names in Northern China differs from those in Southern China: In the former, it is LAO TZU, and TAO TEH CHING. In the latter it is LAO TZE and TAO TEH KING,, TAO is pronounced like "brow".

(30) that graceful and exquisite feminine garment --the Indian sari

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() Why limit all people to a single faith?
There are different ways to spiritual (XIX)--(a)

SATISFACTION

(1) What does the birth of a Jesus or a Krishna mean to us? Is it a myth to be rejected by every educated mind, or is it a miracle to be accepted by every devout mind? Philosophy answers that it is neither the one nor the other. It is no different externally from any other human birth; it is different internally, however, because although the man is still a man, the forces of a higher destiny have invested his mind and life with a special mission to his fellows. The great prophets who bring inspired messages to mankind, the religious revealers who send a spiritual impulse through millions of hearts, are only men after all—but they are men invested by divinity with a sacred mission, and, consequently, marked by a special destiny. They come not only to teach but to warn, not only to guide men but to discipline them.

(2) It is a common limitation of the ordinary religious mentality that it believes blindly in the utter finality and universality of its own particular prophet's mission and revelation. But the philosophic view is that he comes ~~to~~ a limited historical cycle and geographical area. His religion slowly but inevitably becomes corrupted in the course of time. Therefore a new prophet appears and inaugurates a new dispensation which abrogates the previous one. It is the general and total impression we receive of a prophet's life which must decide whether he is a man sent by God or not. Individual incidents, particular teachings, special miracles—these do not of themselves justify such a decision. Indeed every man who speaks out of exceptional philosophical insight is a teacher for his age, a prophet for his time.

() A Centre for World Religions was created in 1960 at Harvard University. Thus the studies in comparative religion will be pushed a step forward in America's most distinguished places of learning. () The basis of all religious chanting is the law of octaves, says P.S. Lean. She claims that such chanting was designed to bring congregations into more harmony with the universe. () Erich Fromm: "The disintegration of the love of God has reached... proportions. This fact is in blatant contradiction to the idea that we are witnessing a religious renaissance in this epoch. Nothing could be further from the truth. What we witness is a regression to an idolatrous concept of God. People find themselves without an aim; hence they remain children, to hope for father or mother to come to their help when needed... The belief in God has been transformed into a psychological device to

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KING KEVIN

Fromm (cont)

make one better fitted for the competitive struggle. Religion allies itself with auto-suggestion and psychotherapy to help man in his business activities. In Peale's "Power of Positive Thinking" it is not even questioned whether our dominant concern with success is in itself in accordance with the spirit of monotheistic religion. This is never doubted. Belief in God and prayer is recommended as a means to increase one's ability to be successful."

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\$\$\$The overpowering heat of Indian afternoons
\$\$\$the muted smile of a Buddha

XXIII

(ASIATIC PHRASES)

- () Wretched ascetics whose hair is clotted with dust whose flesh is covered with open sores.
() One night I lay in bed and listened to the jackals as they howled around our village.
() My guide of narrow streets and gloomy alleys.
() Nowhere is the moon so lustrous as in an Oriental sky
() The sap hire waves lapped the island.
() The ship's anchor rattled down into a turquoise...
() Passengers swarmed down the gangway.
() The lamps of Colombo shone out beyond our ship's bow;
() I looked upon a landscape silent and colorful.
() The sun's light was so strong that it seemed to stab at his eyes when he emerged from the dark interior of the house.

() Many Westerners have the impression that Buddhism is remote and melancholy, insufficiently concerned with life here and now.

\$\$\$these Oriental statements about life the Englishman, stiff and cold,

\$\$\$India--the misery of its beggars, the suffering of its diseased.

) Buddha--so calmly seated upon his throne of lotus leaves, with just the trace of a smile on his mouth. () Tibet, last of the lands which / eluded modern civilization and the evils and vices which accompany it, fell in the end We live in an era of immense ^{and rapid} change --how could it hope to escape?

() The Jap Zen writers of Haiku poems usually illustrated their work with sketches done with very few strokes. They are not polished productions, but brush rough and impressionistic. They are executed as quickly as the verses, without stopping to think, and "on a single breath"

() T.M.P. Mahadevan: "There are many shades of view in the Vedanta tradition. Those which lean toward subjectivism and solipsism are not acceptable to Radhakrishnan. The world is not unreal, according to him. As it is subject to change, it is less than real; it is not self-sufficient, but not meaningless. Although he respects the traditions he does not hesitate to express disagreement where it is called for. He says: "Restrictions on Vedic study cannot be defended. The methods of gaining release should be open to all."

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(32) Most Westerners know nothing of the Oriental world. When they hear swami missionaries or converts proclaim the superiority of the Oriental mind they naturally express surprise and disbelief. That world and this mind seem so completely alien to their experience, such a reaction is inevitable. *Supreme Court*

(33) When it was suggested by a fellow judge that he read up on Oriental religion and philosophy, Justice *O.W.* Holmes complained that he would have little time for other things or objected that Occidental thought meant science which was, he said, "the root from which comes the flower of our thought." So he did not accept the suggestion.

(34) Philosophy is not for those who believe that an idea to be true, an ideal to be best, must originate in India. It is not troubled with the question of 'where'.

(35) If the Oriental may be excused for questioning what all this activity, effort and striving for success ultimately lead to, he cannot be defended for trying to stretch out beyond their usefulness customs, social arrangements and religious forms which are no longer valid. The fact is that neither Westerner or Oriental like to see the unpleasant features resulting from conformity to his own standards, that neither belongs to an idyllic Edenlike system. Neither system is perfect, nor even nearly perfect. Both have their problems and weaknesses. And what they ought to do, need to do and are being forced by circumstances to do is to learn from each other in humility and understanding. An Indian religious leader, X——— laments the fact that the younger generation of his people turn increasingly toward Occidental standards of thought and living. On the other hand, the author of a recent work on economics, Professor David Wright, laments the fact that Oriental standards make increasing appeal to Western people. He even suggest that numbers of Western people are becoming bored with their own values and wish instead to set up as their final aim such mystical value as *SE* though drawn from contemplation and serenity.

(36) If the number of those in the West who believe in religion or accept the statements of mysticism is ever growing, the number of those in the East who disbelieve in both is also ever-growing.

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(✓) Only by pausing to consider (XIX)
what humanity's moral condition would
be like if not a single religion existed,
could atheistic critics rightly
judge the value of religion's contribu-
tion and the need of religion's
services. religio-mystic

() The consequence of belonging to an
established or organised group is that
the thinking power is prevented from
acting at its fullest, and the intuitive
faculty is distorted, whenever religion
is under focus. Individual thinking for
oneself is no longer possible. The
views held become congealed, the mind
becomes static () The mystical mean-
ing is beyond the reach of their under-
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their sympathy

It is
the ruler

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LIST

Good Shepherd

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To:

GRAY AUDIOGRAPH USERS
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Gentlemen:

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(103) Is there to be no place at all for spiritual thought or worship in modern existence? Are the soft feet of sacred inward peace never to patter on our thresholds? Are we to become spiritual orphans?

(104) The life which these mystics offer us seems so unreal.

(105) Jelal-ed-Din: The Sufi: "When men imagine they are adoring Allah it is Allah who is adoring himself."

(106) The failure to see that the body, the thoughts and the emotions are not the whole of man, shows itself in the pathetic errors and tragic sorrows, the tensions and distortions, the crimes and fallacies which beset the human community.

(107) He accepts the suggestion of massed numbers of people, who are not interested in nor engaged upon this same quest, and creates fictitious duties for himself in the result. He finds himself without the time to study, think, pause in the silence, or meditate and without the energy to divert his attention from the external course of events. Thus there is no escape for him unless he becomes an individualist

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

(109) You may be familiar with the contents of a hundred books on mysticism and yet not be familiar with mysticism itself. For it concerns the intuition, not the intellect.

(110) A piece of writing which lacks literary form does not have the power over readers of one which does have it. Two men may utter the same truth but one will have many more hearers than the other. Style still counts.

(111) Is it possible to put these new thoughts into men's minds and to keep them there?

(112) A book which awakens its reader's intuitive faculty into action does much more for him than if it awakens his intellectual faculty.

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(113) Intuition tells us what to do. Reason tells us how to do it. Intuition points direction and gives destination. Reason shows a map of way there.

(114) The intuitive life does not always know how or why it acts, for it is often spontaneous and unconscious. But when it does become at times intellectually self-conscious, its power in the world to affect men is heightened, not lessened.

(115) This is the tragedy and irony of modern man; that he is as if dead to the most important part of himself so that it does not seem to exist at all.

(116) Mysticism offers the surest path to the mind's peace and the heart's satisfaction.

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(124) He is building a castle in the air which will never be occupied.

(125) Their ethical failures and practical futilities provide solid if unpleasant confirmation of the unfortunate human effects of a misconceived mysticism.

(126) They mistake superstition ^{for} inspiration.

(127) Many of their followers ardently look for, and constantly expect, some sudden magic to operate in their favor and dissolve their personal problems, or some sudden illumination to give them all knowledge and power. In both cases they believe no disciplinary struggle will be required of them in return, no special effort commensurate with the reward. They are, in short, wanting something for nothing.

(128) Yet these cults, however nonsensical their doctrines and untrustworthy their claims, however absurd their beliefs and dangerous their failure to see actualities, however dark their shadowy corners, must be credited with one admirable reason for existence. They are reactions -- fanatic and extreme -- from the conventional uninspired religious orthodoxy, and the cold materialistic mechanistic science which, contrary to their promises, obstruct man from finding any higher hope in life.

(129) The spiritual exhibitionism which often accompanies the leadership and following of these cults, is another feature absent from the philosophic school.

(130) Their silly beliefs will be first weakened and later shattered by their harsh encounters with the realities of experience.

(131) These assertions insult intelligence and are consequently rejected by the intelligent.

(132) The belief that the inhabitants of monastic institutions and ashrams have only sweetness and selflessness in their hearts is a naive one.

(133) There must be some reasons why these cults suffer from public contempt and why their claims are rejected as public fraud. There are.

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- (15) Once he has gained control of this thinking, he finds that it is just as easy to respond to high ideals as it formerly was to low ones. Once he has learned to manage his mind, the good-life becomes the natural life.
- (16) The first psychological reaction when the aspirant faces the psychic and spiritual unknown is fear. It is not surprising that so many who have come so close to the threshold of the Void stop irresolutely and withdraw, afraid any uncertain
- (17) Your eyes will seem to be but paying partial attention to the environment around you; they will seem to hold behind them a mysterious consciousness of something important but not physically present.
- (18) Right meditation makes easier the cultivation of virtue. A virtuous character makes easier the practice of meditation.
- (19) You will experience the sensation of rising, of hovering over your body.
- (20) The Buddha taught his monks to enter daily into the following meditation: "As a mother even at the risk of her own life, protects her only son, so let a man cultivate goodwill without measure among all beings. Let him suffuse the whole world with thoughts of love, unmixed with any sense of difference or opposed interests."
- (21) Meditation is one way to cast out distraction and confusion from the human mind.
- (22) The more he can keep his personal will passive and his personal mind still, the more shall wisdom and peace flow into him.
- (23) In this intermediate stage it would be unwise to set any time limit for the duration of each exercise. It would be better to be itself intuitively guided from within by the experience and governed by its conditions as they developed. The soul and his own inner needs will be better directors than his watch.

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(76) This dream of eventual illumination will haunt the background of his mind as a hope to be fulfilled in some far-off future life. He is too aware of his own weakness to bring it into the foreground.

(77) If a beginner is conscious of his weakness, then it would be prudent for him to avoid those things and those people who emphasize it.

(78) The unwearied pursuit of Truth will eventually put into his hands a key which will unlock the significance of the universe.

(79) Jesus has made it **very** plain that there is always forgiveness for the sinner. But the prior requisite must still **be** met. And that is repentance.

(80) The soul must pass through the wilderness of agonized self-conflict before it can reach the promised land of truth.

(81) What is the lesson indicated by such an experience? This is what he should ask himself whenever he faces an adverse or favorable event or crisis.

(82) He may count himself fortunate if he comes under the tutelage of the Interior Word. But his good fortune will last only as long as he faithfully obeys it. The failure to do so will bring painful but **educative** retribution.

(83) These ideas will have to become not merely his beliefs but his very life, will have to govern not merely his head but his deepest heart. He must live in them as naturally and continuously as he **breathes** in the air.

(84) If these powers are evilly misused, the time may come when they will either vanish out of existence or become misleading and hence ultimately self-destructive.

(85) The disciple's quest must begin with his own simple specific needs, not with complicated generalities.

(86) He seeks **truth** out of an inner compulsion.

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(87) The disciple has to pass through different stages of evolution. Each stage has its own special requirements and difficulties, gains and tests, as well as its own point of view.

(88) The Quest is not to be looked upon as something added to his life. Rather it is to be his life itself.

(89) If he clings to this spiritual quest under all circumstances, a rich inner reward will manifest itself eventually.

(90) A wise man will seek to study himself, a fool will be busy meddling with others.

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- (93)(438) The bane of Indian higher cultural life is the lack of independent ventures of the mind. For hundreds of years men have not had the courage to do more than write interpretations of other books, which themselves were written ten thousands of years ago and hence before human knowledge had advanced to the degree it did later. We find in Sanskrit few original works but any number of commentaries.
- (94)(439) We find in the world men of different stages of mental maturity, of different intellectual calibre. They should be provided with methods most suited to them.
- (95)(440) Amid all this luxuriant jungle-growth of metaphysical speculation, this embarrassing catalogue of metaphysic notion, a man can only become bewildered confused and plunged into intellectual despair.
- (96)(441) There have been too many lectures and too many books in our time. In the East of long ago students were not allowed to have the most important books. The teachers alone possessed them. They would bring one of these books out during a lesson and expound a few paragraphs and then put the volume away again.
- (97)(442) Examine a corpse in the dissecting room. What will you find first? That the human animal is structurally more complicated than all other varieties. This is not all. Examine the quality of the brain. Observe its marked superiority. Why? Because the grand difference between man and beast is a difference of mind.
- (98)(443) Such doctrines were more likely to provoke enemies than to produce followers.
- (99) It is hard to bring a man from a wrong point of view to a right one, not only because he may not be intellectually or intuitively capable of making the transition, but also because he can make it only by losing some of his emotional egoistic self-esteem. This is as true of general propaganda among the masses as it is of the preliminary correction of pupils by a master.
- (100) Where knowledge of mysticism is confined to a few facts which their limited mentality can alone understand, the wide knowledge and broad view proffered by philosophy make no appeal.

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(100) Where knowledge of tradition is confined to a few facts which their limited mentality can alone understand, the wide knowledge and broad view professed by philosophy make no appeal.

(101) In one sense, he is the loneliest of men, for he rarely meets with others of his kind inhabiting the planet. But in another sense he is not, for the extent and depth of the affection which he receives are out of the ordinary.

(102) Those who can no longer confine their thinking within the conventional boundaries of common experience, may cross over into religion's reverent faith, into Mysticism's deep-felt intuition, or into philosophy's final certitude.

(103) Those who earnestly seek a course of thought and right action in this chaotic civilization, can find it only to the degree that they are mentally intuitively and morally equipped to do so by nature.

(104) It is not only that these truths do not appeal to men whose outlook on life is so alien but also that they have no meaning for men whose stage of evolution is so different.

(105) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

(106) Philosophy was unsuited to the masses because it was unsuited to those who could not think out their own attitudes but had to accept them from authority.

(107) "With the most ancient men and schools I was best pleased, because religion and philosophy were completely combined into one" -- Goethe

(108) Men find truth only to the degree that they are entitled to do so. Their aspiration is not enough by itself to determine this degree, their mental moral and intuitional equipment also decide it.

(109) An obscure and recondite teaching must expect few students to enter in its dark halls.

(110) Whenever he happens to be forced into closer contact with the worldings and earthlings, he will be polite to them but that is the end of the contact. His inmost thoughts will remain unshared.

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(111) Is the spiritually-aspiring man to go about preaching and teaching or is he to sit quietly in his own home? Is he to be active in helping others or is he to leave them well alone?

(112) Those who belong by natural affinity to this teaching stay with it. All others eventually find their proper level elsewhere.

a) (113) Spiritual help cannot be given indiscriminately and at the same time given wisely. It should be conditioned by readiness, worthiness and willingness to receive it. It should be offered only by those who are properly equipped, suitably qualified and purely motivated.

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- ~~(505)~~ Finally he may remember those lines of Ernest Dowson's: "They are not long, the weeping and the laughter, Love, desire and hate."

And he can not forget those other versed lines of Dowson: "They are not long, the days of wine and roses; Out of a misty dream, Our path emerges for a while, then closes, Within a dream."

(506) Whoever wishes to endure life rather than enjoy it, to walk with ints or fly wih angels, must look elsewhere. But whoever wishes to become an inspired, intelligent, brave and good human being, must look to philosophy. For it will make him acquainted with his divine soul, endow him with the power of right reasoning, fortify him against the chagrins and reverses of life, train him never to be hurtful and always to be helpful, and teach him the knowledge of true values.

(507) In the world of values, the truth is the synthesis of opposites, as for instance the synthesis of optimism and pessimism.

(508) "One is not to be called a renunciate for having merely given up his possessions. Unattached at heart even though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is to be regarded as emancipate." THE MAHABHARATA.

(509) Imagination goaded by desire, keeps us in pursuit of some object always. But the objects change for none is lasting.

(510) Aesthetical starvation and emotional purity are not convertible terms.

(511) The worship of Venus soon follows that of "acchus. Drink, followed long enough and far enough, ultimately draws a man into a woman's arms.

(512) The consciousness of race acts as a handicap to and throttles their ambitions and suffocates much that is good in them, but on the other hand, it acts as a spur to others and develops ambition. Why does he continue to put up, for the years of life left him, with the annoyances of being despised by one neighbour and rejected by the other?

If people place so much value on a man's colour and so little on his character; if the mere accident of birth--and he has to be born somewhere, unfortunately!--is to be the sole criterion of one's value, without regard to personality or soul, then the quicker he shakes off the dust of this place the better. Why does he tolerate such stupidity? Why ^{not} go to some country where there is less or no colour prejudice.

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(513) I lie in bed tonight reading. Upon the bedside table is a large oil lamp. A pale golden moth comes fluttering out of the shadowed corners of the room, drawn by the yellowish light. I look up from the printed page to watch the unexpected visitor. It flutters feverishly around the glass chimney in search of its fancied elysium. The moth flies endlessly round and round my brazen kerosene lamp with dogged and crazy persistence. Again and again it dashes against the transparent barrier, injuring itself yet unable to resist the lure of the flame. Finally it races through the top of the chimney and falls into the flame. A sharp crackling sound and it lies dead, its wings shrivelled, its gilded glory utterly gone. In this melancholy adventure I reflectively perceive a profound symbolism. Does not the moth's useless flutterings represent frustrated human desires? Is not its passionate but fatal circumambulation the story of so many men and women whose own agitated quest of happiness ends in defeat and disaster?

(514) The individualist who must inquire into truth for himself and into morality by the light of his deepest conscience, will have to give up the mental laziness and ethical subservience which cramps communities. He will desert conventional authorities and find his home in heresies, or at least have to journey through them.

(515) Opposition may come to him from those who are the natural antagonists of such a convention -- flouting, tradition -- denying purpose. The resistance to them may be much easier than the resistance to his family, his friends and his associates to whom he owes a debt of affection.

(516) We take people too much at their surface value, their present position and possessions, not recking the truth that unless we get first into the sphere of thought wherein their minds move, we do not really know them and their real worth. The superiority of the man must in the end triumph over the inferiority of his position.

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(517) Without psychological delving into, and treatment of the emotional conflicts and moral problems, the conscious complexes and the subconscious tensions which absorb so much of the individual's forces and obstruct so much of his spiritual aspirations, any technique remains incomplete. Such a therapeutic activity is not separate from the religio-mystical one, but indeed forms a necessary part of it and confirms its purpose.

(518) The experience of human love between the two sexes is the nearest thing, perhaps, apart from artistic creativity, to the experience of divine love between the heart and soul. Therefore it should be regarded with an elevated and respectful mind, not with a degraded and coarse one. The cheap exploitation and cynical animalization of sex in the contemporary world of entertainment, as well as the deliberate stimulation of it in the contemporary worlds of commercial art, light literature and the press, are evil things with evil results. To center the attention of young impressionable people on the physical side of love as if it were the whole of love; to influence them to ignore the needs of the mind and cry of the heart when coupling for marriage or for passion, is to spread personal unhappiness and promote social wreckage.

(519) When a virtue is carried too far away from its proper place and degree, it becomes a vice. The natural effect of unbalanced devotion to any single idea is likely to be ridiculous or disastrous.

(520) A fair appraisal of any thing or person should *leave* appreciation with criticism.

(521) It is not the thoughtful man who can find his best happiness in short-lived pleasures which have to be perpetually repeated and which are often followed by boredom or dullness. How much superior, if less exacting, is a never-ending happy serenity!

(522) A man walks through life more happily once he has turned his eyes away from these terrestrial illusions.

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(523) If he engages himself in this inner work with the utmost sincerity, he will little by little cast aside the negative emotions and darker passions, he will move slowly away from the lower nature and depart gradually from its ignoble attitudes.

(524) Is he to remain so impersonal in his relations with all other human beings, so distant from them emotionally, that he is not to care for any single one? Philosophy does not call for such a complete rushing of affection.

(525) He will adopt neither an escapist attitude towards sex and flee in fright from it nor a hedonist attitude and yield in helplessness to it. He will enter into it not merely or not alone to get a satisfaction but also to further his spiritual aims.

(526) The cynic who despises and distrusts human nature is seeing only a fragment of it, and not the full circle.

(527) How he will act in any given circumstance will depend partly on how he has disciplined his thoughts.

(528) There are lessons in his triumphy and profits in his mistakes. The results of thinking and doing should be analytically studied.

(529) Two men may be blood brothers and yet greedily fight each other where property inheritance is at stake, two other men may be close friends and yet treacherously betray each other where a woman's love is at stake. Where personal desires or ambitions are at stake in the conventional world, such insincerities are always possible.

(530) If it is for rich men to always learn the lesson that comfort does not mean happiness, it is for poor men to learn that simple living may go with a serene mind.

(531) If greater wisdom brings an immunity to other men's negative thoughts, it also brings the responsibility to stifle one's own.

(532) Only he who has finished once and for all with the lust of the flesh, can know durable peace.

(533) Excessive pampering will result in a weakened character. Prolonged pampering will result in an immature one.

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(534) To keep emotion under is one thing; to keep it altogether out is another. It is well to be cautious about how we feel but not to be so over-cautious that the day comes when we can no longer feel at all.

(535) It is not by becoming or remaining a pauper that one demonstrates spirituality, as so many yogis think, or by becoming well-to-do, as so many Christian Scientists think.

(536) When formalism is stretched out into hypocrisy and when compromise is accepted to the point of surrender, social conventions have drowned a man's conscience.

(537) There will be no hurt and no anger in his reaction to what critics say and enemies do to him

(538) Fasting gives the body a chance to clarify its dietetic reactions and to regain its true instincts. It need not be extreme or long except in the worst and most hopeless chronic cases. It is easier, more comfortable and just as effectual to take short fasts each ranging from a day to a week, and spaced at intervals of a week to a month. A teaspoon of unsweetened lime juice in a tumbler of warm water should be drunk whenever thirsty to help dissolve the toxic deposits lining the internal organs.

(539) We are erratic pendulums who swing wildly at the bidding of unseen springs.

(540) Even the strongest of disturbing emotions is mellowed by time.

(541) If it is proper to forgive a man's crime, it is not proper, through emotionalism and sentimentality, pushing forgiveness to the extreme, to condone his crime.

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(541) If it is proper to forgive a man's crime, it is not proper, through emotionalism and sentimentality, pushing forgiveness to the extreme, to condone his crime.

(123) Such precise ideas, such definite explanations help the student to make a step forward in understanding truth.

(124) In the complex clash of opinion, amongst the medley of fact and fiction, what is entitled to be taken as true?

(125) We propose to re-define Truth.

(126) "Thinking" said Hegel (when his land-lady worried about his absence from Church Service) "is also Divine Service."

(127) We have to learn a little logic because we ought to bring our judgements into proper connection with our premises, and because we ought to test the reality of their implications.

(128) Only he who is capable of sustained intellectual effort is capable of understanding this philosophy.

(129) Scientists have given amused attention to these accounts, or else held themselves scornfully apart.

(130) We must climb this pyramid of reflection to the grand apex of truth.

(131) In this little head we must first conquer the larger world. From this obscure corner we may master life.

(132) The power of abstract thought has characterised the best class of minds since time immemorial.

(133) It is through such channels as a realisation of the philosophical implications ~~relativity, that xxxxxxxx~~ ~~including force and experience xxxxxxxx~~ of relativity that science is being forced to give up materialism. Here, there is great hope for the future.

(134) The Truth is found intellectually not at one end of a pair of opposit alternatives, not by making a choice between two concepts only, but by ~~the interplay of grinding~~ ~~ingzforceezandzexperienceezxxxxxxx~~ synthesizing the interplay of grinding and forces and experiences which must be taken into account.

(135) Those who question the soundness of these ideas are nearly always those who are still mesmerized by materialistic superstitions. It is impossible for them to cope with life's higher requirements because they persist in thinking sensately.

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(136) Science, keeping close to facts, restricts the mental activities whereas fancy, willing to disregard them, lends them wings.

(137) The last value of science is its revelation of the presence of law in the cosmos. For law presupposes mind; intelligence.

(138) If there is a string of mistaken judgements running through a man's life, even tho' he believed them to be accurately reasoned when he passed them, be sure that one end of it is being pulled by his own faults and deficiencies.

(139) If the facts are distasteful, his imagination will adulterate them to suit his palate. If this cannot be done, his devoted service to an imperfect theory will submerge them altogether.

(140) However little they may like it, the physicists have been forced by their own experiments to cross the frontiers of their art and become metaphysicists. For they have been forced to ask themselves: "What is reality?"

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(7) An experienced actress told me that it was common knowledge in her profession that the most effective way to learn the words for a part was to learn them at night in bed just before sleep. No matter how tired she was at that time the lines would sink into the subconscious with a couple of readings and emerge next morning into the conscious with little effort.

(8) The space in which the process of thinking takes place, is time. It could not exist without the dimension of time. If thought is ever transcended, time is transcended along with it. Such an achievement throws the mind into the pure present, the eternal now, 'the presence of God', of all mystics.

(9) As he lifts himself out of the dreaming state, the focus of his awareness becomes sharper and the field of his activity becomes a shared one.

(10) The mistake in J.W. Dunne's theory of dreams is to believe that what was quite true of his own personal dream was equally true of all other person's dreams.

(11) If philosophy accepts all viewpoints as being valid it does not fall into the error of accepting them as being equally valid. It says that they are progressively valid and rest on lower or higher levels.

(12) He who directs anyone's wakening spiritual faith is that man's teacher.

(13) Sleep, by shutting off conscious thought and conferring oblivion of the ego, relaxes tense nerves and pacifies agitated hearts. During its reign, the mind merges back into its source. With the difference that he seeks full awareness and permanent continuance, the mystic seeks this same result as the sleeper.

(14) It is inevitable that we believe the Infinite Power works as we humans work but it is also fallacious.

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(19) Descartes: When I considered that the very same thoughts which we experience when awake may also be experienced when we are asleep, while there is at that time not one of them true, I supposed that all the objects that had ever entered into my mind when awake had in them no more truth than the illusions of my dreams.

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(20) He learns the tremendously hard art of simultaneously living in time, as well as outside it.

(139) The first step to cure our present miseries is to change our thinking, to stop thinking in terms of the ego alone and to start thinking in terms of the spiritual self

(140) The risks of entering such a spiritual adventure may be quite formidable but the risks of not entering it are unquestionably frightful.

(141) Our times are noteworthy for their supreme suspense, for the unpleasant chaos which grips now a country and then a continent, and for their state of continued crisis.

(142) The perilous situations of wartime brought about a vein of fatalism in many minds to whom it was hitherto unknown. It made them realize for the first time how small was the circle of freedom in which the human will operates. Those who so arrogantly defended the extreme freedom of the human will in the past, are losing their following, as the opposite idea of extreme fatalism creeps into the Western hemisphere from Asia.

We are not suggesting that anyone should embrace the fatalism so characteristic of the Orient; we are suggesting only that they should arrive at a more balanced view of life. The lack of it forced soldiers and civilians alike to learn through the sufferings of experience what they could have learnt through the calmness of reflection.

(143) History has been so powerfully at work in our midst that these mid-nineteenth century ideas are finding it more and more difficult to survive.

(144) Humanity is being kept in suspense by menaces and alarms of war. ^{How long can its nerves endure this strain?}
 (145) ^{Why does God permit such a vast world crisis to oppress mankind and the horrible menace of a third World War to engulf mankind.}

For both crisis and war are filled with evils and sufferings, and so stippled with dark wicked forces and callous inhuman sins, that the general effect seems only to brutalize and degrade mankind.

Where are the signs of spiritual evolution in such happenings? There can be no correct answer to this question unless we clear our minds of the confusion which is itself a result of the one-sided outlook--the outlook of the gross materialist or of the unenlightened religionist.

It is a fact which is everywhere admitted that the nerve-strain to which humanity has been subjected by this crisis generate fear, hopelessness and even despair. It is also a fact that it is natural for human beings to seek a way in sinking deeper into a sensual and frivolous life, while others find it in religious and mystical devotions. The first group have taken the way which is easy on the Ego

(133) The first step to cure our present miseries is to change our thinking, to stop thinking in terms of the ego alone and to start thinking in terms of the spiritual self. (134) The risks of entering such a spiritual adventure are not negligible but the risks of not entering it are unquestionably frightful.

(135) Our times are noteworthy for their extreme suspense, for the unloosened chains which bind a country and thus a continent, and for their state of continued crisis.

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(137) History has been so powerfully at work in our midst that these mid-nineteenth century ideas are finding it more and more difficult to survive.

(138) Humanity is being kept in suspense by menaces and also by a new and more powerful force than ever before. It is a vast world to cross mankind and the horrible menace of a third World War to engulf mankind.

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142

but the escape which they find is illusive and superficial while the second group have taken the way which is hard upon the Ego.

If the purpose of human life upon this earth is to unfold spiritually and if one section of humanity is driven to seek such unfoldment by the pressures of crisis and the suffering of war, why should not God permit these happenings? The same universal laws which bring the sun-light of noon bring also the midnight darkness. The same God who is bringing infant humanity through its first fumbling step towards self-realization is also permitting it to fall and bruise itself because only so will humanity ever learn to walk. The same nature which gives us mild balmy summer also gives us arctic cold winters. Indeed, the very fact that there are such happenings--as those which afflict this decade--shows clearly that humanity needs the whip of suffering to act as a lesson in its moral education, a punishment for its blind sins.

The worse that world conditions become the more some people think in their despair either that God does not care for humanity or ever that there is no God at all. But others who will take the trouble to look beneath appearances for Realities will see in these very same world happenings the vindication of Gods care for humanity and a demonstration of Gods precense in the world.

Those who seek any way of escape from dread Realities of Atomic Warfare and planetary devastation which are creeping closer and closer, other than the way of trying sincerely to fulfill the spiritual purpose of the life on earth, are living in a fool's paradise.

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Those who seek any way of escape from great Realities of Atomic Warfare and planetary devastation which are creating closer and closer, other than the way of trying sincerely to fulfill the spiritual purpose of the life on earth, are living in a fool's paradise.

(149)(92) When the New Year of 1919 dawned, Europe particularly and mankind almost everywhere believed that what had been lived through was the most dreadful war in all history. When, however, a score of years later a second war was spelt in letters of red fire across the frightened face of this planet, the whole world was lost in bewilderment. Governments and nations stood aghast at the spectacle of the failure of their own baffled and bewildered struggles to escape from the spider's web of terrors into which they had fallen. They gazed perplexed upon an amazing scene such as the past had never known. A period precisely like unto it was looked for in vain through all the known records of time.

A surface view of the war informs us that mankind was sacrificed on the blood-stained altar of one man's insensate ambition in Europe and of one clique's militaristic passion in Asia. A philosophic view, however, informs us that this is only partly true. There was a very much more behind the war than this simplification suggests. Activating all the other factors and rising from the uncharted depths of human consciousness, there was a cruel psychic attack upon humanity itself, upon all its best hopes and finest prospects, upon everything that had raised it from kinship with the teeth-bared beasts to companionship with sacred intuitions and holy thoughts. And to bring this attack to the completest possible triumph, it was directed against both the bodies and minds of men, against their whole being.

The spiritual evolution of the human race is partly a struggle to overcome two strong obstacles. The first is its own self-regarding and extroverting tendencies. There is nothing wrong in these tendencies by themselves and in their place. But when they entirely dominate consciousness, they give rise to extreme selfishness and cynical materialism. The second is the opposition which it encounters from invisible creatures who dwell in a supernatural sphere of utter darkness, who do not belong to its kingdom but who have psychic points of contact with it and ranges of influence over it. This sphere constitutes an element in Nature which is adverse to man's upward movement and hostile to his higher characteristics. We do not have to go back to the great religions of antiquity for testimony to its real existence; the recorded experiences of scientific, psychical researchers of modernity can provide that too.

When the New Year of 1919 dawned, Europe gazed early and mankind almost everywhere believed that what had been lived through was the most dreadful war in all history. When, however, a score of years later a second war was again in letters of red fire across the frightened face of this planet, the whole world was lost in bewilderment. Governments and nations stood aghast at the spectacle of the failure of their own belated and belated struggles to escape from the spider's web of error into which they had fallen. They gazed perplexed upon an amazing scene such as the past had never known. A period precisely like unto it was looked for in vain through all the known records of time.

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It was more difficult for most people to understand correctly what was at stake in the war and what indeed were the forces aligned behind it when the struggle first started than after it had passed progressively through some of its earlier phases. Not till Hitler had overrun nearly all Europe was it quite clear to everyone except the emotionally foolish or the selfishly biased that the aims which inspired him were such that humanity's whole future was at stake. Those who said world war II was a continuation of world war I were partly mistaken. It was so in a military sense only but not in any other sense. Those who chose to see this as a war between rival exploiting Imperialisms only were blinded by their own emotional complexes. All this terrible holocaust of suffering did not occur in the defence of European American life and liberty alone; it also occurred in the defence of the life and liberty of generations to come ~~thru~~ throughout the five continents. All were taking part in events of the profoundest historical character.

Why did the dark forces choose our own generation for the launching of their attack? Why did they not choose the seventeenth, eighteenth, or nineteenth centuries? The answer is threefold. First, never before could such an operation be so effective in result for never before could a single movement reach so many human souls on a planet-wide scale and at the same moment in time. Hitherto, only a limited area or a particular race could be its objective; now all areas and all races are within its scope.

Second, the entire population of this globe is collectively passing through an all round transition between one kind of life, one social order and another which has yet to replace it. Whether we take a materialist standpoint or a mystical one, whether we call it the play of environmental forces or the outworking of God's designs, the result is the same: all must agree that an old order is dissolving, a new one being born. Such is the consequent chaos that never before were so many people plunged in so much uncertainty, perplexity and unsettlement. Even before the war, signs of this dissolution were plenty and plain for all to read. The prewar crises came with the morning's breakfast. They moved with terrific speed. A day without a world sensation no longer existed. Our newspaper gave us in a single issue what was once the history of a whole month. Their pages displayed and distracted us with new crises that followed each other rhythmically; they tensed and strained our nerves with depressed markets and oppressed mankind; they narrowed our eyes with stories of swift dramatic changes

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James C. ...

Third, never before was a choice of roads so fateful in its ultimate results. The directions travelled now, the turn given to the stream of events during these few momentous years, the decisions taken by mankind's leaders in this stupendous crisis, will govern the fate and shape the social, spiritual, economic, cultural, political and personal history of the whole world for many centuries to come.

All these reasons combined to make the dark forces attach supreme importance to choosing that time for their attack.

(150) There is uneasiness in every land, there is even alarm in some lands. There are fears and crises, anxieties and menaces everywhere.

(151) With destruction awaiting modern civilization, it is useless to look for a safer refuge than in finding the peace and strength of the Overself. For if we do that, we shall also be led by it to do what maybe physically needful too.

(152) There is foreboding in our hearts and bewilderment in our minds. We begin to ask, 'Is this the end that our vaunted modern civilization is to lead to?'

(153) There is no perfect parallel between the moral standards, policies and aims of the Nazis and the Communists. Some difference exists, although it is only a small difference. There were proportionately more criminal mentalities among the former than among the latter. But

(154) The importance of inner growth as a prerequisite for outer peace is underlined first, by the occurrence of civil wars and violent revolutions within single nations and second, by the existence of such men as Goethe, whose worldwide outlook, universal sympathies and transnationalist attitudes developed themselves during a life almost altogether spent in a tiny town.

(155) When he looks out ^{ward} on the contemporary scene he is distressed by its violence. When he looks inward for the Soul's comfort, he is bewildered by its silence.

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(156) The degenerative process which replaced the universal-mindedness of Goethe by the fanatic narrowness of Goebbels, the calm wisdom of the earlier man by the obscene insanity of the later one, is ~~the~~ a subject for pity.

(157) Those who continue to cherish false values despite the war's lessons, will continue to have disappointments, frustrations and losses.

(158) If he can see hope for humanity nowhere, at least he can see his own duty right at hand. It is to work upon himself and unfold his spiritual resources as never before.

(159) The worth of worthlessness of a materialistic attitude towards life will come out not only in dealing with the ordinary questions and everyday problems but much more in special difficulties, emergencies, and crises.

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(X)

(73) The thought of eating, engendered by the sight of food, can stimulate the salivary glands of a hungry dog and makes water drip from its mouth. Thus, a mental cause produces a physical effect!

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(17) Every pilgrim on this quest can finish it only by dying upon his own cross. He can rise to the union with his higher self only after the lower one is crucified.

(18) So strong and deep is the hold which the ego has over him, that the flattery which condones that hold is accepted smilingly whereas the criticism which weakens it is rejected irritably.

(19) We draw the very capacity to live from the Overself, the very power to think from the same source. But we confine both the capacity and the power to a small fragmentary and mostly physical sphere. Within this confinement the ego sits enthroned, served by our senses and pandered by our thoughts.

(20) The senses which tempt him to go astray from his chosen path of conduct may be subjugated in time by right thoughts. The thoughts which distract him from his chosen path of meditation maybe subjugated by persistent effort. The ego which bars his entry into the kingdom of heaven refuses, and only pretends, to subjugate itself.

(21) Rebirths, memories, occult powers -- all these things exist and continue because they perpetuate the ego -- the very thing we should try to escape from!

(22) Descartes ~~would~~ not trust the truth of the thoughts which his mind gave him. Yet he was quite willing incautiously to trust the mind itself! For what is this everyday mind which he took to be his "I" but a persisting series of recurring thoughts? What is this "I" but an entity created by habit and convenience out of their totality?

(23) The ego will persistently lead him to indulge in wishful efforts to rationalize his past mistakes. He must choose between such pleasant deception and the unpleasant truth.

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(23) The ego will persistently lead him to indulge in wishful efforts to rationalize his past mistakes. He must choose between such pleasant deception and the unpleasant truth.

(35) The mind must be freed from its false beliefs. The illusion which darkens it most is that the I which is most familiar, is real. A lifetime of wrong thinking and deluded faith has brought it to enslavement by error conjecture and opinion. The way out demands courage to tread new paths and sharp intelligence to comprehend true identity. The personal I separates itself from the real I, misinterprets Reality, ignorant that it is itself but a thought in the ALL-MIND.

(36) That which keeps us busy with one kind of activity after another activity is mental as well as physical--until we fall asleep tired is nothing other than the ego. In that way it diverts one's attention from the need of engaging in the supremely important activity--the struggle with and destruction of the ego itself.

(37) Our deliverance from the miseries of life hangs solely on our deliverance from the bondage to the ego.

(38) So long as we live in slavery with the ego as master so long shall we live in troubles and sicknesses.

(39) The lines along which every ego has to develop its consciousness lead first to an increased self-centredness and selfishness but later to their waning. It is useless to wish that it were otherwise, to wish for a good without its evil shadow, to say that the horrors of war would then never have occurred.

(40) The realization of human insignificance as against the cosmic background impresses deeply. However, there is another aspect to this realization. It is an excellent preparation for the thought of the Void wherein the individual human entity is not merely insignificant but is actually non-existent, merged or rather returned to fiat which gave it birth.

(41) The fact that after awaking the mind picks up the thoughts of the day before, that the individuality connects with the old individuality of pre-sleep, proves the continuity of existence of a part of Self both during sleep as during waking.

(42) You will be saved, not by some man's suffering on a wooden cross two thousand years ago, but by your own suffering as your ego voluntarily crucifies itself today.
(42-a) We are but fragments of mind thrown into momentary consciousness.

(42-b) The greatest intellect is as nothing when compared with the intelligence the so-called subconscious mind which directs the involuntary functions of the body.

(36) The mind must be freed from its false beliefs.

The illusion which darkens it most is that the I which is most familiar, is real. A lifetime of wrong thinking and deluded faith has brought it to enslavement by error and conjecture and opinion. The way out demands courage to tread new paths and spare intelligence to comprehend true identity. The personal I separates itself from the real I, mistaking Reality, ignorant that it is itself but a thought in the ALL-WIND.

(37) That which keeps us busy with one kind of activity or another activity is mental as well as physical—until we fall asleep there is nothing other than the ego. In that way it diverts one's attention from the need of engaging in the supremely important activity—the struggle with and destruction of the ego itself.

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(42) The fact that after awaking the mind picks up the thoughts of the day before, that the individuality continues with the old individuality of yesterday, proves the continuity of existence of a part of Self both during sleep as during waking.

(43) You will be saved, not by some man's suffering on a wooden cross two thousand years ago, but by your own suffering as you voluntarily practice idealism today.

(44) The greatest intellect is as nothing when compared with the intelligence the so-called subconscious mind which directs the involuntary functions of the body.

(65) He knows and tolerates the weaknesses of humanity, and the vacillations of his disciples, without condoning them.

(66) Those who are deceived too quickly by appearances to take the trouble to try and penetrate them may find him a cold man. But the truth is that he has feeling, not passion. There is dynamic power within him but it is always impersonal and always calm. It is never used to gratify personal vanity or egoistic aggression.

(67) It is an absolute experience. It is the unity of a man with himself.

(68) Let us not wrongly believe that such a man is content to live in cold and proud spiritual aloofness, without charitable thought for his erring fellows and without compassionate feeling for his groping ones.

(69) His wonderful calmness does not make him utterly impervious to all the happenings of his era, nor callous to all the turns of national fortune or disaster.

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- (69) His wonderful calmness does not make him utterly impervious to all the happenings of his era, nor callous to all the turns of national fortune or disaster.

(78) It is not for weaklings or cowards to take such an impersonal view of the Universe, to see its plan as wise and its processes as good. A man must call up the hero within himself to be able to do this. The heroic attitude is indeed the price he has to pay for Truth, that truth which brings peace in its train.

(79) Such a question can be answered only at the cost of stirring up several equally difficult questions. Man does not evolve by passing smoothly in a direct, straight upward line from the lower to a higher point. He evolves by trudging along a winding spiral path which rises and falls and circles about itself.

(80) By an anthropomorphic Deity we mean an outside power which is completely apart from man himself and to which man ascribes somewhat similar although greatly enlarged attributes as he himself possesses.

(81) Every rise of evolution's cyclic arc is higher than the one before.

(82) What is the Holy Trinity? How could it be three Gods? No—It is The Good, the Beautiful and the True—three aspects of the One, only God

(83) Nothing and no one has ever been, could ever be, outside the Infinite Being's infinite field of awareness. Moreover, no event could ever happen except under its infinite field of law.

(84) Only God and the theologians know the answer to this question; I do not.

(85) If the few planets alone can support visible life whereas the innumerable flaming fixed stars can not, then quite clearly man is not quantitatively so much an intent of nature as he may be qualitatively.

(86) If the cosmos is in some fashion the expression of an infinitely wise, infinitely powerful mind, it cannot be other than good in its central meaning and final outcome. For where is the wise man who is not also a good man? And if such a limited finite entity as the human is good at its best level, how much more must (beneficent must such the unlimited infinite entity, God, be!

(78) It is not for weakness or cowardice to take such an impersonal view of the universe, & see its plan as wise and the processes as good. A man must call up the hero within himself to be able to do this. The heroic attitude is indeed the price he has to pay for faith, but faith which brings peace in its train.

(79) Such a question can be answered only at the cost of stirring up several equally difficult questions. How can we evolve & pass smoothly in a direct, straight up-ward line from the low to a high point. He evolves by floating along a wind of spiritual path which takes and falls and circles about itself.

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(87) Who knows how many eons of time have gathered up behind us to make us just what we are? If we have not too much reason to be proud of ourselves, then how many more eons of time will be needed ~~to~~ in the school of earthly experience to make us passable?

(88) Life has no real purpose for its own essential self; it has just gone on and on: Man lives and lives, but the iron law of Compensation guards it, producing effects from Cause, good or bad, and adjusting the good or bad acts of man to the consequences.

(89) Who can calculate the number of years which shaped the primal atom into its latest form -- the modern man?

(90) The elementary religionist protests ~~protests~~ that he cannot form a conception of an impersonal God and that It could not exist. The philosophic religionist answers that he cannot form a conception of a personal God and that no other than an impersonal one could exist.

(91) A Cambridge University atomic scientist told my friend ~~Ed. &~~ he now sees that "Mind in action" is the proper phrase to describe the ultimate reality science today.

(92) The Infinite Mind cannot be reduced to a mortal's consciousness.

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(91) A Cambridge University atomic scientist told my friend that he now sees that "Mind in action" is the proper phrase to describe the ultimate reality science today.

(92) O The Infinite Mind cannot be reduced to a mortal's consciousness.

(10) It is not at all necessary to learn how we lived in past lives in order to know how best to live in this one. Such knowledge might be useful but it also might be quite dangerous. It could lead to attempts to evade what is coming to us as a consequence of what we have done before. Such evasion could rob us of a chance to learn the lessons of that experience, while the attempts to gain this knowledge could ~~lead~~ itself lead to psychism. A sufficient practical guide can be found in Philosophy's moral wisdom, together with one's own conscious.

(11) Because man surrenders his own will to God's will, this does not mean he should sit back and do nothing.

(12) The sense of time between incarnations varies. Five minutes to one is a hundred years to another.

(13) John Massfield: A Creed

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.

Such was my own belief and trust;
This hand, this hand that holds the pen,
Has may a hundred times been dust
And turned, as dust, to dust again.

(14) We think that birth is the beginning and death the end of all for us. Theologians and metaphysicians have argued and disputed over this as far back as the memory of man can go, so who are we to say "yea" or "nay" to them? But when the noise and din of their jarring ~~voices~~ voices fade into the distance, when the quieter hours of evening wrap us around, fold upon fold. Then it is that a strange and sublime sense steals upon us, if we will but permit its coming, and says: "My child, what they think and what they say does not really matter. I am by your side and I shall never fail you. Smile at Death if you wish, or fear it -- but I am with you always".

(15) Life ~~conti~~ ever continues in new bodies and the minds that now express themselves therein are immensely older in time than they seem to be.

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- (11) Because man misunderstands his own will to God's will, this does not mean he should sit back and do nothing.
- (12) The sense of time between incarnations varies. Five minutes to one is a hundred years to another.

(13) John Banfield: A Creed

I hold that when a person dies
 His soul returns again to earth;
 Arrived in some new flesh-discipline
 Another teacher gives him birth.

Such was my own belief and trust;
 That hand, this hand that holds the pen,
 Has my a hundred times been dust,
 And turned, as dust, to dust again.

- (14) We think that birth is the beginning and death the end of all for us. Theologians and metaphysicians have argued and disputed over this as far back as the memory of man can go, so who are we to say "yes" or "nay" to them? But when the noise and din of their jarring voices fade into the distance, when the dulcet hours of evening wrap us around, fold upon fold, then it is that a strange and sublime sense steals upon us, if we will but permit its coming, and says: "My child, what they think and what they say does not really matter. I am by your side and I shall never fail you. Smile at Death if you wish, or fear it -- but I am with you always."
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(16) Freud's postulate of the Unconscious mind as a structure of forgotten unrecoverable memories is a precursor of the re-birth theory. It prepares the way for scientific acceptance of the latter and should inevitably lead to it. In turn, it throws light on the doctrine of karma. For the ego which revives out of apparent nothingness is the conscious mind which reappears out of the unconscious. When the productions of these idea-energies (i.e., tendencies, samskaras) is brought to rest then they can never again objectify into a physical environment, a fresh rebirth, and thus man becomes karma free and enters Nirvana. As long as he believes that he is the body he must reincarnate in the body.

(17) A man may sit alone in his solitary room and stir but little from it, yet the wisdom of strange lands and stranger ages will float into his mind. Such an one has received a high inheritance down through the turnings of Time, a goodly power that is the testament to his strenuous efforts in search of knowledge in former lives. Some men are such natural mystics that they are born, as it were, with the thaumaturge's wand in their hands.

(18) It is common enough to hear of people who want a place in the reincarnatory sun, compensating for their present obscurity by the discovery that they were formerly Cleopatra or Julius Caesar or the like in their previous reincarnation. We laugh at such weakness and vanity but we might ask such persons why should the presence of remembrance stop with the last birth. What about the birth before that? What about the dozens of births before that ultimate one? What about the births during the prehistoric period? Why pick on only the first and not on the hundredth birth from the present one?

(19) Neither the reference to ancestry nor the reference to environment will explain the characters and the careers of many gifted men. They are what they are. But why are they what they are? Only the teaching of reincarnation can account for them.

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(20) Ultimately all beings must realize the higher self -- there is no question of that. It is the goal, but as this cannot be done in a single life, a series of rebirths is absolutely necessary.

(21) Wisdom happens. It may be found among the rich or respectable, or it may take a playful turn and dismay knobs by being born among the poor or pariahs. Only fools try to tie class, race or nationalist labels onto the soul.

(22) The seemingly deplorable tragedy of life is that by the time we really begin to understand what it is all about, materially as well as spiritually, it is time to make our exit.

(23) The lotus-flower of the soul unfolds, but slowly through many births, yet it is certain and sure. This is indeed better than the mere stuffing of the brain with learned lumber that has to be abandoned with each ~~death~~.

(24) The soul passes through recurring periods of life and death, they tell us.

(25) Life is a great schoolroom and Death is simply the next class, with a Veil hung between the two.

(26) The doctrine of successive embodiments alone offers a satisfying explanation why one man is born a Beethoven and another a brute.

(27) Re-incarnation accounts for the predisposing factors, the specific urges, the particular additions and the natural qualities of each ego.

(28) There are wide differences between the intellectual moral and psychical characteristics of individual human beings. These differences are more explicable by the law of re-embodiment than by the theories of hereditary and environmental influence.

(29) The seeker after mystical truth will have to pass through many tests on his journey. From some he may emerge victorious but under others he may **fall** lamentably.

(30) The souls of the "dead" still live, ~~behind~~ whether behind the veil or in newer bodies!

(30) Ultimately all beings must realize the higher self -- there is no question of that. It is the goal, but as this cannot be done in a single life, a series of rebirths is absolutely necessary. (31) Wisdom happens. It may be found among the rich or respectable, or it may take a playful turn and always knows by being born among the poor or pariahs. Only fools try to tie class, race or nationalist labels onto the soul.

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(31) When he looks back upon the long series of earth lives which belongs to his past, he is struck afresh by the supreme wisdom of Nature and by the supreme necessity of this principle of recurring embodiment. If there had been only one single continuous earth life, his progress would have been brought to an end, he would have been cluttered up by his own past and he could not have advanced in new directions. This past would have surrounded him like a circular wall. How unerring the wisdom and how infinite the mercy which, by breaking this circle of necessity, gives him the chance of a fresh start again and again, sets him free to make a new beginnings! Without these breaks in his life-sequences, without the advantages of fresh surroundings, different circumstances, and new contacts, he could not have lifted himself to ever higher levels, but would only have stagnated or fallen to lower ones.

(32) We are given one life, one day, one present time, one conscious space-time level to concentrate on so that Nature's business in us shall not be interfered with. Yet other lives, other days, other times, other levels of consciousness already exist just as much at this very moment, even though we do not apprehend them, and await our meeting and experience by a fated necessity.

(33) Relationship is a matter of soul, not a measure of blood.

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(58) One man may find his way to the Overself by guardedly living in the world whereas another may find it through turning his back on the world. But before the first can complete his search he will have to retire temporarily and occasionally from the world, and before the second man can do the same he will have to test his inner life by temporary and occasional returns to the world.

(59) So long as he is living exclusively in one side of his being, so long as there is no balance in him, what else can his view of life be but an unbalanced one? Nor will the coming of illumination completely set right and restore his balance. It will certainly initiate a movement which will ultimately do this but the interval between its initiation and its consummation may be a whole lifetime.

(60) Only when this ill-balanced condition is first, seen for what it is and then corrected, will his further development yield healthy results.

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(61) Too little intuiting and too much intellectualizing create an unsymmetrical personality. Too little thinking and too much feeling provide a dēsequilibrated equipment for truth-seeking. In both cases, the man finds half-truths, one-sided truths, but not the grand, great truth.

(62) A philosophic mysticism makes life more, and not less, efficient.

(63) It takes more than one faculty to make a whole man. None can be neglected without loss. All must be unfolded if the higher human destiny is to be fulfilled.

(64) The reformer who thinks that the kingdom of heaven will be inaugurated on earth when men will accept his pet idea or proposed change, does not understand the kingdom of heaven. Firstly, if it comes at all it will come individually, man by man. Secondly, it will come as a presence within one's own heart, as a state of being and not as a social organism.

(65) The rhythmic life alternates and reacts. It brings alternation of the alternations and reactions against the reactions.

(66) There is a real need to balance our extreme tendency to activism with something of quietism, to ~~offset~~ offset our excessive doing with deeper being.

(67) Those who feel that the world has become too sordid for them, are quite entitled to withdraw from it -- if they can!

(68) His life, although lived amid city crowds, will be at times as remote as if lived on mountain peaks. However, he will not be able to accompany the herd all the time but will have to detach himself from it in retreat some of the time.

(69) The higher awareness comes on imperceptibly and little by little. But as it silently gathers itself, like a cloud, it also breaks like a renovating cloud -- vehement, sparkling, and splashing.

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(70) Turn the work of service entirely over to the Master, refuse to accept any personal responsibility for it. Do everything there in His name alone. Hand all these people over to him.

(71) He has access to infinite wisdom and infinite support in every situation and under every given circumstance. But he has it only so far as he submits the ego to the higher self.

(72) The value of philosophy is not to be judged by its theoretical creed alone but also by its practical effect. The counsel it gives can always be constructively applied.

(73) If we are to come to truth at all, we must come to it with all our being, not with a half, or a quarter of our being.

(74) The activity of intelligence must be linked to the working of emotion. One has to complement the other.

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(a) (30) The tension of modern living is such that a truly balanced and spiritually integrated pattern of inward being and outward conduct is almost impossible to achieve. (XVI)

Th(31) The most important propoganda campaign the Western World needs is that which will teach it the wonder and worth of true relaxing, its power as an emotional detoxicant and its beneficence as a bodily healer.

(32) Iconoclastic Science came into the world and in a few short centuries turned most of us into skeptics. It may therefore surprise the scientists to be told that within two or three decades, their own further experiments and their own new instruments will enable them to penetrate into, and prove the existence of, a super-physical world. But the best worth of these eventual discoveries will be in their positive demonstration of the reality of a moral law pervading man's life; the law that we shall reap after death what we have sown before it and the law that our own diseased thoughts have created many of our own bodily diseases.

(33) How much was Carlyle's bitter, rancorous mind, as expressed in his bitter, epithetical speech, responsible for the malady of dyspepsia which afflicted him for so many years?

(34) It is a fact that over-activity creates tensions which contract various muscles and that excessive pre-occupation creates anxieties which have the same effect. This has become so habitual with most men and so unconscious that they have to be taught as little children how to relax and the value of

(34) This knowledge takes the mystery out of some psychological and physical miracles. it.

(30) The tension of modern living is such that a truly balanced and spiritually integrated pattern of inward being and outward conduct is almost impossible to achieve.

(31) The most important propaganda campaign the Western World needs is that which will teach it the wonder and worth of true relaxing, its power as an emotional detoxicant and its beneficence as a bodily healer.

(32) Iconoclastic Science came into the world and in a few short centuries turned most of us into skeptics. It may therefore surprise the scientists to be told that within two or three decades, their own further experiments and their own new instruments will enable them to generate into, and prove the existence of, a super-physical world. But the best worth of these eventual discoveries will be in their positive demonstration of the reality of a moral law pervading man's life; the law that we shall reap after death what we have sown before it and the law that our own diseased thoughts have created many of our own bodily diseases.

(33) How much was Carlyle's bitter, rancorous mind, as expressed in his bitter, epithetical speech, responsible for the maldy of dyspepsia which afflicted him for so many years?

(34) It is a fact that over-activity creates tensions which contract various muscles and that excessive pre-occupation creates anxieties which have the same effect. This has become so habitual with most men and so unconscious that they have to be taught as little children how to relax and the value of it. This knowledge takes the mystery out of some psychological and physical miracles.

(59) Pessimism turns life into a protracted funeral where we mourn our evils before their time. Such a doctrine can only be to the taste of morose minds.

(60) The adherents of sentimental sloppy-cults which refuse to see the dark sides of life but persist in seeing only the brighter ones, which find only Love in man and God, are practising an optimism which can never support them in their hours of severest trial.

(61) The basis of the whole doctrine of the Buddha is that whatever is transitory, is subject to cessation, to changeableness is painful and belongs to suffering. Everything follows this law of impermanence and everything is subject to annihilation. The Buddha also showed that personality and every part of it, is subject to decay and dissolution, therefore, always painful.

(62) When cruelty as a means of achieving selfish aims is clearly innate in a man's character, he may bring much suffering to others but he will also bring much suffering to himself.

(63) We may often escape the penalties which follow wrong thinking and evil doing only by altering the one and counter-balancing the other. But even such ameliorative measures must be taken in good time, or they will be useless.

(64) Yes, there is a kind of morality in Nature but it does not necessarily correspond with our human ideas of morality. In every sense there is a law of recompense; we get back what we give out.

(65) Karma is the precise result of what a man thinks and does. His reaction to events and situations is the precise result of what he is, his stage in evolution. Therefore lesser reactions and hence better fortune can come only when he elevates his evolutionary status.

(66) Analyse understand and confess the sin; express remorse, resolve to act rightly in the future and finally throw yourself on God's mercy.

(67) Many an apparent chance meeting or seeming co-incident happening arises ~~xxxxxxx~~ out of, and is pre-ordained by, the bidding of inexorable law or infinite wisdom.

- (53) Fatalism turns life into a protracted funeral where we mourn our evils before their time. Such a doctrine can only be to the taste of morose minds.
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(68) Ouspensky's theory of eternal recurrence is both true and false. We repeat ourselves and our circumstances but always on a different level. It is a spiral not a circle. An event or a period in life corresponds to a previous one but is not identical with it. The future is analogous with the past but does not duplicate it. The spiral does not bring you back ~~to~~ identically the same self or the same work: it brings you to what corresponds to it on a different level.

(69) An experience involving suffering may not bear its lesson on its face -- unless it has repeated itself so many times that the lesson is plain and clear. Although having a teachable and receptive mind will elucidate it more quickly, more often it is dark and obscure. There is needed something or someone to draw the line of connection between cause and effect. That something can be only the intuition, but how seldom is that active? That someone must be a teacher or a book.

(70) We must learn to let go, to renounce voluntarily that which destiny is determined to take away from us. Such an acceptance is the only way to find peace and the only effective path to lasting happiness. We must cease to regard our individual possessions and relationships as set for all time.

(71) When justice is done to a man for the injuries he has done to others, when his wrong actions and in suffering for himself, he may begin to learn this truth -- that only the Good is really able to triumph.

(72) Life and grief will teach a man through harsh tragedy what reason and intuition would teach him through tender pleading.

(73) Men are not left to depend for guidance only on what they learn by experience. What they believe by faith also guides them.

(74) It violates spiritual truth and denies worldly experience to say that a man is free to work evil without higher punishment and do wrong without ultimate retribution.

(75) Let us not imagine that we are merely puppets bewitched hither and thither into pleasure and pain by an unseen showman.

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(82) He needs a deliverer as well as a teacher, someone to save him from his lower nature as well as guide him to new lights.

(83) The mistake so many seekers make in approaching such a man is to demand that he teach them on their

~~terms, in their way, and not his own.~~

(84) It is right and just that the ardent aspirations of a sincere candidate should eventually bring him a rewarding meeting in person with someone more advanced or in print with a qualified disciple. If he merits more, if he adds preparation to ~~his~~ his aspirations, then a personal meeting with such a disciple may follow. But it is wrong and unjust for him to be too demanding. He should expect further meetings only as he works upon himself enough to be worthy of them, as well as only as the disciple has time to spare for them. And if he is so fortunate as to meet an adept, he should be satisfied with that single meeting.

(85) If it be true that a man cannot desert this Quest without being forced back onto it by life itself sooner or later, it is also true that he cannot desert the Master of the Quest without having to return to him sooner or later. For just as pursuance of the Quest will become inseparable from the happiness that he seeks, so devotion to the Master will become inseparable from the salvation upon which that happiness depends. Why this should be so is one of the mysterious workings of Destiny which can only be illuminated when and if it be possible to illuminate the earth lives of his far past.

(86) The true meaning of a master to the disciple's understanding should be as the presence and force, the revelation and voice of his own inmost spiritual being.

(87) He will find, by actual personal experience, that the master's words are true, that the master's inward presence is often near him in ordinary hours and sometimes startlingly vivid in meditative hours.

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(88) As a spiritual organization grows in numbers, it grows also in the potentialities of internal dissension. The history of most organizations confirms this.

(89) The master is the wonderful catalyst who makes possible a quickened development, an inspired renewal of the aspirant's inner life.

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

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

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

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

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

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

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

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

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

(37)

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

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

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

(40) Let us have the largeness of mind to recognize that there is more than one bible and more than one spiritual leader.

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

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

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

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

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

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(32) What the mystic fails to see is that there cannot be an adequate realization of life without an adequate ideology of life. Otherwise his practices, however emotionally satisfying they may be, will necessarily be blind ones. How much wiser and safer will be that mystic who is guided in his practices by a correct understanding of what he is about.

(33) We may fully sympathise with a standpoint and yet we need not hesitate to utter certain criticisms of it. How else can a just view be got?

(34) 'Mystical philosophy' is a better term than 'philosophical mysticism.'

(35) The light of the Christian Revelation descended on Saul and blinded him by its dazzling unexpectedness. All the dislikes and doubts which he had formerly felt for Christ disappeared in an instant. His unconscious concentration on Jesus (as a persecutor) explains why.

(36) These early mystical experiences are representative of the divine in man, they present it to us in action, but they are not the divine itself in all its magnitude and fullness.

(37) What seemed to be needed was to bring into mystical understanding and theory something of the precision which is so valuable a feature of modern science. Instead of getting lost in vague generalities or sentimental rhapsodies, as usually happened, a careful analysis of mystical technique and experience would surely be the most helpful service a writer on the subject could give his readers.

(38) To unite the ego with the Overself is the highest achievement open to the mystic whilst yet in the flesh. It is not possible for him to become one and the same identity with God, united in every possible way, and with his own separate and distinct identity utterly lost.

(39) The wider intellectual awareness of modern man can not comfortably accept teachings based on narrower awareness of ancient man. Yet those teachings were fundamentally correct, because both teacher and taught were closer to the heart of Nature. Moreover, because they were not so intellectually extroverted, they were closer to faith in God.

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(40) It is inevitable that the man's interpretation of this inner event should be limited to the ~~arc~~ of his own knowledge and experience.

(41) Mysticism should not be kept as the sole preserve of fools alone. Why should it not be used by intelligent people? Philosophy shows how this ~~is~~ can be done.

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- (66) Such are the promptings of this primordial self.
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- () Such an inspired production gives out a form of energy which makes those who can receive it with enough sympathy, feel and see what its creator felt and saw. There is an actual transmission.
- 68
- () Either a man possesses this intuitive sense or he does not. It cannot be created by argument or analysis.
- 69
- () These men believe that they can go through life to its terminus without the necessity for abstract thinking about life at all.
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- () Because the quality of inspired work is rare, that is no reason for overlooking the blemish of faulty technique.
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The men who built skyscraping cities are in danger of collapsing and their civilization with them, for they have not learnt how to build themselves into inner harmony.

- (72) This withdrawal from the day's turmoil into creative silence, is not a luxury, a fad or a futility. It is a necessity, because it tries to provide the conditions wherein we are able to yield ourselves to intuitive leadings, promptings, warnings, teachings and counsels and also to the inspiring peace of the soul. It dissolves mental tensions and leads negative emotions.
- (73) ~~We moderns have discovered how to release atomic energy.~~ The ancients always knew, as the mystics still know how to release spiritual energy. History will show those who cannot otherwise learn which discovery is more important and most beneficial to mankind.
- (74) So many of us place so much value in possessions yet we overlook the startling fact that we have not begun to possess ourselves! What man can call all his thoughts his own?
- (75) It is a subject which the arrogant intellectuals of our time, being unable to cope with it, find irritating or bewildering.
- (76) What art suggests to our feelings, metaphysics explains to our intellect.

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- (77) The signs of this visitation are not always the same. It may delicately brush him with the feeling of its presence or forcefully stimulate him with the strength of its being.
- (78) The practice of the artist is one level below the practice of the contemplative.
- (79) During this period he should try to separate himself mentally from his personal interests and activities.
- (80) The mystery of the soul is as formidable and as baffling as any. Yet it is also a fascinating one. If few people have penetrated it today, many tried to do so in the past.
- (81) All efforts that take him outside of himself are only halting and temporary concessions to human weakness. The soul being inside of himself, he must in the end turn within.
- (82) The more he finds his way from the tumultuous surface of his consciousness to the quiet mystery of the center of his being, the more he finds the steady comfort of truth and the better he understands life.
- (83) To make this antiquarian tenet plausible and credible to the twentieth century mind is not easy. Yet that mind must find a way to understand the world.

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- (82) The more he finds his way from the tumultuous surface of his consciousness to the quiet mystery of the center of his being, the more he finds the steady comfort of truth and the better he understands life.
- (83) To make this supernatural tenet plausible and credible to the twentieth century mind is not easy. Yet that mind must find a way to understand the world.



- (56) Where is the adequacy of such a solution as is offered by the Western monk or Eastern yogi who turns his back on the world?
- (57) "I am beginning to wonder whether such immortals ever existed. Is it not possible that the stories in the ancient books about Taoists who never died are exaggerated by the writers?" — SU TUNG-PO
(who searched for the alchemical philosophers stone to prolong life all his own life)
- (58) What these occult groups will accept in the way of doctrines is unbelievably fantastic, sometimes mildly insane, sometimes virulently evil.
- (59) These misguided people imagine they move from a shallow thought to a deeper, but merely move from one folly to another.
- (60) TAULER: Never trust in a virtue that has not been put into practice.
- (61) Here, fetishism mingles with deification to produce a woolly-minded following for a paranoiac cultist.
- (62) They possess a marvellous and unending capacity and are able to read the most mysterious meanings into the most commonplace events.
- (63) Let outsiders not blame philosophy for shortcomings which exist only in themselves, nor for errors which exist only in untrained and uninstructed followers.
- (64) If their sense of mysticism drives out their sense of humor, there is something wrong with their mysticism.
- (65) They want these occult experiences so much that the smallest ones are greatly magnified, the most trivial happenings are greatly exaggerated. The results - wrong interpretations, mistaken deductions and premature claims - are then inevitable.
- (66) All men who develop these mystic powers do not use them in a benign manner. Some use them malignantly.
- (67) There is no psychic danger for the worthy in the pre-visioning exercises but there would be for people dominated by low motives and expressing unpurified emotions.

- (56) There is the absurdity of such a solution as is offered by the Eastern monk or Eastern yogi who turns his back on the world?
- (57) "I am beginning to wonder whether such answers ever existed. Is it not possible that the stories in the ancient books about Taoists who never died are exaggerated by the writers?" — SU TUNG-PO (who searched for the chemical philosophers stone to prolong life all his own life)
- (58) What these occult groups will accept in the way of doctrine is undoubtedly fantastic, sometimes wildly insane, sometimes violently evil.
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- (60) TAUJER: Never trust in a virtue that has not been put into practice.
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(68) It would be ludicrous if it were not also pathetic how often inspired lunacy is mistaken for inspired wisdom in these circles. They are quickly attracted to unspiritual interpreters of spirituality, provided the claims made are big enough or the doctrines taught are sensational enough. Prophets who are partly insane and partly bogus will not lack for a following so long as there are seekers who are too ill-equipped in mind and experience to recognize such characteristics for what they are.

(69) Remember that the psychical region with its distractions and illusions must be crossed and not lingered in. Its phenomena, however fascinating and alluring are not what they seem to be and merely tend to lead away from the true path.

(70) It is a common phase of their evolution for beginners to move through different cults with each new personality who impresses them. It is something which they must needs get out of their system and they are best left alone while doing so.

(71) All occult experiences and spirit visions are mental and not spiritual in the sense that the mind has various latent powers which pertain to the ego, not Overself. The question which is real can be answered differently according to standpoint. He need not trouble about the occult side, which would be a degeneration for him. His chief aim must be to realize pure Being, not to see or experience anything outside it. Only after this has been done, is it safe or wise to concern himself with anything occult.

(72) They begin to see their persecution by evil spirits and to feel the opposition by adverse forces, at every turn. But, in fact, the only enmity they have to endure is that which they fearfully imagine into existence.

(73) Such a man would not be satisfied with the somewhat tawdry offerings of these ~~gan~~ cults.

(74) Under the pressure of this revision of values and hunger for spirituality he may feel the futility of going down to the office every morning but can he afford to stop doing so? Can he renounce the world merely by staying at home or by going off to the woods instead?

(75) Those who abandon their faith or cult as quickly as they took it up are hardly likely to have the patience needed to know philosophy.

(76) The attempt to harmonize the teachings of all these cults would not only violently differing leave him not far from where he started but would also risk his sanity.

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(78) When we know that paranoia results from a person's entire interest being turned in upon himself, upon his personal ego, and withdrawn from any interest in the world around him; when we see this so plainly in so many inhabitants of lunatic asylums

(79) Any attempt to heal the breach between the various mystical societies is doomed to failure. They have degenerated into religious sects narrow and dogmatic. Seek rather to deal with ideas and not organizations, principles rather than persons. Here independence is praiseworthy.

(80) "There were some very sad results of mass meditation classes held by Swami here, where the drop into psychism sent one man to a state mental institution."

(81) Despite the idealistic talk and tall claims, he who follows these cults gradually destroys his ~~interest~~ of a truth, stops his real progress and endangers his psyche.

(81) The way to test such an argument is to push it farther and farther out until it reaches its ridiculous ultimate.

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(80) "There were some very sad results of mass meditation classes held by Swami here, where the drop into psychosis sent one man to a state mental institution."

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(82) The way to fast such an experiment is to push it farther and farther out until it reaches its own ultimate.

(1) Why did so many primeval cultures in Asia Af(III) rica and America worship the serpent? A full answer would contain some of the most important principles of metaphysics and one of the least known practices of mysticism—raising the force symbolized under the name of the "serpent fire". The advanced occultists of Tibet compare the aspirant making this attempt to a snake which is made to go up a hollow bamboo. Once aroused it must either ascend and reach liberty at the top, or it must fall straight down to the bottom. So he who seeks to play with this fiery but dangerous power will either reach Nirvana or lose himself in the dark depths of hell. If a man seeks to arouse kundalini before he has rid himself of hate, he will only become the victim of his own hatreds when he does raise it from its sleeping state. He would do better to begin by self-purification in every way if he is to end in safety and with success. The uprising of the penis closely resembles the uprearing of the cobra. Both become erect and stiff by their own innate force. When the serpent-fire passes from the root of the penis up the spinal cord, the latter also becomes upright and stiff. Yet sex is not the serpent-power but the chief one of its several expressions. The advanced yogis of India symbolize under the pent-up hissing of the serpent the aggressive energy of this sex power. They picture the three-fold character of the process in their texts as a triangle with a serpent coiled up inside it. The intense fire of love for the higher self must be kindled in the 'mystic' heart, kindled until it also shows a physical parallel in the body, until the latter's temperature rises markedly and the skin perspires profusely. Deep breathing is an important element in this exercise. It provides in part the dynamism to make its dominating ideas effective. The other part is provided by a deliberate sublimation of sex energy, thru its imaginative raising from the organs in the lower part of the body to a purified state in the head.

The strange phenomena of a mysterious agitation in the heart and internal trembling in the solar plexus, of sex force raised thru the spine to the heart in intense aspiration toward the higher self accompanied by deep breathing, of a temporary consciousness of liberation from the lower nature, are usually the forerunners of a very important step forward in the disciple's inner life. A twofold trembling may seize him. Physically, his diaphragm may throb violently, the movement spreading like a ripple upward to the throat. Emotionally, his whole being may be convulsed

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with intense sobbing. It is this same bodily agitation, this nervous repercussion of a higher emotional upheaval, which developed in the meetings of the early members of the Society of Friends and got them the name of Quakers. The agitation of his feeling will come to an end with the calm perception of his Soul. The kundalini's activity being primarily mental and emotional, the diaphragmatic tremors and quivers are merely its physical reactions. The necessity for keeping the back erect exists only in this exercise, not in the devotional or intellectual yogas, for such a straight posture permits the spinal column to remain free for the upward passage of the 'serpent-fire'. The latter moves in spiral fashion, just like the swaying of a cobra, generating heat in the body at the same time. If the trembling continues long enough and violently enough, a sensation of heat is engendered thruout the body and this in turn engenders profuse perspiration. But all these symptoms are preliminary and the real mystical phenomena involving withdrawal from the body-thought begin only when they have subsided. This exercise first isolates the force residing in breath and sex, then sublimates and re-orientates it. The results, after the initial excitement has subsided, are (a) a liberating change in his consciousness of the body (b) a strengthening & development of the higher will (c) a control over the animal appetites; a concentration of attention and feeling as perfect as a snake's concentration on its prey. It is a threefold process yielding a threefold result. In those moments when the force is brought into the head, he feels himself to be liberated from the rule of animality; then he is at the topmost peak of the higher will. Power and joy envelop him. The attainment of this state of deep contemplation and its establishment by unremitting daily repetition brings him finally to an exalted satisfied sense of being full and complete and therefore passion-free and peace-rooted.

(la) The attempt to gain all or nothing and to gain it at once, might succeed on the Stock Exchange but is hardly likely to succeed here. He cannot leap abruptly to this great height across the intervening stages but must travel laboriously step by step upwards to it. Nevertheless there exists a way of taking the kingdom by violence, a way which can be finished in six months. It is the arousal of the serpent fire. But unless the nature has been well purified it may prove a highly dangerous way. Few are yet ready for it and no teacher dare incur the responsibility

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of plunging into such a risky gamble with his (III) pupils' health sanity morality and spiritual future, unless there is sufficient sexual stability and hardness of will in him. There is a slower way, the yoga of self-identification with the Guru, practiced once or twice daily, combined with Mantramjapa practiced continuously, which leads to the same goal in a period twelve times as long, but it is perfectly safe. He

should understand that the goal both ways lead to is not the philosophic one. Yet to attain the latter it is indispensable to pass thru the mystic's goal. From which we may gather how long is the road, but also how grand is the achievement philosophy is concerned with.

(1b) When deep breath is united to keen thought, and when the fused result is driven upwards physically to the brain and mentally in lofty aspiration to the Soul the visitant will know by a beautiful change of consciousness that it is welcome.

(1c) What the Hindus call "Kundalini," meaning the "coiled force," is really a manifestation of the power of the Overself. It does not necessarily have to appear in the case of every progressing disciple, but where it does, it is as if an uncoiled force moves rapidly up the spine and passes out thru the head, whereupon the meditator involuntarily enters the deep trance condition for a while.

(1d) The simple practice of the higher exercises can set up in the body all the movements of Kundalini which it is the intention of Hatha Yoga to set up, but it will do this as a collateral issue and not as a goal.

(1e) This element in mystic experience is equivalent to the Kundalini of yoga-Indian. Thus, a leading exponent of Rudolf Steiner, Hans Liebstoekl, writes: "Kundalini is Shakti who must be awakened if Yoga is to reach its supernal goal. In St. John's Gospel it is spoken of as "the light of men." In Luke's Gospel as "the light of the body." The monks of Athos know it as the Athos-light...In the lower cycles of the human system abides Kundalini as a latent force to be attained by the management of breathing. In the uppermost sphere, at the pole of cold flame, which shines but does not burn, Kundalini passes from fire to light."

(1f) Patanjali says: "This light shines from within only when all the impurities of the heart have been removed by practice of Yoga."

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III

represents a plexus or center in the spine. There are seven such centers. At the root of the spine is the basic or sacral plexus, and this center is represented as a lotus with four luminous petals, and the next above is represented by a lotus with six petals, and the one above that lotus has ten petals, and the one above that has twelve petals, and the one above that has sixteen petals. The next one is represented as a lotus with two petals, and then comes the Sahasrara, the thousand-petalled lotus in the brain.

That represents full illumination. Altogether we have fifty petals which represent fifty letters in the Sanskrit alphabet. Each petal represents a letter in the alphabet, and that shows that word, or speech, is a great power. It is the second person of the Trinity, the Logos, the creative energy. If we can awaken that power, then our speech becomes fiery and forceful, and it can produce illumination. That is the metaphysical meaning of "Christ", the second person of the Trinity, the Logos, the word.

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(2) The sentence on page 413 of the "Wisdom of the Overself" (American Edition) which seems puzzling, simply means that all thinking is a movement in consciousness and must stop at a certain stage and that even thoughts of the highest metaphysical character should then also be rejected.

(3) You ask which parts of the country are most favourable to contemplation. The rules laid down in the old Yoga text books are that the place for meditation should be secluded, quiet, at a distance from city or village and preferably in the forest, on a mountain, in a cave or possibly a running stream. The chief points to look for are the grandeur of the landscape and the freedom from noise, disturbance and intrusion.

(4) He does not need to take a posture of languid meditative recumbence, or commune with, every time he seeks to take counsel of his higher self.

(5) The advocacy of meditation in a non-spiritual medico-psychological form, would probably meet the situation of a number of individuals. However, there ought to be side by side and along with it another effort to advocate meditation in a religious and aspirational form for the sake of other individuals who are ready to emerge from narrow orthodoxy but still wish to keep their religious faith.

In both cases, it is necessary to point out that all kinds of meditation must be safe-guarded by some effort at self-purification and at strengthening intellectual balance. Otherwise it may do harm as well as good.

(6) The three little manuals, (1) Bhagavad Gita (2) "Voice of the Silence" (3) "Light on the Path" used by so many, form a perfect and excellent trio and surely belong to the philosophical teaching.

OF DEVOTION

(7) The power which is felt is what the Hindus call Kundalini, and it is gradually generated over the many years through which he practised meditation and sublimated sex. Usually when allowed to pass out of the head it leads to a spiritual experience of ecstatic illumination, but of course that can be done only when it is accepted without fear and in full faith. Its activity sometimes interferes with sleep for several months, but not usually longer.

(8) The query as to whether the seat of the Overself is in the head or in the pineal gland is a problem which has excited controversy. The yogis are divided upon this issue. My own research leads to the following view: From the standpoint of Yoga practice both answers are correct because at one stage of the quest, it is necessary to meditate upon the Overself as being in the heart. But at a different stage it is necessary to meditate upon it as being in the pineal gland in the head. This is because the different stages have different objectives each of which

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(III)

is quite proper in its own place. However from the philosophical standpoint which is arrived at after these two stages are passed through the idea of the position of the Overself is then dropped for the effort is then to be made to transcend the body-belief altogether. From this ultimate standpoint, space is regarded as being merely an idea for the mind whilst the mind itself is regarded as being outside both position and distance. Hence the philosophic meditation seeks to know the Overself by direct insight into its timeless spaceless nature and not indirectly by bringing it into relation with a particular point in the physical body.

(9) The common belief that reality could only be touched in the trance state would imply that its attainment could only be ~~an~~ an intermittent condition and that man would have to spend twenty-four hours every day to sustain it. It is the love which we bring to this task, which really matters. Prolonged trances, set meditations and formal reflections are, after all, only instruments whilst such love is the dynamic power that wields them.

(10) Kundalini is the driving force of sex. It is the original life-force behind all human ~~active~~ activity - mental and physical, spiritual as well as sexual - because it was behind the very birth of the human entity.

(11) The meditation exercises are not without danger but this is because most exercises share such danger. Hence they are usually training and moral disciplines intended prescribed along with the religious devotions, intellectual

to eliminate their danger. Where these safeguards have been absent, unfortunate results may be perceived in the annals of mysticism, both in the Orient and the Occident, both in the past and the present. The philosophic discipline and the purificatory preparation are ~~in~~ also intended to guard against the danger of inflation of the ego. The cultivation of humility, the moral reeducation, the rigorous self-examination and the honest self-criticism form a slight part of these preparations.

(12) It is better that what passes in those meditative periods remains a secret between him and his higher self. They are sacred, anyhow. What is coming to birth in them is so delicate, so subtle, so tender and so sensitive that other peoples' intruding thoughts may deal roughly with it and hurt it.

The power to control it lies in the mind; the media for this control are the imagination and the will united on the intuitive level.

#if he wished to remain a perfect sage. This error is a case of confusion between the end and the means to it, rather of one of the means to it.

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What is wished to remain a perfect sage. This error is a case of confusion between the end and the means to it, rather of one of the means to it.

(1) Everyone needs to read. He who has no time or taste for such an activity has no time or taste for learning truth, widening knowledge, removing error and avoiding suffering. For reading, like reflection and travel, will enable him to compare his own little heap of experience with the experiences of other men all over the world. He may if he chooses benefit by their recorded experience and learn where he has been wrong, where right. He who travels widely, intelligently and observantly, that is to say, with an active mind and not like a baggage trunk, will at least build a broader perspective on life. Literature records the results of mental travel and to read right literature is to start your mind on journeys from which much may be gained. But it is better not to read at all than to read rubbish. For good reading will enrich life whereas bad reading will deteriorate it.

← This book, then, will try to make its readers think - which means that it will probably make some quite angry but many others a little wiser. It is not possible to write a recipe for a dish which shall satisfy all tastes and it is not possible to write a book which shall satisfy all readers. We accept beforehand therefore the fact that many people will dislike these pages. Even the mystical aspirants amongst mankind are a mixed, complex lot, with contradictory outlooks and conflicting aims. There is no doctrine that will appeal to all.

(2) Literature has a high mission to perform in these awful times. For it can bless us with mental peace amid the outward turmoil of alarms and chaotic situations. It can console us with philosophic reflections about the fundamental objectives of life amid the agonies of personal loss and illness, and it can keep alive the lofty ideals of goodwill and tolerance in an era when hatred and violence have bulked so largely before our eyes. It is through great writings that so many mystics and thinkers of bygone centuries have legated a golden record of their aspirations, a sublime catalogue of their dreams, a motley manifestation of their spiritual

(IX)(A)

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impulses and a factual document of their celestial traffics. These bygone men passed the torch of knowledge and inspiration from one generation to another until we find it ready to our own hands today. It is our privilege and duty not only to look for the flaming torch but to bear it, and not only to bear it but so to cherish it that it shall burn even more brightly still, when, in the days to come, a new generation will succeed to its possession.

(3) This is my first book in ~~five~~ years.

(4) These teachings are not the result of conjecture nor the mirror of opinion. They are insights got by an opening of the inner eyes. This fact must be pointed out, in all humility, if they are to carry to any reader the revelatory understanding which they have already brought the writer.

(5). During the worst crises and gloomiest weeks of the war, his faith in victory over the world-menacing evil powers never faltered. For it was not blind but based on inner revelation. If, therefore, his pen, so long silent, is raised again in grave prophetic warning there may be some substance and worth contained within that warning.

(6) For the clairvoyant few to predict approaching disasters was to predict in vain. Wealth and Poverty hurried alike into the vortex of transient superficial pleasures; millionaire and mob gaily lived for the moment, reminiscent of that 18th century person who flung the flip-pant remark "Après nous le deluge!" at the approaching deluge French Revolution. Once before the war we set to work intending writing a *small* book to show the world quite ruthlessly its own subconscious, to lay bare the laws of destiny under which it was inevitably moving towards the edge of a precipice, and to pass on a message from a higher source which was at once a piece of practical advice and a tocsin of stern warning. But after the penning of the first few paragraphs a dismal feeling of futility crept into the writer's heart, stole up to his brain in the form of clear-cut deeply pessimistic

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thoughts and finally passed down the appropriate nerves and muscles into the right arm and hand, which became stiff and paralytic. The task brought such a sense of vain labour, of a rolling upward of the fabled stone of Sisyphus, that the pen unresistingly fell from his fingers. He visualized the dread horror - which lay in ambush for mankind if they did not turn back to insert some ethical ideals and spiritual wisdom in their social arrangements, but he visualized also the hopeless situation into which their own thoughts and deeds had forced them. For their chaos was such that they could neither draw back nor go forward nor stand still. He saw clearly that the many who needed the message most would not heed it whilst the few who needed the accompanying knowledge were too entangled in the net which their karma had woven around themselves to find any immediate profit in his words. Why then continue to waste valued time and spoil virginal paper? Why should he torment himself and others by writing such a book of bitter prophecy? The practical result could be but - nil! He put the book aside and busied himself with other matters, with philosophic research into ultimate truths which brought him to sup with the Gods.

(7) To put these dark forebodings between the covers of a book might help only a few readers but would thread despondency into the minds of all readers. At first this decided the question for me and I turned away from its further consideration. But six months later it suddenly intruded itself again and with it the idea that even despondency had a useful role to play in the evolution of human character and that I was merely being soft where I believed I was being compassionate. If ignorance and self-deception had contributed to creating this dark future for my fellows, not the perpetuation of these errors but their disintegration would contribute to the true welfare of my fellows. And if despondency forced reflection and this in turn exposed error, it ought to be welcomed, not evaded. Yes, it would not be wrong to persuade my reluctant pen, visit eager paper and work for humanity's best interest. For we need these great truths to

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steady our hearts in an unsteady and unsure time. We need to be reminded that beneath its menace and its doom, there still are eternal life, eternal peace and eternal hope for us. We need to remember that the evil always passes, the Good alone endures. Yes, no one can really be hurt by the re-telling of these truths, someone will surely be helped by it.

(8) It is during such a time of general bewilderment and cultural crisis that we eagerly gaze at the horizon for new teachers who shall proclaim the eternal gospel of the divine significance and purpose of human existence, who shall lead us to the loftier hope and nobler faith without which we cannot live but merely exist as animals exist. Yet such teachers do not appear. It therefore behooves us, who are mere students, blundering wayfarers, to remain silent no longer, but speak, however stammeringly, the broken words whose truth we do know.

(9) But although knowledge is dumb unless it is put into action, the complementary truth is that strength runs wild without wisdom and calmness to direct it. Hence the squatting figure, a yogi seated in tranquil meditation, which rests under the cooling palm-fronds, silent and motionless as a stone, a reflective witness and not an active player in the game of life. His eyes are set, half-closed in a still glance, and his mind is held fast in a world where there are no troublesome questions and no worrying problems. Peace enfolds him like a mantle.

(10) This is no time for smooth words that hide the true state of affairs, no time for shallow optimism that screens the precipice along whose edge we are walking. Humanity passed through the five-year agony of life and death conflict against Nazi attempts at world domination because it earlier hugged the delusion either that the danger did not exist or that it was very little even if it did exist. It cannot afford to repeat that error. The peril in which it now stands from materialism, whether avowed, open or disguised, supported by out-of-date science or moulded from out-of-date religion, is just as grave in its own way because of its terrifying spiritual and physical consequences.

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(A) (IX)

(11) I also wrote my book as a humble contribution to "other-mindedness" in a fear-and-money-ridden world, when all the basic values of life seem to be in the melting pot. I am told here in Europe that life is so difficult and the speed of it so rapid that one has no time to study the beautiful around one, but my point is just that it is we ourselves who make it so rapid and so difficult. If only we were content to search for less material wealth, we should have more time to devote to the search for "the beauty of life", and it is only, in my view, an appreciation of this "beauty of life" so absorbed by the hearts and minds of a truly religious art-loving people as to appear in our daily lives, that can save this present civilisation from destruction. I feel I must unburden myself of this profound conviction and give the message which I feel it is my duty to give. If it passes unheeded, at least I am free from the accusation of not having had the moral courage.

(12) It is vitally essential that I make it as plain as the daylight in this foreword, that the ideas contained in the following pages are not based on any dogmas or doctrines or cult, whether Eastern or Western, belonging to a particular religion. Rather do they belong to the inner spirit of all religions.

(13) Nevertheless, because these doctrines have a universal value their exposition must be made universally significant too and not merely for the American or Asiatic, the European or the Easterner.

(14) Thus, designed for helpful service and dedicated to human enlightenment, they have only begun to outline a grand system which unites in itself the three aspects of intellectual quality, moral sublimity and practical applicability. They are the product of a profound historical necessity.

(15) Our attempt is only a modest one, as befits our present opportunity but within its own limits it may serve a useful purpose in contributing its mite of enlightenment. Who knows what silent help it may give here and there at critical moments after it has been carried by ship or train from city to city or from land to land.

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(16) Many of the good seeds have fallen on the stony ground of the general indifference to these matters but here and there some found room for lodgement. The seedlings have multiplied as they sprouted and grew.

(17) Should I keep silent? Or should I give the seeking world the benefit of my further observations, researches, studies and experiences? Should I remain self-wrapt in research? Or should I contribute to spiritual post-war reconstruction?

(18) With these pages my seven-year silence comes to an end.

(19) After so many years of research in exotic lands and association with Oriental illuminati, I have returned from global wanderings and brought my feet to comparative rest. I intend to make the West, that is Europe and America, my home.

(20) I am an uprooted cosmopolitan.

(21) I have written in these pages as simply and as directly as I could about something that is real, about experiences that are not less every human being's right because few have claimed that right.

(22) Mine is not the only hand through which such spiritual messages are being indited.

(23) Thus I have unwittingly started the outer circle of a movement which I had no intention of starting, a movement which has no physical organization as its body and to which you will therefore be unable to find any reference in the usual directories. It is a movement which may be joined without fuss or trouble, without formality or fee. Membership depends on the applicant himself and not on me or other men.

(24) Our group has become an organism, not an organization. It is a living growth, not a mechanical formation. It stands for the formulation of an East-West old-new outlook. Its books exist for the exposition of what is universally applicable in ancient knowledge, not in ancient foolishness, conjoined with what is worth keeping in modern civilization.

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(25) I can hear some readers of the foregoing pages murmuring because they have permitted me to carry them up into the uncertain region of cloud-land. Since I intend to waft them even dangerously higher, it may be well to give a few pages' respite and take stock of certain mundane matters which have their affiliations hereunto.

(26) Just as association with a master throws the disciple's virtues and vices to the surface, so contact with the higher forces being released in the world brings both great evil and great spirituality to the surface. The evil, in the disciple's as in humanity's case, must manifest itself so that it may not lurk untouched but may be got at, grappled with and eventually destroyed. Let us not misunderstand appearances, therefore. Since last century, things have been getting worse only to get better. Today most people feel frustrated, restless and discontented. They search for happiness here and there, in this thing or that thing, through one person or another, or moving from excitement to sensation. All this is their unconscious reaction to the new spiritual forces arising in their midst and destined to be vigorously active in a couple of hundred years time.

(27) Man's fundamental need of the quest is first somewhat superficially assuaged by religion but, growing stronger, is next more deeply satisfied by mysticism. But only when the precious waters of philosophy are fully drunk is it finally and perfectly met.

(28) In the midst of war great yearnings for peace went up from this planet. In the midst of peace there are grim threats and constant fears of the outbreak of another war. No good American, no good European, no good Asiatic can be happy about such a situation. Yet we seem to have drifted into it as by an inexorable fate. Fate? Ah, that is the word! That is the key to this dark and dangerous flow of events which threaten to engulf humanity again.

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(1) No war has ever been fought in vain. Every war has taught those who have fought in it or suffered from it certain necessary but unpalatable truths. War holds not only bitter memories but also bitter lessons. Hard as it seems at the time, it is not without its virtues and values when seen in retrospect. We have helped to create these conditions which now trouble us. The rough, flinty road which we are compelled to walk, was partly made by ourselves. Mankind has received an unexampled series of unexpected shocks during the past decade or two. But from the powerful pressure of such world-shaking events, its mind has derived an instruction which it has hitherto been unwilling to derive from its own philosophical reflection. For it must submit to the tuition of personal anguish when it will not submit to the tuition of impersonal philosophy.

(2) What is lacking in Western man's views of his situation today is not only a complete faith in spiritual values but also even a partial faith in the idea of destiny. He was, for so long and so deeply, drunk with the success of his material development, his achievements in apparently mastering Nature, that he became the victim of an inflated ego, the proponent of the complete freedom of the human will. But the dramatic events of the twentieth century have shown him, or rather have begun to show him what a tremendous delusion this vaunted freedom really is.

(3) He who in his civilian days was inclined to be somewhat casual in his attitude towards the important matter of getting on in the world, did well to have the ambition of becoming an officer on his tour of military duty. The varied experiences and hard discipline which he had to undergo in the army were just the kind of arousal he needed. This has helped him to face whatever has happened after the war with the required practical attitude.

(4) It is as misleading an over-simplification to assert that the war has made men more spiritual as it is to assert that it has made them more materialistic.

(1) No war has ever fought in vain. Every war has taught those who have fought in it or suffered from it certain necessary but unpleasant truths. War holds not only bitter memories but also bitter lessons. Hard as it seems at the time, it is not without its virtues and values when seen in retrospect. We have helped to create these conditions which now trouble us. The rough, flinty road which we are compelled to walk, was partly made by ourselves. Mankind has received an unexampled series of unexpected shocks during these past decades or two. But from the powerful pressure of such world-shaking events, its mind has derived an instruction which it has hitherto been unwilling to derive from its own philosophical reflection. For it must admit to the tuition of personal anguish when it will not admit to the tuition of impersonal philosophy. (2) What is lacking in Western man's views of his situation today is not only a complete faith in spiritual values but also even a partial faith in the idea of destiny. He was, for so long and so deeply, drunk with the success of his material development, his achievements in apparently mastering Nature, that he became the victim of an inflated ego, the proponent of the complete freedom of the human will. But the dramatic events of the twentieth century have shown him, or rather have begun to show him what a tremendous delusion this vaunted freedom really is. (3) He who in his vivacious days was inclined to be somewhat casual in his attitude towards the important matter of getting on in the world, did well to have the ambition of becoming an officer on his tour of military duty. The varied experiences and hard discipline which he had to undergo in the army were just the kind of arousal he needed. This has helped him to face whatever has happened after the war with the required practical attitude. (4) It is as misleading an over-simplification to assert that the war has made men more spiritual as it is to assert that it has made them more materialistic.

(IX)-(B)

(5) Certainly the upheaval and disintegration created by this war make possible for the first time a world civilization such as was impossible to occur before. However, everything comes down to character in the end and it will need a new humanity as well as a new order to make a new world successfully. In other words, humanity will have to change its outlook a little and become less materialistic and more spiritual or the new order would only degenerate again into the old order.

(6) A helpful sign of present day history is that so many leading men have begun to see this truth.

(7) Those who hold the thought that the postwar world can continue to hold the materialistic outlook of the prewar one without destroying itself hold an illusion. It would be pleasant for many to be able to do so comfortably, but that assuredly is not happening and those who look forward to it are merely cultivating self-deception.

(8) When this atomic nightmare will have passed and the anarchy which it brings about will have ended, humanity will pick itself up again and rebuild its civilization in a new way. Warned by its own sufferings and by the devastation of its environment, it will surrender to the unavoidable and make higher principles the basis of communal life.

(9) The failure of the military and the political methods of solving the world crisis should be enough to show that its nature has not been properly understood. For all the efforts have been directed towards relieving the effects of the crisis, not towards removing its causes.

(10) After the shattering of great cities and the uprooting of agonised millions, smug unthought-out ideas began to disappear along with smug unthought-out lives. Disillusionment crept into the air. With the hoarse tumultuous roar of ack-ack guns, the need of a new conception of human existence sounded in human consciousness.

(11) After all, the horrors will come to an end but the heart will have learnt a bit of the lesson about the transiency of all things.

(5) Certainly the upheaval and disintegration created by this war make possible for the first time a world civilization such as was impossible to occur before. However, everything comes down to character in the end and it will need a new humanity as well as a new order to make a new world successfully. In other words, humanity will have to change its outlook a little and become less materialistic and more spiritual or the new order would only degenerate again into the old order.

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(11) After all, the horrors will come to an end but the heart will have learnt a bit of the lesson about the transiency of all things.

- (12) The prejudices sedulously fostered in human groups by vested interests, the bias created and kept alive by traditional monopolies - these are still strong but not so strong as they were before the war. For the contrast of its hideous realities deprived those orthodox dogmas which were only wordy abstractions, of some of their vaunted importance.
- (13) The war and preparations for it aroused everyone to the need of re-adjustment to the new problems which it raised. Such a readjustment cannot be effected by escapist meditation alone nor by blind action alone nor by merely intellectual reasoning alone. What is needed to meet these problems successfully is a combination of all the three. This is one of the foremost lessons of the war.
- (14) The fears which war engenders and the deprivations which it causes, are painful. Yet for those who are too attached to outward things they are often necessary teachers. Out of the fears, great heroism has been learnt; out of the deprivations, great unselfishness. But those who respond to such lessons are too few, the influence of the lessons themselves too ephemeral.
- (15) If the closing years of the war showed that a dull apathy had settled over the German people's mind, they also showed that quickened intelligence had been stimulated in the democratic peoples' mind.
- (16) Nothing can remain unaffected by the terrific impact of the war, as nobody can remain isolated from its consequences, and least of all the masses who have to fight it.
- (17) The unexpected experiences and the broader associations which the war forced on millions of people have necessarily affected their general outlook.
- (18) The ponderous unimaginative policies of the nineteenth-century which survived till now have rightly received fatal hammer-blows from the war.
- (19) The war has helped us to prepare for a better one by blotting out absurd superstitions and showing up life-crushing selfishnesses.

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- (20) In one sense, its distresses acted as a painful surgical treatment to heal their spiritual maladies and to correct their ethical errors.
- (21) What they have brought out of this war depends mostly on what they went into it with.
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World War II has forced the speed and strengthened the thoroughness with which inevitable changes in our personal lives must now be carried through. This terrible, ghastly fact of World War II towers above everything. It is teaching us all better than any book. But also, its lessons are negative. It cannot teach us what really IS. How petty are so many aims amid the unfolding of this gigantic world-drama.

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(IX)-(C)

(1) In the "Anguttara Nikaya, Chatukka Nipata" Buddha says: "When the rulers or their representatives become unrighteous, the Brahman householders become unrighteous; ~~when they become~~ unrighteous, men in the towns and villages become unrighteous; when they become unrighteous, the influence of the sun and moon becomes poisonous. The planetary influences become bad, the days and nights are affected, the seasons are changed, poisonous winds begin to blow, the roads become impassable, the gods become angry, the rains do not fall regularly, the corn-fields become impregnated with poison, and when people eat the produce of these fields, they become weak and many diseases attack them."

(2) This fleshly body, in which we live and move and have our being has, through sex and sport, become a cult to the modern world. We fall in our millions, prostrate votaries at its shrine, forgetful that its quick growth is followed by quick decay, that our idol is doomed to crumble. Too many moments of highest enthusiasm on the part of youth are often reserved for the new religion - sport. A whole theology has been built up around the strokes of a bat and the throws of a ball; hard hitters are now canonised as saints. He who throws his ball far enough may yet send himself, with it, to the new heavenly Jerusalem! And as for sex, the passions and emotions of the young are deliberately stimulated by the arts of literature, journalism, cinema and advertising just at the age when they ought to be disciplined.

(3) All these people are trying to evade personal responsibility by finding someone else to make their decisions and be responsible for the results, someone behind whom they can hide from the world's stresses and under whose aegis they can shirk from the necessities of thinking, willing and experiencing.

(4) Mankind's spiritual forces could not be genuinely mobilized under the old order, which was mortgaged to antiquated theories and which could not struggle on indefinitely under such a burdensome load.

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(6) The sufferings that World War II brought to so many have deeply shocked us but the significance of those sufferings must also be examined from a fresh standpoint. In all the theories offered to a bewildered world concerning its own woes, there is much anxiety and alarm at the symptoms but little search for the causes. If people accept a deceptive world-view as the Germans did and as the Russians do, or a defective one as so many others did and do, they must also accept the troubles and disasters which go with it.

(7) We must push the spade of enquiry deep down into the earth that surrounds the roots of this problem of wars and riots, aggressions and crimes, rather than be content with a mere surface view. The evils that menace our existence will then be found to grow out of two roots: ignorance and unchecked emotion. The one is unnecessary, the other unreasonable.

(8) We have always maintained that the fundamental problems which are masked by all the sociological, economic, political and cultural problems, are the psychological and ethical ones. These are the really decisive factor.

(9) Unless we can see the psychological and ethical problems hidden behind the social, economic, political and international problems, we cannot see aright.

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- (11) THE CHRISTIAN PARADOX - by Cyril Scott. The theme of this book is that world conditions are the accumulated result of following principles at variance with those enunciated by all the great Sages of the past, especially by Christ. By re-stating the esoteric truths which the churches deliberately suppressed he exhibits the teachings of Christ in a new light. 144 pp.
- (12) Exhausted by its tormenting struggles and repelled by its money-grubbing sordidness, they not only see our civilization in despair but they see through it in disillusion. Its materialistic basis stands exposed, despite all the elaborate pretences of traditional religion with which it has been draped.
- (13) The only language this materialistic age can hear is that which is spoken with sledge-hammer vehemence. The gentle bleating of spiritual lambs passes by unheard today. We must fire our bitter broadsides at the degrading causes which have reduced mankind to its present condition.
- (14) This age, more than any other, has heaped up external human pleasures with all the cunning aid of science and yet it, more than any other, has ironically felt the loss of human happiness.
- (15) The world has foolishly made a fetish of organisations and institutions because it has under-valued the reality of thought, the power of character and the potency of truth.
- (16) Our selfish materialism of today is creating the bitter destiny of to-morrow.
- (17) It was the characteristics of this era and of those which led up to it that inevitably invited a painful reaction.
- (18) It is a stupid and narrow outlook which equates the desire for material progress with the pursuit of materialism.
- (19) The frustrated desires, tormented feelings and grievously imperfect lives of our epoch.
- (20) Yet no other hand than its own sentenced mankind to destruction. This is a hard saying.
- (21) During the generation which has gone we learnt to live rapidly but not to live well.
- (22) When we understand the forces which work behind the curtain of history, we stop groping.

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4

(IX)(C)

(23) When it is said that war is a purifying agent, it is not meant that our morals are purified; on the contrary, war notoriously makes them temporarily worse. By enthroning passion and displacing reason, by generating wild fears and brutal hatreds, the very smoke of war tends to smother those civilized self-disciplines which make for decent living during the normal times of peace.

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The experiences which the human race has gathered during the past few hundred years have supplemented its knowledge, enriched its culture and improved its environment. But they have done all this at a price. For they have increased its intellectual vanity, impoverished its religious feeling and unbalanced its values.

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(1) MERLIN'S PROPHECY OF WORLD PEACE AND ENLIGHTENMENT. (from commentary to "Comte de Gabalis" by Bro.M.)

"A man shall grasp the lion within the earth, and the brightness of gold shall blind the eyes of those who behold it. Silver shall be of brilliant whiteness upon the circumference and shall disturb the different wine-presses. Mortals shall be drunk with the wine set forth for them and from a deferred heaven shall look back upon the earth. Their stern faces shall turn the stars from them and shall confound their usual course. They shall plow fields for those who are unworthy and for those to whom the moisture of heaven shall be denied. Roots and branches shall change places and the newness of the world shall be a miracle. The brilliance of the Sun shall be tarnished by Mercury's alloy of gold and silver and there shall be dread among those who investigate. Stillborn of Arcadia shall change the disk of the Sun. The helmet of Mars shall call for Venus. The helmet of Mars shall cast a shadow. Iron Orion shall unsheathe his sword. The Phoebus of the sea shall trouble the clouds. The madness of Mercury shall pass all bounds. Jupiter shall forsake his lawful paths, and Venus shall desert the lines appointed for her. The ill will of the star Saturn shall subside, and it shall hinder mortals with a crooked sickle. The twelve houses of the stars shall deplore the transition of their guests. Gemini shall forego their accustomed embraces and shall call the urn to the fountains. The scales of Libra shall hang obliquely until Aries shall put his curved horns under them. The tail of Scorpio shall produce lightnings and Cancer shall quarrel with the Sun. Virgo shall mount the back of Sagittarius and shall dim the flower of her virginity. The chariot of the Moon shall disturb the Zodiac and the Pleiades break forth into weeping. Hereafter the offices of Janus shall never return but his gates shall lie hid in the interstices of Ariadne's crown. The waters shall rise at the stroke of a wand and the labour of the ancients shall be recreated. The winds shall strive together with an awful blast and shall make their sound among the stars."

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(2) When the Sun behind the Sun is coming into conjunction with the Sun of our Solar System and regenerating its Force, Senectute appears to be an allusion to the skin of the World Serpent - Solar Force - which presses upon it (Superveniente) as the age grows old, and prior to the advent of that new epoch in evolution on this planet which the closer approach of the Parent Sun ever initiates." Latin texts translated from Prophetia Anglicana, Merlini Ambrosii Brittani.. Vaticana, etc. Francofurti Typis Joachimi Bratheringij, MDCIII.re Merlin.

(3) A disciple of Gerald Heard says he says he considers humanity's near future black; its self-destruction inevitable; that the remnant must withdraw and save themselves.

(4) History threatens to reverse itself; and man drunk with the belief in his seeming progress, standing apparently triumphant over the prostrate body of Nature, will suddenly find himself, and his achievements thrown to the ground in a single all-shattering movement.

(5) The unfortunate inhabitants of this planet are merely waiting for the cauldron of national greeds and racial hates, narrow prejudices and ancient selfishnesses to boil over once again into scalding war.

(6) If civilization falls, it will not be utterly obliterated. Something will be left, some scattered remnants of population will here and there gather up its shattered fragments and slowly, arduously begin the work of reconstruction.

(7) They make the grievous mistake of confusing the man with his habiliments; his status in the universe with his status at the bank; and the value of his soul with the value of his car.

(8) Counsel to pb. use the dangerous possibilities of bomb for ethical ultimatum paras.

(9) Men are appalled by their own forebodings of what is to come.

(10) Civilization continues to remain under the hazard of disappearing within less than a generation after frightful convulsions.

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(12) War will not break out this year or the next or the next after that. It will become a real peril only around 1960. But we cannot avert it then if we do not change our thinking now.

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(1) Spiritual faith is stronger in a few individuals but weaker in the great masses. The future is bright for better machines yet dark for better morals. A moral awakening and religious renewal was hoped for. That unfortunately is not the situation which has actually developed. Humanity has suffered but has not been prepared enough by its sufferings to let the new spirit have entry into its heart. Nothing is gained by blinking at these facts. The end of the war did not bring that new spirit amongst mankind which is the prerequisite to a better era. The social, political, economical structures now being erected will not succeed without it. It is a waste of time to enter any public activity which is foredoomed to defeat.

(2) Neither reason nor goodwill were able to force Europe to adopt a wiser and purer form of religion so utter impoverishment and bloody war had to force her to think. Only an overwhelming realization that such a change is supremely urgent, supremely essential and supremely fundamental if civilised society is not to break down completely, will compel this reconstruction. And the situation created by entry into the post-war period provides this required but dearly bought realization. And what is true of Europe, which suffered most during the war, will be true in a lesser degree of other parts of the world.

(3) You raise the question whether the present world conditions will not result in a quickened progress of seekers. I hardly think so. They will quicken the progress of humanity, as suffering, impoverishments, uprooting and deaths will teach the old but ever-new lesson of inner detachment through the emotion of being tired of such unsatisfying life. But in the case of the few who have already been striving for self-enlightenment the disturbed physical conditions and the undesirable emotional atmosphere will tend to interfere with their efforts. The seekers, however, will be able to progress quickly when the present upsets come to an end as you will one day observe.

(4) False beliefs will find it hard to survive the test of world crisis.

(1) Spiritual faith is stronger in a few individuals but weaker in the great masses. The future is bright for better machines yet dark for better morals. A moral weakening and religious renewal was hoped for. That unfortunately is not the situation which has actually developed. Humanity has suffered but has not been prepared enough by its sufferings to let the new spirit have entry into its heart. Nothing is gained by blinking at these facts. The end of the war did not bring that new spirit amongst mankind which is the prerequisite to a better era. The social, political, economical structures now being erected will not succeed without it. It is a waste of time to enter any public activity which is foredoomed to defeat.

(2) Neither reason nor goodwill were able to force Europe to adopt a wiser and purer form of religion so after impoverishment and bloody war had to force her to think. Only an overwhelming realization that such a change is supremely urgent, supremely essential and supremely fundamental if civilized society is not to break down completely, will compel this reconstruction. And the situation created by entry into the post-war period provides this required but dearly bought realization. And what is true of Europe, which suffered most during the war, will be true in a lesser degree of other parts of the world.

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(4) False beliefs will find it hard to survive the test of world crisis.

(5) It is useless to expect the world to stabilise itself satisfactorily for another few years. The sufferings of war had to be brought up to an unparalleled pitch before mankind woke up to the need of safeguarding itself against war. The economic stresses and political strains of post-war peace have similarly to exhaust mankind before it will wake up to the need of real reconstruction. The present iconoclastic events are beating the dust out of not a few outworn dogmas.

(6) Although these widespread war-time changes are leading to greater individualisation, this is not an affirmation that the break-up of family life is at all desirable. The moral dangers which such a dislocation would lead to have already been revealed in the war's effect on many young people. Family life is an indispensable social safeguard, the most valuable medium for promoting right moral attitudes amongst those who are passing through the stages of childhood and adolescence. A true individualisation of the human entity will not destroy but rather conserve all that is best in the family spirit.

(7) Those people who prefer pleasant make-believe to the truth, who like to lie in the comfortable bed of illusion rather than bestir themselves and get out into the frosty air of reality, who follow a mode of life merely because it is conventional, have had to bear not only the double load of physical and mental suffering which the war may have brought them but also the third one of bitter awakening.

(8) If we make a comparison between the conditions which preceded the destruction of the Greek and Roman civilizations, and if we note the chaos, dissension, strife and violence which then prevailed and now prevails, we shall be forced to regard the future of our own civilization with apprehension.

(9) A wooden and complacent outlook in such iconoclastic times, such a severe crisis as has overtaken the world, is as dangerous to its holder as is the frustration which it breeds in others.

(10) A time like the present should not be used as an excuse to escape into the past but as an inspiration to bring in the future.

(IX) (E)

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- (11) Ignorance of the metaphysical meaning behind the contemporary world situation bewilders the emotion of honest men, confuses their reason and paralyzes their action.
- (12) The speculations of its cleverest intellectuals are overwhelmed in their efforts to trace out the meaning of this tragedy. They fail to find a precedent for this seething cauldron of incredible sins and unparalleled sufferings, as they fail to find its principle. Opinion, of course, is rife but certainty dumb.
- (13) So long as they do not understand what is happening, so long will they be unable to explain it correctly.
- (14) If war and crisis have helped men on the downward path to take the plunge into having no religious faith at all, they have helped men on the upward path into finding a new faith at last.
- (15) The smart young generation of those days did not trouble their well-groomed heads with philosophical thoughts. Instead they joined the social game with vehemence and energy.
- (16) Their short-sighted satisfaction with worldly things and surface pleasures alone, their smug unconsciousness of spiritual needs, was shaken both by the distresses of war and the uncertainties of its aftermath.
- (17) A disciple of Gerald Heard said that he says it was not the war but its aftermath which is bringing people to the quest. For they find so much present insecurity of life and possessions, so much uncertainty of future, that they turn to the quest for peace, stability and help.
- (18) According to the old classical fable we had to look for truth in the bottom of a well; today we have to look for it in the bottom of a bitter disillusionment.
- (19) The problem of how to keep moral integrity in a morally corrupting world has grown harder after the war, and not easier.
- (20) Some who have undergone great sorrow have emerged with broken lives but others with strengthened and steeled wills.
- (21) Today humanity has largely lost faith in itself, doubts its goodness, worries about its future, and is bewildered about its present.

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(22) Those who could think about life in these days but not believe in its ultimate goodness, become embittered and discouraged.

(23) Fear and suspicion are filling the minds of whole nations in this post-war world, robbing the individual of whatever little peace of mind he had left.

(24) This bafflement in the face of the world problem, produces inertia and paralyzes initia-

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(IX) (F)

War, being ultimately the expression of the mind's errors and the heart's passions, can only be stopped by getting at it in the places where it starts in the mind and the heart themselves. Its cause being primarily internal it cannot be cured by an external remedy. This means that neither organised religion nor organised politics can save the world from the ruin that awaits it. We may wish them well in their attempts but we cannot help seeing facts which all history causes us to see. The guns and bombs, the gases and tanks of modern war are only the symbols of man's inner disorder. The reality behind them is his ignorance of spiritual laws, his blindness to the fact that all war is a consequence and not a cause. All the national days of prayer and the eminent ecclesiastics who led them have failed to stop two world wars in our time. And they failed because they were trying to escape from a consequence whilst leaving the cause untouched.

(2) A sage, looking at the world-situation today might declare that its issue will be neither all black with evil nor all white with good. New elements wearing both these colours will begin to appear but the balance which will be struck between them is not easily predictable. The tremendous tension within the emotional nature of humanity, the enormous pressure suggesting a purely materialistic reading of life, the east conflict and disharmony between men themselves, the wide mental ferment which has made serenity almost impossible - all these constitute for an appreciable number of people the labour-bed upon which the infant of a divine intuition is being born. This intuition may manifest itself in different intellectual forms but its essence is always the same; that life has a meaning and a purpose beyond the sensuous and the selfish, that it is ultimately spiritual.

(3) Many believed, even up to a few decades ago that humanity was ready for its next important step forward. But the Nazis showed that millions were equally ready for its next important step backward. Hence we must not over-estimate the power and scope of the idealism that so fortunately proved triumphant in the end.

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(4) He who remains untaught by the events of the past two decades, who keeps his mind pre-war in a post-war world, who can trace no connection between humanity's materialistic thinking and humanity's dark calamities, will receive a worse lesson yet. Without forfeiting its karmic character, everything that has happened has been intended to shock him into finding a new and higher concept of the significance of living.

(5) The crisis which has been growing within humanity will open completely in this century. It is an inner crisis, and its meaning is that humanity can go no farther in its downward path into the lust of the senses and the intellect, into the forgetfulness of its innermost divine soul, without the most dangerous consequences to its future, without losing the very thread of the possibility of one day recovering its spiritual memory. In today's world there is such indifference to the things of the spirit, such moral lethargy, that the higher power is forcing us either to call a halt or to perish.

(6) It is not enough to ask for help from Heaven. Mankind is in the throes of leaving adolescence and approaching maturity. Consequently Heaven wants it to stand a little more on its own feet, make its own choice and learn to be more like men. It must do this of its own volition.

(7) Mankind has entered a new cycle, one wherein each man must learn something of the truth for himself. In former cycles he did not need to bear this responsibility. In the present one, he must accept it.

(8) When we examine the forces which are active in the heart of sick humanity today, we must report little hope for the patient's future if we are to report faithfully at all.

(9) A muddy materialism which knows nothing higher than the pursuit of sensuous pleasure has become as unsatisfying as a grey rationalism which offers nothing better.

(10) All this horror and terror of the war, although karmically self-earned by the nations concerned, has all the same a brighter side and a higher significance for it will be a prelude to a step-up in human consciousness.

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(12) The present spiritual situation of the age, its divisions, *conflicts* and uncertainties demands a Teaching which can present its message unhesitatingly, firmly and clearly.

(13) Unless man betters himself, he will not get much of a better world. For the evil in himself will not become inoperative by reducing the number of his guns or by legal command or by economic reform.

(14) This is the ordained purpose. This is the hidden meaning of the upheaval, war, strife, breakdown and chaos of our times.

(15) Man is afraid. He fears that war is crouching at the door of his life, ready to spring on him.

(16) Unless we recognise that the old era is tottering to its fall, our further moves will be futile ones. *Transferred to L. 67.*

(17) Truth is a sword that hurts the sceptic, but a shield that protects the believer.

(18) How far have they entered into sharp recognition of this spiritual need?

(19) If our desires choke the inner peace which might be ours during times of prosperity, our fears choke it during times of adversity.

(20) The world is dying of spiritual starvation, but it does not know the real nature of its sickness.

(21) If the war has not matured their attitude towards life, its agony has not been productive.

(22) The overthrow of classic conceptions has been effected in this age. The war came as the final knock-out blow.

(23) Such an historical crisis gave millions of people the chance to make a fresh start in moral life.

(24) We have been compelled by the rigours and pressures of events to face basic issues.

(25) It is still too early to say definitely which of these two trends will be the outcome of the world crisis.

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(1) The present situation shows the utter failure of religion to control men; it will never be more than a temporary ~~palliative~~; TRUTH alone can solve all national and international problems as much as it solves the personal ones. But truth is based on intelligence and mankind's intelligence still lags remarkably behind. So the adepts contribute their little bit towards enlightening others and wait with the terrible patience of those who think in terms of aeons, not years alone. The growth of intelligence will come through evolution, and then man will learn his personal responsibility for all deeds under the laws of re-embodiment and compensation; later he will learn that he cannot separate himself from the A L L, that the same Mind runs through us all and that humanity is just a big family wherein the older members are responsible for the welfare of the younger ones, the rich for the poorer, and so on. Universal compassion will then be the only right outlook for a properly educated man. Where would Hitler's crude racial separatism or Russia's equally crude hatred of the bourgeoisie be then?

(2) Philosophy constitutes the supreme keystone of all man's evolutionary building. The way to it is the predestined path to which he must ultimately come when he has exhausted all other cultural roads, all personal hopes, all worldly guides. It is the acme of his higher culture and the last lap of his ethical ascension. Its statuesque intellectual grandeur is akin to that of Himalaya. And as that mighty range mingles hard brown granite ~~with~~ soft white snow, so does this unique system mingle hard rational thinking with sensitive mystical meditation.

(3) We shall not indulge the vain hope of guiding all humanity out of the chaos in which it now finds itself, for humanity will refuse to follow the light which is itself guiding us. Deluded by its lower nature, blinded by its hollow traditions and hypocritical conventions, indifferent to the still small voice of truth merely because the voice of untruth blares more impressively, through the thousand loud-speakers of vested interests, the human race will continue to flounder confusedly and to suffer needlessly. But

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(8) The procession of false prophets, self-styled Messiahs and publicised Christs who have come and gone since the last century have served but to add to the bewilderment and uncertainty of the age. The confusion arose simply because the seekers after a spiritual prophet have tried to find him first in a human form and second, prematurely. The true saviour was then and is still to be found only in the inner sanctum of men's own hearts. Christ - the true esoteric Saviour - is, since the death of the earthly Jesus, no man, but the divine self in every human being. Hence men who look outwards for him, whether in organizations or buildings, look in vain. He is not there. Nor is there any other way to look inwards than the way of the mystic quest. On the second count, that men are expecting him prematurely, it is true that we are approaching the end of an era, the close of a long cycle. The signs of this transition are everywhere around us. They are as vivid and pointed as they were when the last great era closed with Jesus' coming two thousand years ago. However, the destined hour when the next major prophet is to appear among us has not yet struck, indeed will not strike in this century. Certain events have to happen first, events involving tremendous changes in the life of earth and man. Not before the middle of century the twenty-first will the proper conditions exist for his coming. Meanwhile, minor prophets will appear and are appearing. Humanity, so far as it must seek outwards because it is unable to seek inwards, may and should draw what comfort and guidance it can from them.

(9) Out of the divine silence there intermittently issues forth The Word. It is spoken, not by the sky but by the lip of a man. It is not only a heard sound or written document; it is also a creative and transforming power. He who speaks or writes The Word becomes the founder of a new religion, the prophet of a new uplift.

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(11) The need of new currents of resurgent spirituality is greater today than at any other historic period. Is it at all likely therefore that the continuity of divine revelation will not be sustained afresh to satisfy this need? Is it not a logical necessity that some Man should arise in our generation compassionately to utter anew the lost Word?

(12) A new religion will be born in this century because it is a historical necessity. It will grow and thrive at the expense of the older religions. And all indications point to the fact that it will be born in the West and thence spread to the East and over the whole world.

(13) Those who look for and those who expect a millenium of spirituality and justice, of goodness and truth or even the beginning of such a millenium, as a result of the spread and acceptance of some cult, have always been disappointed in the past and must be so again in our own time.

this (14) The fortunes of religious faith will not be geographically equal. In the democratic countries which fought for moral ideals and emerged victorious from the struggle, such faith will grow strongly and widely whereas in the axis countries which met with defeat, it will grow weakly and sparsely.

(15) The new spiritual culture, whether it be religious or mystical, must be progressive if it is to serve our time.

(16) Even the masses are today much better informed and much more knowledgeable than they were in medieval times. The spiritual teaching which is to be acceptable to them must share the same qualitative advance.

(17) It is clear that an ecclesiastical change from one old orthodox institution to another will not meet the issue; a movement from Hinduism to Christianity or from Christianity to Hinduism, for example, will not satisfy the modern need.

(18) One prediction may be safely made. If a new saviour of humanity really does arise and does something to save humanity instead of merely talking about it, he will definitely not arise from any political party.

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from any political party.

(19) Whilst the race was still infantile, both intellectually and ethically, it had to be instructed by a kindergarten method. Truths had to be explained by a picture-book manner, spiritual instruction given through symbolic plays, through rites, processions and ceremonies, to appeal to the show-loving childish imagination. But now that it has grown up into adolescence, it is ready for a higher kind of religion.

(20) There are hundreds of thousands of soldiers, sailors, airmen and civilians who, finding themselves in dangerous situations where violent death or horrible mutilation seemed highly probable, turned to the Higher Power in prayer or resignation with an earnestness they had never before felt. They knew their helplessness as individuals and now discovered what it meant to have faith, hope and trust in the cosmic, how valuable was the inward support that could be derived from it.

(21) The suspense and suffering of war have turned many minds toward religion, as a faith, for emotional comfort and mental relief. But whether they got all the help they expected from traditional organised religion is a question. Peace will produce a number of new sects and these may draw away from orthodoxy and absorb many whose new-found interest requires a more satisfying ideological essence and a more inspiring external form.

(22) In these cases, suffering and hardship have made them dissatisfied with their own resources, have forced them into awareness of a strongly needed want, have caused them to turn with longing towards a higher power, have created a suggestible state of mind and have made it possible for the message of spiritual truth to fall like a spark on gunpowder. But in most other cases, where men are excessively preoccupied with their earthly concerns, or utterly indifferent towards mystical values, or strongly prejudiced against new doctrines or even totally antagonistic to unorthodox ones, this has not been so.

(23) Amid the confusions and dangers of today, this faith in a divine plan of the world can support us like a rock.

(19) Whilst the race was still infantile, both intellectually and ethically, it had to be instructed by a kindergarten method. Truths had to be explained by a picture-book manner, spirit-ual instruction given through symbolic plays, through rites, processions and ceremonies, to appeal to the snow-loving childish imagination. But now that it has grown up into adolescence, it is ready for a higher kind of religion. (20) There are hundreds of thousands of soldiers, sailors, airmen and civilians who, finding themselves in dangerous situations where violent death or horrible mutilation seemed highly probable, turned to the Higher Power in prayer or resignation with an earnestness they had never before felt. They knew their helplessness as individuals and now discovered what it meant to have faith, hope and trust in the cosmic, now valuable was the inward support that could be derived from it.

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(23) And the confusions and dangers of today, this faith in a divine plan of the world can support us like a rock.

(24) Thus, out of the pain and death of war, one section of humanity has learnt to cherish the finer values of life and to nurture those attributes which distinguish them from the animals, whereas another section has become more selfish, more destructive and more sensual. The limited degree of freewill which both possess, has been used for advancement by the one and for debasement by the other.

(25) Those who thought that the gamble with death which war brought to almost the entire younger generation, called them to snatch hastily at brief, trivial frivolities, or even entitled them to cast moral restraints impatiently aside, naturally outnumbered those who were brought by the same tragic gamble to a more serious and spiritual outlook and a more disciplined and elevated conduct. It is the easier way to forget danger in feverish but transient pleasure, the harder one to remember it in stern, ennobling self-dedication.

(26) If it will lead to anything it will lead to a greatly altered world. The religious and cultural problems which follow in its wake cannot be dealt with in the old way. Men feel the need and utter the demand for a rational, realistic revision of religion and a broadening of science and outlook which will be iconoclastic in scope.

(27) The world crisis has kindled in one division of mankind a rasher sensualism and hastier materialism than ever before but in another division it has kindled a stronger yearning and a deeper sense of spiritual lack.

(28) The war has passed over our heads and left us with three groups of religious attitudes: men who believe in the reign of higher laws, men who disbelieve in it, and (the largest group) men who half-believe in it.

(29) The movement from one intellectual standpoint to a higher one, from materialistic denial to spiritual faith, is proceeding in our time. But it is proceeding too slowly.

(30) The war has stirred vague feelings in others that they would like to believe in religion, if only they could believe in it as something true. The need of faith is there but the doubt of reason is also there. (S)

(L)-(IX)

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THESE THINGS WILL BE DISCUSSED IN THE
 NEXT PART OF THE BOOK ON THE
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 BROADENING OF SCIENCE AND
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- (31) Neither historians in the Near East nor writers in the Roman Empire showed the slightest recognition of the coming power and eventual significance of Christianity during its first century of life. Is this an astonishing fact?
- (32) The spiritual condition of a large section of post-war humanity will be a precarious one. Neither the inheritance of a parental creed nor the membership of a national church will save it from falling into this condition.
- (33) We would like to see but would be unwise to expect a spiritual springtide of global dimensions abruptly inundating the world. But it would be quite reasonable to expect numerous spiritual brooklets which will assuredly swell with the centuries.
- (34) We must beware of accepting wide and deceptive generalisations about the post-war spiritual condition of humanity. The temptation to make them is strongly there for the propagandist, the fanatic or the prejudiced, but should be resisted by the better-balanced minds.
- (35) The failure of the historical element in orthodox religion to withstand modern scientific examination, is also one of the reasons why educated minds have turned towards mysticism. For here they become quite independent of the truth of the records or falsity of the myths of certain past events.
- (36) The new faith will avoid many faults which have crept into the older ones. If it substitutes a lay ministry for a professional ministry and if it relies on its innate strength by remaining independent of the State.
- (37) The problem of ceremonies should be disposed of, by first, making it clear to all that they do not possess any indispensable function and certainly not so for salvation; second, leaving worshippers to use or omit them as conscience directs or temperament prefers.
- (38) In the individual life it mostly happens that grace descends only after a period of great suffering. In humanity's life it is the same. Only when war and crises have run their course, will new spiritual light be shed on us.

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(39) That is to say, they have been persuading people that Jesus was indulging in Oriental exaggeration or did not mean what he said when he uttered those beautiful words. Either they did not know the truth or else they could not bear the truth. For all reflection and all experience prove that Jesus meant precisely what he said.

(40) In many characters, the war may lead to after effects of cynical sensualism but in other -s to a noble aspiration for a bettered self and juster world.

(41) If some people have become more spiritual (e) and others more sensual because of their war-time experiences, there are still others who have become more selfish. The war has lowered their ethical standard and increased their envy, greed and malice.

(42) The world has moved too far from the quest of religious values to the quest of earthly ones; it is passing too quickly from faith in the myth to faith in the machine.

(43) Only through a lengthy evolution can a spiritual type of humanity be bred, not through a sudden about-turn, not overnight. Those who hope for a new age of spirituality will be disappointed.

(44) Spiritual forces will become active deep within the heart of mankind but it will take time for the results of this activity to become visible.

(45) Most decent people are in a state of bewilderment about the relationship between God's reputed benevolence and his actual indifference to the world's distress.

(46) As the old orthodoxies are failing, new religions are being created, new prophets are appearing, new sects are arising.

(47) The new religion should speak to the masses with more clearness and more commonsense than the existing ones.

(48) The time has come to teach the masses principles which formerly they were taught in parables.

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(IX)-(J)

(50) The very sense of an inner lack which exists in so many people today, is itself a recognition of their spiritual deficiency.

(51) Their faith has been unsettled but it has not found anything new to rest on.

(52) The war has brought some a belief in God but to many more a need to believe in God.

(53) How, in the post-war atmosphere of tension and confusion, bitterness and restlessness, can faith in sweetness and light insert itself and make its way?

(54) Amid the chaos of these times, there is no better resolve than for it to seek and follow the heavenly light itself.

(55) A willingness to think seriously, to search for the truth about religion and to respect the higher purpose of life, must first become evident

(56) In the true concept of spiritual life, there is plenty of space for the rational, normal and practical life too.

(57) To the materialist such statements possess simply no meaning at all.

(58) They believe the highest wisdom is to snatch what pleasure they can.

(59) The modern man should be able to feel that he can participate in its services and share its dogmas without doing violence to his awareness of living in modern times.

(60) To the sensitive and evolved man, collective worship is less helpful and more difficult than private worship.

(61) Prayer which is private and individual is superior in quality and sincerer in tone than prayer which is public and collective.

(62) A professional clergy, which does no useful work for its livelihood but exists at the expense of its flocks, which will not give its preaching free, but demands pay,

(63) If the clergy are to be supported by anyone else rather than by their own work, it should be by the worshippers themselves, and not by the State.

(64) The animists have not explained religion away. They have explained away only the idea of it.

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(IX)-(J)

(65) Having experienced the disappointments of earthly hopes, some men and women who have suffered deeply during the war now begin to fall back upon spiritual ones. They have taken passage from a known and experienced life to an unknown and unexperienced one.

(66) No materialistic organization of society can prevent the appearance and development of spirituality in the individual, but it can create the conditions which will obstruct the appearance or hinder the development of spirituality.

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(1) Mussolini told the Italian troops whom he sent to fight in Russia: "We shall triumph because history teaches that peoples which represent the ideas of the past must give way before peoples which represent the ideas of the future. What he said of history was true but what he predicted of Fascism was false. It was false because there is no future for the glorification of brute force elevated, though it be, to the pedestal of a philosophic doctrine, in a century which is getting sick and tired of war and which is growing more enlightened and more rational.

(2) The old idea that the prosperity of one nation may be gained by robbing the possessions of another, is as mistaken as any burglar's. For karma will eventually demand an appropriate toll.

(3) In the very week that Hitler started his invasion of Russia, I told India, in a Bombay newspaper interview, that it would end in disaster, and why. Events confirmed that prediction.

(4) Kersten relates that at his first meeting with the Gestapo chief, he found a copy of the Koran on Himmler's night table, and that the holy book of the Moslems accompanied the dread little man on all his travels.

(5) Hitler came into power at Berlin in the very same month and the very same year that Roosevelt came into power at Washington. The timing was both symbolic and karmic.

(6) Hecatombs of broken bodies and broken hearts were raised upon the archives of this unhappy time.

(7) Government by personal dictatorship is not a desirable form.

(8) The pacifist attitude encourages wicked men to grasp their opportunities and commit crime.

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(IX)-(L)

Humanity is discovering that it cannot solve its old problems in the old way - the logical thing to do is to try a new way. In an age of materialistic intellect and materialistic religion such as ours, that new way must consist of turning towards a spiritualized intellect and a spiritualized religion. The first step for the intellect to take is humility; the first step for the religious feeling to take is obedience. The intellect must sink down in the self-abasement of constant prayer to the Higher Power; the religious feeling must obey sincerely and honestly the admonitions given it by the great prophets. The intellect must no longer go on deceiving itself and the religious feeling must no longer go on deceiving God.

(2) Those who are appalled at the sight of the cracking foundations of civilization, the turmoil and cares and disturbances of our time, may sometimes turn in their despair to the thought that surrender to an oriental mystic cult will alone save humanity. But let them go into the Orient itself and travel extensively and observe penetratingly. Then they will discover that the Orient is itself in need of salvation, is itself threatened by the same doom which threatens the Occident.

(3) As we approach the close of this epoch, the tempo increases, the chaos spreads, the egotism waxes and the face of evil smiles more and more triumphantly: but like the intersection of two arcs, a new epoch opens. If exhaustion and darkness have spread over the world scene, they have not spread alone - mingled with them are the beginnings of anticipation and light. If materialism has soaked so deeply into mass thinking that men and women tremble for their own future, spiritual truth has entered the minds of some who have resisted it, but because the old epoch has been with us so long and the new one is just being born, these latter form at present only a negligible group.

(4) The possibilities of such a situation are not unpredictable. There is dark catastrophe lurking in it but also bright opportunity.

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(4) The possibilities of such a situation are not ungraspable. There is dark catastrophe lurking in it but also bright opportunity. (5) Men have reacted differently.

(6) If humanity will listen to and understand aright the message of this world crisis, it will realise that only by drastic changes in its inner life can it find the wherewithal to meet that crisis.

All those spiritual ideas and moral ideals about which aspirants thought and talked before the war, have had to be brought down into active existence since then. It has been a time, not for dreamy meditation, but for inspired action.

Yes, a better world is coming. But it is coming so slowly and through so many false starts and shameful lapses, that scepticism of it is as reasonable as belief in it.

(7) The coming age will arise phoenix-like, out of the destruction and violence of the dying one. It will, by reaction, be a constructive and peaceful one. The spectre of war will be exorcised. Mankind will learn to inhabit a peaceful planet.

(8) But because we affirm that the powers of evil will destroy themselves in the end, this must not be mistaken to mean that we may all sit down in smug complacency. We ought not to make this an excuse for inaction. On the contrary, it should inspire us to stronger efforts to preserve the noblest things in life from their attack.

(9) The keynote of yoga for this coming age should be divine immanence - that which is in oneself, in others and in Nature. Democracy - the unification of society - will triumph. The opportunity to acquire knowledge will be freely available to the lowest. This includes mystical, philosophical as well as worldly knowledge. The racial prejudices, the political separativeness and the religious preferences which assisted human progress at a former level of evolution but which now hinder it and cause strife and conflict, will be broken down.

(10) The need of a twentieth century sage to guide twentieth century people, is plain. For people are seeking truth and yearn for happiness where it never has been and never can be found - that is, in materialistic thinking and selfish living.

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(11) Hitherto we have used the thinking faculty to extend our hands and lengthen our legs, that is to say, to create ingenious tools, instruments, devices and to invent amazing land, sea and air vehicles. This has brought us powers surpassing those of most animals but they do not make us more than clever animals. The evolutionary hour is now at hand when we must also use thinking for higher purposes, when we must let it guide us not merely to mass production or quicker locomotion but to the dignity of our own divinity.

(12) The modern world has walked long enough on the road to self-destruction, far enough away from the true guidance of Nature. It has lost itself in a jungle of ignorant attitudes, artificial instincts and bad habits. The only hope is to make an accelerated turn-about and quicken its pace as it returns to a wiser life. It must apply the wisdom of the sages gifted with insight to the needs of mind and body.

(13) The end of a vanishing old arc is crossed by the beginning of the uprising new one. Hence the few hopes amid the many despairs, the few lights amid the wide darkness. Alas! it is not a new age that is here, not event's beginning, but only the dawn before the beginning of its beginning.

(14) Those who gaze, half-hypnotised, at the past and do not sense that we are about to enter a historically new epoch, will inevitably resist it. They forget that at such a time life will naturally express itself in what is fresh, novel and different.

(15) Some cynic has said that we learn from history that we learn nothing from history. This is because our cynical friend's knowledge of human history is too short. The few thousand years about which our scholars can talk - what are they in comparison with the millions of years during which man has played his little game on this planet?

(16) Who can study recent history and not perceive that the world is being forged with relentless finality into a single unit, into a consolidating reconstruction which is long overdue?

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(17) History's first task will be to get a group of superior men, who are dependable enough to carry out these aims faithfully and who are disinterested enough to carry them out selflessly. It is from such a group that there must arise educators of future generations.

(18) The ideology of such an advanced philosophy cannot be successfully and quickly spread by lip or pen. It can spread slowly but steadily by the force of evolutionary experience alone. Men must grow into its acceptance, they cannot be converted. Such has hitherto been the historic generalisation. But the twentieth century is outstanding for the rushing tempo of its ideological development. We may rightly expect therefore that more men are ready for this philosophy than ever before.

(19) These ideas are not really new, But they have been half-forgotten or wholly overlooked. Anyway, the time is ripe to re-state them. But they must be re-stated with electrical sparkle and spring freshness. The old forms simply will not suit us.

(20) The evolutionary forces are against those who would cling to the comfortable pre-war egotisms and materialisms. Inability to draw correct lessons from recent experience still being widespread, they may try their utmost to do so but will only gather fresh miseries for their trouble. They must either move their thinking with the new times and their morality with the new ideals or endure the consequences.

(21) So long as man does not know what the world really is, he can hardly be expected to know what he is talking about. And so long as his word lacks truth, so long will society lack worth. Chaos abounds everywhere because nothing else need be expected from a race which knows much about momentary affairs and so little about the Real. Universal affairs must first be understood properly before human life can be made worthwhile.

(22) The fact is that the era in which we live is an end one, not yet a new one. It is only a passage and not an arrival.

(17) History's first task will be to get a group of superior men, who are dependable enough to carry out these aims faithfully and who are disinterested enough to carry them out selflessly. It is from such a group that there must arise educators of future generations.

(18) The ideology of such an advanced philosophy cannot be successfully and quickly spread by lip or pen. It can spread slowly but steadily by the force of evolutionary experience alone. Men must grow into its acceptance, they cannot be converted. Such has hitherto been the historic generalization. But the twentieth century is outstanding for the rushing tempo of its ideological development. We may rightly expect therefore that more men are ready for this pilgrimage than ever before.

(19) These ideas are not really new, but they have been half-forgotten or wholly overlooked. Anyway, the time is ripe to re-state them. But they must be re-stated with electrical sparkle and spring freshness. The old forms simply will not suit us.

(20) The evolutionary forces are against those who would cling to the comfortable pre-war egoisms and materialisms. Inability to draw correct lessons from recent experience still being widespread, they may try their utmost to do so but will only gather fresh miseries for their trouble. They must either move their thinking with the new times and their morality with the new ideals or endure the consequences.

(21) So long as man does not know what the world really is, he can hardly be expected to know what he is talking about. And so long as his word lacks truth, so long will society lack words. Chaos abounds everywhere because nothing else need be expected from a race which knows much about momentary affairs and so little about the real. Universal affairs must first be understood properly before human life can be made worthwhile.

(22) The fact is that the era in which we live is an end one, not yet a new one. It is only a passage and not an arrival.

(23) How few people are really teachable. What has a decade of suffering taught humanity?

The war is now a memory but millions of men and women are exchanging fresh illusions for old ones, millions of others are sharing bitter disillusion without any deep understanding of them.

(24) Spengler, with his bitter mind, saw in these events the final death-throes of western civilization. Others however see in them the first birth-pangs of a gloriously better epoch for the civilization. But today we are still in the stage of transition to it.

(25) We are struggling into a finer epoch. But because we are and have been struggling blindly, the course of events had and have to get worse before it could get better.

(26) Although the spirit of enlightenment will pulsate throughout the whole world, it will not uniformly affect the whole world. Where the response is quick and eager, there its visible results will be greater than where response is slow and apathetic.

(27) When we consider that two discoveries alone electricity and the petrol engine, have shaped entirely new environments for the human being, we may well marvel at the kind of world in which mankind will live a hundred years from now.

(28) The Atomic bomb is a grim reminder that many of the old ways of social living, many of the old ways of personal thinking, must be drastically revised. They cannot guide us in the new era we are now entering, still less inspire us.

(29) The world crisis has tested our character, our belief and our life. We had to bear it, could not shrink from it, and had to gaze at the result which confronted us.

(30) If the understanding of spiritual law remains no better than it is, if acceptance of the law of consequences remains as little as it is, the darkness of night will inevitably fall upon our civilization.

(31) The pathway of greedy acquisition upon which humanity now stands must be left for wise co-operation. The old motives will not work today.

(23) How few people are really responsible. What has a decade of suffering taught humanity? The war is now a memory but millions of men and women are exchanging fresh illusions for old ones, millions of others are snaring bitter disillusion without any deep understanding of them.

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(31) The gateway of greedy acquisition upon which humanity now stands must be left for wise co-operation. The old motives will not work today.

(32) There are those who are very anxious about the great struggle but feel so powerless in it. Confronted by this stupendous figure of world-suffering, they feel that they can do nothing. Is the distress which they feel at the situation to be multiplied by the feeling of not being able to do anything more about it than look so helplessly on?

(33) When men will look upon other men not as belonging to superior or inferior social classes, to alien or similar races, but as belonging to the human race, they will begin to be wiser, kinder and happier.

(34) The "Hidden Teaching Beyond Yoga" has stated that the spiritual message of the new era is co-operation. The atomic challenge will judge them by their response to this message.

(35) From one point of view the atomic bomb has created wholly new problems. From another point of view, it has only pushed to the front for urgent dealing quite old ones. Both are correct.

(36) The religious enthusiasts and mystical visionaries, fervently believed that a new era of faith and love would start when the war would end, are being or will be disillusioned by harsh realities.

(37) Their need is for definite, invigorating ideas which will deliver them from wearisome perplexity and for an illuminating faith by which to live in a darkened world.

(38) Now that the German tiger has been caged, we may find more time for metaphysical studies and turn again more often to mystical practices. For reflection is the child of leisure.

(39) There is one group which tutored by horrible sin has found that life is not what sentimentality-based religion led it to suppose, and another group which tutored by horrible suffering has found that it is not what progress-worshipping materialism led it to suppose.

(40) This evolutionary influx will increasingly pass from the phase of being an underground disturbance to the phase of being a surface appearance.

(41) What else are we to expect, human nature being what it is?

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- (42) It is a psychological fact that is still recapitulated in children that the human race shows in the early stages of its growth, a strong tendency towards imitation. It was very easy for the rulers, leaders and priests of a tribe to get the whole tribe to copy whatever model was shown it.
- (43) A world in stupefying trammels of medieval exploitation became inwardly stagnant, but a world re-vivified by the fresh breezes of such an order will become spiritually alive.
- (44) The second world war now belongs to the past. Yet nobody feels that peace has come, everybody fears what the future might bring. None of us is living happily ever after.
- (45) Neolithic passions have shown themselves as still existent and still potent. Is humanity no better for all its long story? A glib answer is easy, an accurate one is hard.
- (46) What is to be the conscious expression of this new sanctified idea which is to kindle spiritual aspiration and release self-disciplinary energy?
- (47) The end of the war has opened a period when humanity may either advance forward or retrogress backward with great swiftness.
- (48) The change which is needed in men's thought is a drastic one.
- (49) The new era cannot wait for the conveniences of materialists.
- (50) They have shut the great realities out of their lives.
- (51) The need of new attitudes and fresh horizons is clear.
- (52) The suddenness with which they were compelled to face new situations, the difficulty with which they could maintain past values have enforced re-thinking.
- (53) The world crisis brought for the first time the agony of loss and the grief of parting into many lives.
- (54) We live in the last days, not of the world but of an age.
- (55) The era of dynamic democracy is at hand.
- (56) A new historical era is opening rapidly before our eyes.

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- (56) A new historical era is opening rapidly before our eyes.

(57) The new era is still too shapeless and embryonic to be easily recognizable. Nevertheless ~~(58)~~ it is here.

(58) We are not only witnessing the advent of a new era but also of new lights to suit that era.

(59) If to-morrow's world is to be a better one, it must be more balanced, more satisfactory from the higher point of view.

(60) That man today needs to arouse his mind to his own higher need, is a correct standpoint.

(61) Then again the backwash effects of the war will be markedly different from its tidal effect

(62) What practical measures does philosophy propose? (S)

(63) This terrible force enables modern civilization to kill itself off quickly or develop itself profitably.

(64) It can enrich civilization immeasurably or annihilate it rapidly.

(65) It is palpably unfair, if not ludicrous, to set up as a judge of the subject on such meagre investigation.

(66) How could a bunch of neurotics become the pioneers of a higher race and obtain universal recognition for superior ideas?

(67) Unless we recognise that the old era is tottering to its fall, our further moves will be futile ones.

~~(68) -Humanity-cannot-change-merely-so-abruptly, cannot-jump-from-a-lower-to-a-higher-level-of-censeience.~~

(68) Humanity has always suffered during its long history but lately it has suffered much more than usual.

(69) The opening post-war period will be the hollow of the world-crisis wave.

(70) These pacifist ideas are as dangerous yet absurd as their advocates are stupid yet earnest

~~(71) has world-thinking progressed enough consciously, deliberately and honestly to set up the search for truth? The answer is that individual world-thinkers have done so but taken as a group humanity has not done so.~~

(IX)-(L)

(72) Everywhere we see humanity passing through memorable changes at a speed unknown to earlier ages. Each decade moves more quickly than its predecessor.

~~(73) - The immediate post-war period may also be marked by disorders, crimes and violence.~~

(73) Humanity cannot change morally so abruptly, cannot jump from a lower to a higher level of conscience.

~~(74) All thoughtful men are rightly apprehensive about the course which post-war events will take.~~

(LX)-(L)

(V2) Everywhere we see humanity passing through memorable changes at a speed unknown to earlier ages. Each decade moves more quickly than its predecessor.

(V3) The immediate past has perished - may also be marked by disaster, crime and violence.

(V4) Humanity cannot change morally so abruptly, cannot jump from a lower to a higher level of

consciousness. All that is essential for the dignity and responsibility of the future - which past events will test.

(1) The Hindus invaded and oppressed the Dravidians of India and untouchable millions suffered. Why wonder that they were invaded and oppressed in their time by Moghuls and English?

(2) With reference to your second point, fate and freewill, what I meant was that ordinarily man is subject to fate simultaneously with the fact that he is also operating his will. The two factors are ever present. But as the same fate was made by him in former lives, and he had the freedom to make it as he wished, ultimately there is freedom. You ask why "the dilemma is self-created and does not exist in Nature?" I plead guilty to having been deliberately obscure. I could not explain the problem without going at length into the esoteric philosophy, the study of which proves that where everything is ONE the individual will and fate fall out of consideration from the standpoint of the ONE, or Nature. The Sage is the man who has realised this oneness and hence for him such questions do not arise.

(3) Matthew Arnold pointed out that not only is the man required, but also the moment. If destiny permits its human instrument to be active among us at times, those times are measured by the active karma in humanity's history and by the cyclic character of humanity's evolution.

When the way is dark and the going is difficult, then, more than at any other time, is the light of truth needed, rather than a will-o'-the-wisp illusion which can only lead us astray. If, as it wrongly seems, we can do without the revelations of the sage and the seer in ordinary times, nevertheless they become indispensable in the extraordinary times in which we live today. For the fact is that we have lost our way, missed our path, and the only remedy is not to continue further in the same direction but rather to get back to the right road. It is not by hiding from ourselves the tremendous gravity of our situation that we shall be saved from it, but rather by facing it and especially by facing our own failure to comprehend or to master it.

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- (4) An ethically blinded world may not perceive the actuality and factuality of Karma. Hence, it may not comprehend that it was Europe's remorseless collective karma which compelled Chamberlain - pacifist though he was - finally to declare the war for whose avoirdal he had dedicated the work of a whole decade. There is no other God pulling historic strings than the karmic laws of retribution and re-adjustment. And let us not forget that this destiny is not an arbitrary tyrannical power; it is self-earned by the nations as by individuals and thus self-called into operation. The sufferings it brings to peoples are really the reactions of their own near or remote deeds. They are visited by the consequences of their own making. Karma works in its own time to set straight all crooked things, not in ours. Nevertheless we can sometimes see it move quickly enough to teach a vivid lesson both to those who suffer its consequences and those who observe that suffering.
- (5) Great catastrophes, such as earthquakes, and floods sweep hundreds to their doom, but individuals here and there escape, for their destiny is different. Such escapes often occur miraculously; they are called away suddenly to another place or protected by seemingly accidental occurrence. Thus individual destiny, where it conflicts with collective or national destiny may save his life where others are struck down.
- (6) The uninitiated eye will regard these worldwide disorders as a chaos of unconnected facts, apparently. Profound investigation reveals that there is a general connection - Karmic retribution.
- (7) Both destiny and man are back of the tremendous happenings of our times. Both superhuman directive and human will are working behind them.
- (8) The striking way in which the modern world is moving toward its doom is not accidental but predetermined. Yet this terrible inevitability is not imposed from without by arbitrary power. It arises from within, from the world's own characteristics.
- (9) These things must be said. We ignore them at our own peril.

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(IX)-(M)

(10) Are human life and human destiny ruled by mere chance or by iron law? If by chance, then our race is wholly at the mercy of evil men, but if by law, then we may hope to see the pattern of ultimate good eventually show itself in its history as these men and all men are steered back to righteous courses by suffering and intuition, by revelation and reflection.

(11) It is nonsensical to say that a single man makes a historical epoch. He is the embodied reaction called to play his part by the destiny of his times and by the thoughts of those among whom he is thrown.

(12) Destiny uses such a man to fulfil her ends, to bring about the changes for better or worse. Hence destiny makes or breaks him.

(13) This need not lead to fatalistic despair.

(14) The two attitudes need not conflict.

(15) He may discern a pattern in the flux of these events, a meaning in the facts of this history.

(16) Their normal way of life has had to be greatly changed.

(17) He who through spiritual complacency, refuses to open his eyes, must pay the penalty.

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(1) The hope which came to so many hearts when the United Nations was born under the Californian sun the year after the war ended, has been wounded for most of us and even slain for some of us. The dream that was then is far, far different from the reality that is now. Are we therefore to despair of mankind and to desert the dream altogether? Is the era of co-operation, which can alone make human life further possible on this planet, never to come? Has so much blood been shed, so much misery been endured, only that more blood may be shed in the future and more misery endured?

(2) How is the human race to recover these true instincts, these holier intuitions? The change required will be required in all the parts of the human being - thought, feeling and body. Physically, there will be the need of counter-acting a hostile environment and a wrong diet. Retreat from the cities to the country and great reform in the selection and preparation of foods will be indispensable as a groundwork for the mental training. The first need is to abandon chemically poisoned, denatured and devitalized foods, to leave the air of cities rendered impure with soot and filth as well as harmful with gasoline fumes and to indulge in short one to three day fasts during the four equinoctial days marking the change-over of each season.

(3) The age needs a more advanced conception of the matter than did the tribal and patriarchal ages. It was sufficient in those days to shift all your spiritual responsibility on to the paternal shoulders of a teacher. But the history of man is the history of a living evolution not the epitaph of a dead body. Today you must begin to bear this responsibility yourself. You are to become your own teacher in the school of your own experience. Men and books are only to help you work out your lessons.

(4) He must needs attend to the things of earth and self. But if he over-attends to them, if he dwells over-long in their midst, then loss, pain or death will come to teach him the lesson of their transience.

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(5) Philosophy does not believe that any man is doomed to continue to sin, but that every man is capable of rising to a life higher than that which he has previously lived. It believes, too, in the forgiveness of sins and in the truth of hopefulness. It is not pessimistic but reasonably optimistic in its long-range views.

(6) These are lessons for others, not for you. Your lesson is to realise how humanity is interdependent, one family. What happened in Poland affects you in England and what is happening in Europe is affecting conditions here in India. We are one. We cannot escape altogether from our partial responsibility for our weaker and more ignorant fellow-mortals. It is our duty to raise them, so far and so little as we can. That is why service of others is the guiding motive of the enlightened.

(7) His willingness to acknowledge he has faults and lots of them is admirable - so few ever like to confess such a thing - but they are not so deep or so numerous as he imagines. He should not forget that he has some merits too and they are well able to balance the others and keep them where they belong. As for perfection, alas, the sage too is still striving for it.

(8) Our sympathy goes out particularly to young seekers. They are perforce inexperienced in the ways of the spirit and the ways of the world. They are often bewildered by the contradictions and differences between schools of thought. Their enthusiasm is warmer and their idealism more generous, which makes them more liable to errors in thought and blunders in conduct. Their need of guidance is both evident and urgent.

(9) But some of us cannot afford to wait until the hair turns grey around our temples before acquiring a modicum of wisdom. We need it before then. For us therefore there are books, the recorded wisdom of other men, the inscribed experience bought by their pain and their struggle.

(10) Individual capacity to serve mankind is in such a vast crisis in most cases extremely limited.

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(111)-(11)

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- (10) Individual capacity to serve mankind is in such a vast crisis in most cases extremely limited.

(11) There is no other way left for us today than the way of looking right through the facts of the contemporary situation, to their underlying significance, their foundational cause, if we are to understand it aright. We must have the courage to acknowledge them for what they are. We must have the strength to be pessimistic if pessimism is required by truth. We must have the humility to confess our errors.

(12) The antique method whereby a master's teachings are made compulsive upon the student, is unsuited to the modern man who is now beginning to come of intellectual age. Today the student is advised to keep mentally free and open, weighing and judging the worth of all teachings - including his master's - by every means of appraisal known to him.

(13) Out of the silence of the dead past there are a thousand inspired voices to speak to the living present. If the aspirant will listen to them, these voices of noble and illumined men may instruct and guide him through different stages of the quest. They are to be heard in books both well-known and little-known.

(14) Man cannot shunt the responsibility for his own salvation on to such a master's shoulders. The changes brought about by evolution have widened his ethical, intellectual and spiritual duties.

(15) The serenity of the Overself never varies and consequently the man who accomplishes the complete surrender to it, is unvaryingly serene and unshakably tranquil.

(16) We must face the gloomy fact that the peace has been lost, that the years ahead are but an interval between wars and that humanity's large self-destruction is inevitable.

(17) Men must begin to know such truths for themselves. The age of patriarchal domination over their minds is vanishing.

(18) So many people do not even know what the real problems of our time are; others, knowing, do not know what to do about them.

(19) An insignificant individual like himself may be able to contribute little in such a direction but even that little is better than doing nothing at all.

- (11) There is no other way left for us today than the way of looking right through the facts of the contemporary situation, to their underlying significance, their foundational cause, if we are to understand it aright. We must have the courage to acknowledge them for what they are. We must have the strength to be pessimistic if pessimism is required by truth. We must have the humility to confess our errors.
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(20) When the ego inwardly reaches such a point in its development and outwardly finds the requisite conditions, the time is ready for the next change.

(21) The aspiration which mounts upward from his heart is answered by the grace which descends downward into it.

(22) The old oriental idea is to be lost in the Infinite. The new occidental ideal is to be in tune with the Infinite.

(23) The fact is they have gotten off to life with the wrong foot first; they have made a false start. There is no other way to correct this than to retrace their steps and begin afresh.

(24) Such a great chance may be taken but only at the cost of a great risk.

(25) Can he do nothing more for humanity than sigh for them?

(26) The coming year will watch the culmination of mankind's fateful months of decision.

(27) Whatever form the spiritual awakening of our time will take, it will have to embrace many of these ideas. Our time will come.

(28) Can we really exercise a free will and thus circumvent prediction?

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here and there are individuals who will welcome nevertheless welcome the light we bring. For their sake we must patiently hold the torch aloft.

(4) There are men who are in a cycle of going down deeper into selfishness, illusion, spiritual ignorance and extroversion. They have yet to touch the bottom of this descent, a contact which many older egos have also made before, but long ago left for the upward climb. Although the redemptive return of these unseeing entities is assured, for they cannot eternally and ultimately deny their own inmost nature, nevertheless they will respond to the blackest evil during the present phase of their descent. They are called "the Asuras", in the Bhagavad Gita, "the men of hatred, greed and lust."

(5) The coming of peace will affect different sections and divergent groups variously. Some will turn more than ever towards scepticism in thought and sensualism in conduct. Others will take the greatest interest in political reforms and economic changes and regard these as all-important for society and the individual. A third section will become aware of their spiritual poverty, feeling an inner void which do what they will, cannot be evaded and which they will have to fill by religious revival or mystical practices.

(6) On the one hand, carried away by the idealistic enthusiasms and millennial promises of merely emotionalist cults, some believe that a spiritual teaching has only to be propagated and it will spread triumphantly everywhere. On the other hand, confronted by the formidable spectacle of a whole world plunged in ignorance, conscious that the ordinary individual can do so little to uplift it, others drift into bewildered defeatism and actually do nothing at all. But this second attitude, although much more sensible and much more justifiable than its opposite one, is not quite philosophical.

(7) When he is led by metaphysical studies and mystical experiences to realise the vastness and tracklessness of what still lies before the human adventure, he becomes not terrified, as Pascal was, but awed and humbled.

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(7) When he is led by metaphysical studies and mystical experiences to realize the vastness and tracklessness of what still lies before the human adventure, he becomes not terrified, as Pascal was, but awed and humbled.

(8) Education possesses a magic which we cannot afford to despise. What Hitler has done to the hearts and minds of millions of Young Germans through his grip on the system of public education is a miracle only to those who do not understand how amenable the young are to the influence of instruction and to the ideas sown in their minds. The war will not have been utterly valueless if it teaches the world to divert some of the money which has hitherto been spent on armaments, into the channels of education.

(9) Although it is true that humanity is everywhere found in different stages of spiritual evolution, that some peoples are more advanced and others more backward, it is also true that a broad band of average condition comprises the greater part of those incarnated today. And it is this general average which will be most affected by the ego's cosmic change.

(10) The sufferings of war did not have a morally purifying effect on all people but only on some people. On others they had a morally degenerating effect; on profiteers, for instance, and on those who sought relief in a lower sensualism than they had hitherto known. Again, if the war ennobled some soldiers with sacrificial ideals it brutalised others with violent instincts. Consequently, there are now two general groups, one which has advanced spiritually and one which has worsened spiritually. If the first is readier to accept such ideas, the second is readier to reject them. The position with which we are thus faced at the opening of peace is somewhat confused.

(11) It would be a lunatic's dream to look forward to a widespread favourable result of our humble effort at making these teachings more readily available than in the past. We shall respect our responsibilities and opportunities in this matter and not betray them. But at the same time we shall insist on seeing things as they are and shall recognise that only a select few are already attuned to receive such ideas. The other will have to be taught, slow step by slow step, by life and time.

(12) The prophet's words pass unheeded, as ever. mankind insist on getting their tuition from other sources.

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Those of us who are the humble spokesmen of philosophy neither seek cheap triumphs nor expect swift victories. We know where human nature stands today. We are resigned to accept whatever results may come because we are convinced that the forces promoting human moral and mental growth are irresistible, that however slow and long the human journey may be, its final arrival at Truth and Beauty and Goodness can never be prevented.

(14) The separation of the human ego from its divine principle has reached its utmost depth in our time. Hence we have witnessed both in Nazi propaganda and Nazi atrocities, an evil never before known. But the evolutionary working is causing an abrupt about-turn. The moment is ripe for the beginning of a new trend towards the attainment of the Overself consciousness.

(15) They foresaw the crisis and the war, knew that the entire planet had begun to spin in a whirlpool of increasing disaster, but they were helpless. They did not count in the conventional social world. Whatever they could do would be a mere drop in a bottomless bucket of planetary tragedy. All that they can do nowadays is to fashion, each for himself, an attitude which shall be resistant to the corrosive cynicisms around them and which shall be immune to the dark impurities beneath.

(16) There are great truths which the world needs today, but which the world is not consciously seeking for, and therefore will not readily accept. Those who have found these truths, tested their correctness and worth, are consequently not willing to engage in the futile path of aggressive proselytising. They quietly make the truth available to whosoever is willing to take the trouble to seek it out.

(17) If the interest in philosophic mysticism be a genuine movement of thought and belief, then it is a movement without leadership. But perhaps that does not much matter. For the number of its adherents is small. And by its very character it could never become a popular mass interest but would necessarily remain the esoteric concern of an élite.

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(IX)-(G)

(18) The stupendous trials of this war and the perplexing chaos of this period have demonstrated the need of inner support as the placid relaxations of peace had never done. Those who have found such support for the first time, who have wrested such profit from their misfortunes, who have alleviated their earthly grief by newly-learned lessons of religious, mystical or philosophical import, represent those who have responded to the new evolutionary influence of our transitional age.

(19) Enthusiastic dreamers know no balanced factual appraisal of the world's spiritual situation. Either they declare mournfully we are all doomed to cataclysmic self-made destruction or they assert joyfully that the perfect millennium will shortly dawn. The truth is that men are too good and too sensible to fall into the first fate but they are too wicked and too foolish to deserve the second.

(20) In this situation of world crisis, intelligent mystics should feel no longer able to support the traditional policies of inertia, indifference and escapism. They should be interested in humanity's present upheaval and future direction. They should be thinking about how they can contribute something - however little - to help it go upwards out of this terrible trial to a higher life and not sink downwards to a lower one.

(21) Only wisdom can keep its serenity and look behind the horrible events of yesterday and beyond the chaotic events of today. The unpurified heart and unbalanced mind of the unwise confine understanding to the short-range point of view, limit perception to the surface of things and agitate feeling within the immediate moment.

(22) The time has come when it is dangerous, not to divulge these straight truths to everybody but to keep them back from everybody. The lack of spiritual reverence and the lowness of moral tone, the ignorance of karmic consequences and the violence of greed and hatred - these are the things today which are immensely dangerous to humanity - not the divulgences of philosophy.

(23) The implications are plain. Either the sages are men in a state of derangement, or else they know whereof they speak. The issue is un-

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(24) The vision of a humanity elevated in character, spiritual in purpose and intelligent in understanding, is one which will remain nothing more than an unrealised vision for a long time to come. Yet this need not discourage us. The human race is under the slow but certain operation of evolutionary forces. There is a significant plan and we may keep our faith in it.

(25) The values which philosophy can give us are so important for our times that they should not be kept for an esoteric clique. It would be wiser, however, to wait until the post-war period has advanced to a date more favourable for their disclosures. Meanwhile we must put the time to good use by equipping our minds and preparing our characters for the task.

(26) Philosophy alone can show a way out of the dilemmas in which science, religion, metaphysics, politics and economics have unnecessarily involved themselves. But it can do this only if they are prepared either to undergo the philosophic discipline, which creates the correct insight into these dilemmas, or else to accept the findings of those who have already undergone it.

(27) It is the duty of philosophy to supply principles, not to work out programmes. But whoever has thoroughly grasped those principles should be able to apply them in most imaginable situations, although the success of his application will depend upon the extent of his equipment and the quality of his knowledge of the technical factors involved in them.

(28) The descent into materialism will be intellectually checked by science reversing its own nineteenth-century conclusions; the lapse into immorality by the vivid demonstration of its tragic results in recent national and individual history; the fall into irreligion by the uprise of a more personal and more mystical faith.

(29) The message of philosophy has never been appropriate to any particular time, because it has always been above all historic times. Nevertheless modern man will find more in it than ancient or medieval man could ever find or get.

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(30) Philosophy does not share the simple faith of those sentimentalists who hope that a new age of peace on earth and goodwill among men, of spiritual aspiration and mass salvation, will suddenly be born because a war has come to an end, a peace treaty signed or a Hitler overthrown.

(31) It was Dr. Yin, a Professor of Biology in a Chinese University, who told a friend of mine at Cambridge whilst he was visiting there, that the West would be wise to learn more of the spiritual philosophy of the East before the East loses it altogether.

(32) We live at a time when so many materialistic undesirable suggestions are being noisily poured into mankind's mind, that those made by the quiet modest voice of philosophy are ignored, smothered or crowded out.

(33) A portion of what was formerly the possession of a small exclusive elite is now ripe to become the possession of the common people themselves. A fragment of what was exceptional wisdom in antiquity is ready to be regarded as ordinary knowledge in modernity.

(34) Which, amongst so many conflicting teachings, is the true one? Their effect upon the thoughtful seeker is to produce bewilderment. But he who understands the relativity of ideas, may move through them all with unruffled detachment.

(35) As one who has travelled around the world and as one who has endeavoured to apply the philosophical attitude towards life, he tries to keep his thinking about political international questions not narrow and partisan but global and impartial.

(36) The philosopher may directly help the few who are unconsciously or consciously seeking philosophy. He may indirectly help the larger number who are vaguely reaching out for spiritual comfort of some kind.

(37) He does not believe that he can save even his little corner of the world, let alone the whole world itself, but he does believe that it is worth trying to give it a nostalgic sense of an intangible lack and thus put it on the path that will make it a little less dark and a little more wise.

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(38) If he cannot show a short cut out of the jungle of contemporary spiritual bewilderment, he can contribute some valuable compass readings which may help to form a better notion where the way out lies.

(39) Those Europeans who sneer at American dollar worship are really sneering at the effort to raise personal standards of living, to improve life on earth and to provide the body with a worth-while environment.

(40) With the coming of this twentieth century, scientific thought has moved up startlingly near to philosophical metaphysics, while popular thought is really less distant from philosophical religion than it appears to be.

(41) No price can be put on what it means to a man to be in possession of an entirely trustworthy system of principles, laws and truths for the understanding and conduct of life. No situation exists in which he cannot make use of them to his advantage.

(42) The message which philosophy has to deliver is the oldest one in the world. Yet, paradoxically, it is the most secret.

(43) Modern methods of transport and communication have only joined and not fused the different peoples together. The differences remain. The ideal of one people on one planet is far from realisation.

(44) An all-round overnight moral change in human nature seems highly improbable. But if these divine forces are really in our midst a quickened moral development in human nature is not at all improbable.

(45) Philosophy has something which no other cultural form has got. And it is something which evolving man must eventually feel the need of. The future is with it.

(46) Is it not ironical that those who have already solved the problem of man and who are in this important matter far in advance of the race generally, should be regarded as behind the times?

(47) If philosophy has hitherto been the preserve of an esoteric few partly because it could not be brought down to the masses, today a democratic age demands that the masses be raised up nearer.

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(48) Those whose hearts could receive a nobler faith, whose heads could absorb a truer one, need not remain captives to an inferior one.

(49) Only after the guns of war are silenced do most men and women have the leisure in which to receive the instruction and appraise the worth of philosophy.

(50) If true philosophy is kept out of government policy and academic education, it is because the nations do not want it and are not ready for it - yet.

(51) I have tried to penetrate the mysteries of human and universal life, to save the chief enigmas of existence for we need to deepen our mode of looking at the world and life powerfully.

(52) The philosopher seeks to live in his century. He is not so immersed in the ideas of antique centuries that he is unable to interest himself in the ideas of his own.

(53) I prefer evolution to revolution in political affairs. All revolutions are born of violence, hatred and assassination whilst the attempt to establish and maintain them leads to oppression and despotism until their karma is exhausted. Evolution moves more slowly but it also moves more peacefully, more bloodlessly.

(54) The new situations which arose during the war called for new approaches in dealing with them. Never was so much demanded from the thought, feeling, will and intuition of the human race.

(55) Philosophy can smugly await its hour for all roads lead to it, none away from it. Life is a mystery. Mystery provokes inquiry. Inquiry leads eventually to discovery. Discovery, by stimulating thought upon itself and by evoking intuition about itself, can end only in philosophy.

(56) Struggling students must make the best of this dark age, and whilst deriving inspiration and guidance from the texts of dead sages learn to think and act for themselves as children of the twentieth century should think and act.

(57) Only those who feel the premonitory force of these statements are likely to have the courage to bring their thinking to a logical conclusion.

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(54) The new situations which arose during the war called for new approaches in dealing with them. Never was so much demanded from the thought, feeling, will and intuition of the human race.

(55) Philosophy can amazingly sweeten its hour for all roads lead to it, none away from it. Life is a mystery. Mystery provokes inquiry. Inquiry leads eventually to discovery. Discovery by stimulating thought upon itself and by evoking intuition about itself, can and only in philosophy.

(56) Struggling students must make the best of this dark age, and whilst deriving inspiration and guidance from the texts of dead ages learn to think and act for themselves as children of the twentieth century should think and act.

(57) Only those who feel the premonitory force of these statements are likely to have the courage to bring their thinking to a logical conclusion.

(58) The philosophical group may have wisdom and character but despite this they are a small factor in such a large situation, being hopelessly outnumbered by all the others.

(59) The Greek Stoics claimed that philosophy was the only cure for the inner maladies of the human race. world

(60) He is never disturbed by untoward events nor perturbed by untoward personal events. His mind floats in a sea of calmness.

(61) If we have forced a few of them to think, they may end with clearer conceptions even if they do not end with our own conceptions.

(62) Let us not deceive ourselves. We shall remain what we are, a few persons forming a scattered and inconspicuous group.

(63) Yes, we need guidance. But it must be dependable guidance, or we shall be led on wrong paths.

(64) Those who need reassurance of the divine existence after their ghastly war-time experiences may find it in philosophy.

(65) It is our duty to spread this teaching but not our duty to spread it among those who cannot profit by it.

(66) Philosophy gives the laugh to those who would make a religion out of feebleness.

(67) The experience of a world in crisis has brought many nearer to acceptance of philosophic truth.

(68) Human society has gone into the crucible. What will emerge therefrom is not clearly visible.

(69) It is because the philosopher looks at world events from a world point of view.

(70) The time has come to upraise the truth wisely, modestly and unselfishly.

(71) History will pronounce its own judgment in time.

(72) Our times must give forth their own Voice.

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(74) Two years ago a Czech writer, Karel Chapek, published a novel called "The Absolute at Large" in which he pictures an inventor who succeeds in utilizing the energy of the atom, not for military purposes but only for peace-time industrial purposes. In the same book he imagines the effect of this discovery upon religion and metaphysics. Supporting the doctrine of pantheism and affirming that divinity is present in all matter, he pictures a divine by-product issuing from each atomic turbine. The consequence is all the people in the neighbourhood of the turbine become spiritually minded! They begin to renounce the world, to talk inspirationally, to perform miracles and to engage in revivals. The idea is a clever one, but is it a true one? How can spirituality be turned on by a mechanical instrument and let loose upon the people? The basic fallacy in Chapek's notion is that divinity is contained within the atom. On the contrary philosophy says that the atom itself is in divinity, which requires no machine to release it. It is everywhere and always present and if it is to be released and communicated, that can only be done through a human instrument, not through an arrangement of steel and springs.

(75) The situation of the human race today is so dark and catastrophic that pessimists might well ask and do ask the questions, "Where is God?" and "Is God really interested in mankind?" Everyone may attempt to answer these questions on the basis of a surface view of the world. But only a few are qualified to answer them on the basis of having explored the innermost recesses of their own psychological being and consequently discovered man's kinship to God. They are the few who have the perfect assurance through the witness of their own experience, that their innermost self is divine, is linked with God. Through that self they are able to discover something of God's intentions towards the human race. Consequently they possess also a perfect assurance that those intentions are beneficent ones despite all appearances to the contrary. To those who have lost their faith

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(IX) - (G)

because of the tragic course of world events, there is a message of hope if only they will heed and listen to it. The divine power is not absent from the world nor therefore from any situation which can develop in the world. The divine laws control every situation. It is true that there are evil men amongst us and evil forces working in their background, but they can never rule the world, never completely determine the course which mankind's life shall take. God's will has always been done and always will be done. No lesser will can triumph. And it is God's will which has set a course for mankind leading from darkness into light, from ignorance into knowledge, from wickedness into goodness, from helplessness into power and, above all, from animality into spirituality,

(76) The sage kings assumed the prerogative of their office not be heredity but by inner worth. They were kings of the minds before they became kings of men.

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(1) The opposition to deeper spiritual aspiration and to wiser everyday living habits has grown stronger with each decade. The evils and difficulties are too formidable, too plentiful, too overwhelming to be overcome successfully. The battle against them can have no other ending than failure. The helpless individual who can do nothing for the salvation of humanity under these circumstances, can at least look to his own salvation and make some headway in achieving it. This involves retreat, withdrawal and perhaps even flight. But it is better than abject surrender to an environment which renders the practice of spiritual exercises a matter of formidable difficulty and in most cases almost impossible. It is better than wasting time and life in futile struggles and foredoomed endeavours.

(2) The desire of intelligent seekers in the West today is for a balanced doctrine and practical technique which will be free from all occult mystification or religious bigotry, which will satisfy the cravings of the heart and yet reconcile them with the conflicting claims of the head and which will be suited to the needs of men of affairs. Is it not possible, out of the rich mystical and philosophic past of mankind and out of the creative resources of present-day human intelligence, boldly to bring to birth a comprehensive explanation of the world and a practical method of self-discovery, which can be followed by men and women who still work at their daily tasks in the world?

(3) Although the war aroused a number of people to mystical seeking, it was unfavourable to mystical practice. It broke into the privacy of the individual's life, introduced the communal pattern of living, and in many cases destroyed his chance for a long period of getting any solitude at all, and even much more of that precious creative silence which is indispensable for the mystical life.

(4) There was little opportunity for the exercise of the meditative faculties during the war.

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(4) There was little opportunity for the exercise of the meditative faculties during the war.

(5) The calamity has come and the war has materialised out of the greedy heart of men. Well, it will give us a chance to test the worth of the inner calm won from all these years of study, when everyone around is so fretted with apprehension. I am sure you will realise that even a 33% success in maintaining this calm is a great asset now-a-days. Whatever happens, switch to the CENTRE at the worst moments, give up the I, and the power will enfold your conscious self. But to hold to the ego at those moments is to be lost.

(6) During the wars of the Middle Ages in Europe and during the civil wars followed by the Japanese aggression in China, multitudes of men and women fled the world and entered monasteries, convents and mountain retreats to find the peace which the outer world denied them. The horrors of the exterior life drove them to renounce it in favour of the beatitudes of the interior life.

(7) The western intellectuals who consider the offering of eastern mysticism, are a little bewildered about it because they are not so sure of themselves after their wartime experiences. The eastern intellectuals who have 'gone western' are quite sure that their own mysticism is a survival of a superstitious past. The philosopher can afford to smile at this situation for he alone understands the full truth about it as he alone predicted its arising long ago.

(8) The intelligentsia thought that mystics were intellectual reactionaries. The worldlings thought that they were ineffectual imbeciles. Both are beginning to revise these opinions.

(9) This divine consciousness dissolves inveterate prejudice and removes embittered passion. But no human will can manufacture it. The world must acknowledge a higher authority than fleshly desire and evolve by self-striving beyond its present materiality before the Overself's grace will confer such an exalted state.

(10) What is the use of getting attached to a particular form when all forms are transient?

(11) The discoveries of our century have been corrosive to scientific materialism.

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(10) What is the use of getting attached to a particular form when all forms are transient?
(11) The discoveries of our century have been corrosive to scientific materialism.

(12) Wherever the fortunes of life may take you and whatever the dangers it may bring you, I hope you will always keep the thought of the Divine Overself as the best talisman to cling to. It is in these terrible times that you may come to appreciate more than ever the value of faith in divine wisdom behind life and assured immortality after death.

(13) We are not so foolish as to think that humanity is going to change its character everywhere and overnight. But we do think that many more people after the war will be interested in mystical ideas than there were before the war.

(14) The labour of discovering and realising the soul is something no other person can vicariously take over from him. He alone must do it because it is precisely through such labour that he can grow into soul consciousness.

(15) War and crisis have searchingly tested the value, truth, sincerity, quality, usefulness and condition of all forms of human activity.

Mysticism likewise could not escape being forced to face this test. Those in a position to gather the facts, know with what result.

(16) Is this teaching about the Overself merely the modernization of an ancient superstition, the reviving of an old self-hallucination? Or is it the re-statement of a profound truth, the recollection of the most precious knowledge ever lost by man?

(17) We have been living in the most convulsive age of human history. Yet what has come out of mysticism to help us? Even in the war's darkest hours, all its retreats remained as sterile as though they were inhabited by Egyptian mummies.

(18) If the war has hindered many from pursuing the intellectual studies and meditational exercises associated with the quest, it has also helped many to turn towards it for the first time.

(19) More and more people are striving to realise the divine presence within themselves. But although markedly larger than was the case before the war, their number is still all too few.

(20) Mystical culture must now reconcile itself with the new era's demands, must deepen its thought and widen its attitude.

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(20) Mystical culture must now reconcile itself with the new era's demands, must deepen its thought and widen its attitude.

(21) Some, appalled by the tragic events which they have lived through, will turn in desperation to an escapist mysticism which promises the peace of forgetfulness.

(22) There is developing in the contemporary world an increasing sympathy with mystical attitudes and an increasing realisation of the insufficiency of intellectual ones.

(23) There will be post-war voices exhorting us to retreat from the wicked world, to confine our activities to western monasteries or eastern ashrams.

(24) We who know that the Divine exists and daily commune with it, have watched the terrible spectacle of millions of our fellow-men capitulating to a dead materialism.

(25) This is his private secret place. Here he must keep out of the world. Here he stands alone in the divine presence.

(26) With the war ended, more people find the leisure for closer metaphysical study and deeper mystical meditation.

(27) When the atomic age means so much to the fortunes and outlook of humanity everywhere, it should surely mean something to that section of humanity which takes mysticism seriously.

(28) A highly exaggerated mystically sponsored Golden Age of the remote past is as supposititious as a materialistically-sponsored one of the near future is unrealisable.

(29) It is a sad fact that the spiritual life is outside the vision and beyond the power of so many people today. If we inquire into the causes we find that they have become so enslaved by their lower natures, so responsive to materialistic outside suggestions and environments that only the things which they can touch and feel and see have any reality or meaning for them. Only those things attract them, not the finer things of the mind and the heart, not the sublimer ideals of the intuition.

(30) It is excellent that such individuals should accept mystical teaching but they are too few and too scattered to constitute a movement.

(31) With this awakening to the higher values, there will begin a quest of higher satisfaction.

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The danger today is that most men are not only unaware of their true relation to Nature but are also obsessed by their deceptive materialistic illusions about it.

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The danger today is that most men are not only unaware of their true relation to Nature but are also obsessed by their deceptive materialistic illusions about it.

(1) Most people who are at all thoughtful or sensitive have the feeling that they are living today in a squirrel's cage. The free space in which they can move physically is extremely limited. They constantly find themselves stopped short by its bars, in whatever direction they may turn. For world conditions dominate national conditions and thus predetermine the everybody's future as they have never done in the past. Their mental freedom is hampered by their individual helplessness in face of humanity's dismal general condition.

(2) What could any insignificant individual do when the task itself is so tremendous?

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With the passage of two world wars and the continuance of a gigantic world crisis, how many millions of people have found that their security was, after all, only an imaginary one? And this is true, not only of personal security, but also of national security. ~~post-war period may also be marked by disorders, crimes and violence.~~

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- (1) "Conscious of danger in its depth, I would not preach the Law of Laws to men." Thus Buddha told his disciples of one of the reasons why he first refused to make public his discovery of ultimate truth. To whom was this danger? If to himself, he was above fear. It was to his own generation. He expressly declared, on another occasion, "I have seen these things before, yet I did not reveal them. I might have revealed it, and others would not have believed it. Now, had they not believed me, it would have been to their loss and sorrow." Buddha meant - and his meaning is further elucidated by other sayings, that those to whom he offers mystical truth and reject it, will bring hurt upon themselves by the very act of rejection. Such truth is accompanied by great power. It cannot be separated from its sayer. The sage doubted is the truth doubted. The sage rejected is the truth rejected. When this happens, the accompanying power - which would have blessed and helped if believed in - still affects those it touches but affects them adversely. It is like electricity, which is so useful a servant of man but so dangerous when not rightly treated which may save life or destroy it altogether. The Prophet of an age or a continent knows these facts, as the law that brings him into birth knows it too. Consequently he appears when humanity has passed through such tremendous self-earned sufferings that the risk involved in saying the Word and thus showing them the only true way out, becomes an act of mercy by contrast.
- (2) One great error which is found alike among the Christians, the Jews, the Muhammedans, the Buddhists and other religionists is the belief that the next avatar will appear only to enable the dogmas, hierarchies and institutions of their particular religion to triumph over all others. The avatar is never exclusively their own because he always comes to bring a fresh message and sow new seeds. This was always historically true but it is most emphatically so today when he has to speak to the whole world.
- (3) Lost religious faith is one link in a chain of which degraded morals is the next.

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(3) Lost religious faith is one link in a chain of which degraded morals is the next.

- (4) The universal despair which has crept over the world - a world which has watched the savings of many years dwindle or disappear within a year or two, which has found its jobs become daily less secure - induces it to draw a slender comfort from that hope which is supposed to spring eternal in the human breast. The hope formulates in the possibility of hearing that Fortune's wheel will now turn for them. Perchance the fates will relent tomorrow, relentless though they have been in the past. The old stand-bys such as religion and a good bank-balance, are going or have already gone. Can one blame them if, in their anxiety, they summon planetary support to allay their fears?
- (5) If you look back over the tremendous change which has come about in human society and civilization through the activities of science, invention, exploration, commerce, manufacture and art, you will find that the period covered is roughly about three hundred years. The movement for religious freedom started about the same time, after a thousand years of religious strait-jacket upon the human mind. Such freedom became necessary to prepare the way for the next great religious teacher and his coming would be useless if men did not have enough chance to seek truth and enough freedom to choose their faith.
- (6) All external attempts to unite the different sects within a single faith, are a pitiable confession of their failure. Such an artificial federation will not achieve much. Union must come naturally and spontaneously from within, from the innermost heart, or it had better not come at all and because religious organizations are basically in competition with each other, this will not happen.
- (7) The priest will not disappear altogether, however, in the new age but his status and duties will be transformed. In the past he claimed to be a mediator between God and man. Now he will be content with the less ambitious role of a teacher of man. In the past he exercised power in the government of society. Now he will be satisfied with demotion to being a counsellor of society.

(4) The universal despair which has crept over the world - a world which has watched the savings of many years dwindle or disappear within a year or two, which has found its jobs become daily less secure - induces it to draw a slender comfort from that hope which is supposed to spring eternal in the human breast. The hope turns in the possibility of hearing that fortune's wheel will now turn for them. Perchance the fates will relent tomorrow, relentless though they have been in the past. The old stand-plys such as religion and a good bank-balance, are going or have already gone. Can one blame them if, in their anxiety, they summon planetary support to allay their fears?

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(6) All external attempts to unite the different sects within a single faith, are a pitiable confession of their failure. Such an artificial federation will not achieve much. Union must come naturally and spontaneously from within, from the innermost heart, or it had better not come at all and because religious organizations are basically in competition with each other, this will not happen.

(7) The priest will not disappear altogether, however, in the new age but his status and duties will be transformed. In the past he claimed to be a mediator between God and man. Now he will be content with the less ambitious role of a teacher of man. In the past he exercised power in the government of society. Now he will be satisfied with demotion to being a counsellor of society.

- (18) The seeker will pass through three periods successively before he can enter the sublime land of realisation. First he must experiment with and exhaust the external possibilities of religion, then he must practise the internal rite of meditation and lastly he must with sharpened intelligence, pursue the subtlest of all philosophies. ^{The ideas mentioned were correct enough for their stage and time.} Philosophic discipline will not annul but merely extends and expands them.
- (20) What he carries within his heart and mind is, he feels to be treasured. It is a spiritual treasure. He ~~wins~~ ^{wins} away from showing it to those who may despise it or even hate it.
- (21) The existence of evils and dangers in this realm that is one of the reasons why the adepts surround it with secrecy and do not encourage the unprepared or the unpurified to enter it.
- (22) Only those who are able to drink the strong wine of philosophy can forsake religion without losing by or suffering for their desertion.
- (23) This silence which enwraps him does so only where his spiritual life is concerned. It is not quite the pride of feeling ~~inward~~ inner greatness nor a way of protecting that life against sneering laughter or inquisitive intruders. It is the sense of a holiness around it, the attitude of reverence for it.
- (24) He becomes so conscious of the rarity of his experience and the unusualness of his thinking, so afraid of exposing them to hostile criticisms or harsh misunderstanding, so convinced of the need of secrecy about and around them that his spiritual life becomes quite ingrown and withdrawn far into himself.
- (25) It is not quite the same to go in search of a faith to believe in as to go in search of a truth to understand. ~~The~~ Philosophy, however, unites the two endeavours.
- (26) Jesus opened up the Mysteries to the masses of the Western continent and gave to the many what had hitherto been given only to the chosen few. Buddha did precisely the same for the masses of the Asiatic continent.
- (27) Undeveloped minds, unintuitive hearts or unevolved characters are not ready for truth. They can receive it only at the cost of reducing its largeness and sullyng its purity.
- (28) In early and even medieval times, ^{as} ~~as~~ much in Europe as in the Orient, the masses were illiterate and untutored, illinformed and superstitious, unable to form careful unprejudiced judgments or opinions. Both literate knowledge

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and trained mentality were the possessions of a small class of priests ~~sh~~ scholars and rulers. Religious teaching for the masses had perforce to be whittled down to the simplest elementary forms, and had to be dogmatic and authoritarian. To have expected them to understand the metaphysic or practise the mystique of religion, would have been to ask too much of them. If the esoteric way was closed to them, there were good and sufficient reasons. But today, these reasons have been largely reduced or even eliminated. The modern situation is different from the medieval one. There are millions among the masses who can read about and discuss religious matters with some intelligence and with some information. If in the olden times, prudence dictated that the higher phases of religion should be kept beyond the peoples' reach, justice and kindness dictate, in our times, that these phases should be deliberately put within their reach! Nay, more, not only should the masses be allowed to cater the precincts of esotericism, but they should even be encouraged to do so.

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(79)

Why call in a painter? Your portrait is already pictured to the world by your thought and word and deed which will go forth among men and tell them what you are.

(80) It is always a pity when thinkers are not equal to their own thoughts. Schopenhauer, that melancholy metaphysician, is a case in point. He extolled the Buddhist calm of Nirvana and the supreme beatitude of living in deep thought, but he did not hesitate to beat his landlady when she committed some trivial transgression. In his attitude to events and his relation with me, it is the business of the philosopher to display qualities flowing from the ethos of his teaching, but it is not necessarily practical

q the business of a metaphysician to do so.

This is the practical and moral difference between them.

(81) Is it not better to take counsel of reason than to yield to the ardour of impulse, the throb of emotion or the stir of passion? For if these are leading in a right direction, they lose nothing but, on the contrary, get confirmed by being reasoned out.

(82) Because he has put himself under special obligations by the mere act of putting himself on this quest, he must freely and quickly confess his weaknesses, as a preliminary to setting about their correction. Condonation, justification and alibis may be left to those who are uninterested in the quest.

(83) How few are willing to endure the disciplines of the quest? For this there is, there can be no blame and no surprise. For how unnatural those disciplines seem to be!

(84) He will not let social convention push him into a life that is not his own.

(85) If it stubbornly insists upon the throwing out of negative thoughts, philosophy does so because it knows for what harm, for what wretchedness and for what troubles they are responsible. It condemns malice and anger, envy and hate not only because they injure others but also because they injure in every way the man in whom they are allowed to dwell.

(86) Everyone is taught and knows the good of family life but few are told the bad of it. And that arises when it stops distinctive individual growth and contracts mankind into selfish and self-centered little groups.

(87) He begins to feel the need of putting more and more distance between himself and the noisy frivolous conversation of those people who are not of his spiritual blood at all.

(88) Is he to reject outright the fundamental desire for a mate? Can it not fall into place even if a limited place - within the philosophic scheme of things?

(86) This is the severe apprenticeship which philosophy requires, the progressive discipline which it imposes. Nor could it ask less, if it is to win the unshatterable poise

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86-continued:

and impeccable mind which provide the correct atmosphere for its last and highest revelations of truth.

(87) The conflict between lower and higher values, between the false and the true interpretation of life, goes on all the time within all men. But he who brings it into the open and looks it in the face is the man who has gained more than a little wisdom from the impact of experience.

(87) Philosophy says that the marriage state is necessary for most people, the less advanced. It also says that even for the others, the more advanced, the smaller love of two persons mating can coincide with, and remain within the larger love of the individual for the Higher Self. Of course, this is only possible if the relationship is a successful and harmonious blending of the two personalities.

(88) It is his first step to the time when the impulse to good will become automatic and natural, through long self-training.

(88) The philosopher does not exhibit the common fault of rejecting and condemning every other standpoint in order to support his own.

(89) He will mind his own business and leave the judgment or condemnation of others to the law of recompense.

(90) He is not so foolish as to seek to impose the austere ethical standards of the higher philosophy upon those who are still unable to get beyond the level of the lower religion.

(91) Although he identifies himself with their true welfare he manages to keep himself detached from their personal affairs.

(92) He should keep on probing out his weaknesses and thinking about them constructively, their causes and consequences. The improvement of character and the elevation of moral condition are the foundation of all spiritual work.

(93) To unwrap his inner self of thoughts, emotions, desires, motives and passions; to decide what is worth keeping and what cutting out in it, this is his first task.

(94) The longer he lives the more he discovers real peace depends on the strength with which he rules his own heart, real security depends on the truth with which he rules his own mind. When he leaves his emotions in disorder they bring agony - as the accompaniment or the follower of the happiness they claimed at first to be able to give. When he lets his thoughts serve the blindnesses of his ego, they deceived misled or troubled him.

(95) It is always advisable in this quest to discipline sex passions so as to become eventually independent of them. At a certain stage, complete chastity has to be observed for a period. When the mind is free from such desires, it will not matter then if celibacy be broken for the sake of a marriage partner. Until then anything he can do to make

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his emotional nature as pure as his strength can go, will be helpful in every way. He should let all his longings and desires be gradually converged on this single longing and desire for union with the Overself. He can utilize odd moments for kindling and rekindling this one yearning. The stronger it becomes, the greater will be the descent of grace at the initiation periods.

(96) Is such an attitude of detachment fit only for the old and feeble, for those satiated and jaded with existence?

(97) If he is troubled by negative thoughts, the first step to deal with them is to set up opposing counterwaves, to breed regularly, and deliberately, their positive enemies.

(98) Failing to establish himself on the truth, he hides the weakness of his position under the abusiveness of his phraseology, and conceals his lack of rational arguments beneath the plenitude of his personal innuendoes.

(99) It is true that experiences which involve the emotions and make demands on them may come at any time. But we are free to surrender to these emotions or to control them.

(100) Unless there is honest effort to apply practically the knowledge got and the understanding gained from this teaching, unless there is real striving after personal betterment and individual discipline, the interest shown is mere dabbling, not study.

His emotional nature as pure as his strength can be, will be his ally in every way. He should let all his longings and desires be gradually converted on this single longing and desire for union with the Overself. He can utilize the stronger for kindling and rekindling this one yearning. The stronger it becomes, the greater will be the descent of grace at the initiation periods.

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- (35) Philosophy can be understood only by the actual process of philosophizing, by passing through the whole course of emotional and mental discipline which philosophy involves.
- (36) Shallow thought, superficial reasoning, is the means to bondage, but hard thinking, deep reasoning, is the means to freedom.
- (37) We must closely distinguish between what we believe and what is fact. In this philosophy we deal only with facts. All else, whether theory, hypothesis, inference, axiom or postulate, we discard because it is merely belief. We are unable to accept them because we deal only in proved facts.
- (38) The hour of dogmatic assertion has vanished from the programme of thinking men.
- (39) Only the insane and unbalanced reject reason. Those who know its paramount value know also that even intuitions must be tested and verified and checked by reason.
- (40) The scientific method has been sufficiently used and sufficiently populatised to bring about a radical change in the outlook of educated men. Revelations are no longer blindly accepted. The spirit of enquiry is awake, and these revelations can no longer be saved by placing them in water-tight compartments, by setting up barricades beyond which the questing spirit of science is not allowed to proceed. Critical methods of examination must be everywhere applied. That which seeks to escape by hoisting a sacrosanct flag, is dishonest to itself and to others.
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Mr. Harold Begbie, the gentleman who dusted the mirrors of Downing Street so anonymously, yet so effectively, once wrote down a biting phrase. "Our curse is not original sin," he declared in The Glass of Fashion "but aboriginal stupidity."

(42) When the facts are incomplete and the reasoning is incorrect, the conclusions are hardly likely to be unbreakable.

(42-a) It is more than ironic, it is tragic that science which first destroyed religious belief, should now provide the evidence needed to support that belief. For the help has come too late. Modern civilization is about to destroy a large segment of itself partly because of the weapons which science has put into its hands and partly because of the materialism which science created in its earlier ignorance.

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Mr. Harold Begbie, the gentleman who dusted the mirror of Downing Street so anonymously, yet so effectively, once wrote down a biting phrase. "Our curse is not original sin," he declared in The Glass

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(1) As I sit at this oaken table and face my future, I can now do so without worry and with an almost complete calm. I realise now what I have but dimly realised before, that though the agonies which will yet come to me will be no less real than the agonies which have gone before, there remains a vast freedom of action to mould the man within me who has to endure those agonies. I know now that I can build up the figure and form of a great hero within the small space of my heart; that this hero can fight the darkest fate with bravery and with determination but that if defeat is starred to come, he will smile and say, "This, too, will pass," and not be too bitter about it. I CAN mould this inner man; and I WILL do so.

This, then, is my future; the fortunes or misfortunes of fate are the lesser part; the soul that meets and fights that fate is the greater part; and that soul can be shaped by MY OWN hands.

(2) I like to reckon time as a wise history reckons it, and not by the meaningless counting of calendared years. I look for the rise and fall of civilisations, the birth and death of races, and above all for the grand manifestations of Himalayan men.

(3) He will need to remain firm while the waves of post-war moral anarchy wash around him, to grasp clear principles while the storms of post-war intellectual confusion rage hither and thither.

(4) Whilst tempests lash the rock on which we stand and seas beat against it, we shall stand firm in the post-war chaos and confusion.

(5) Humanity is delinquent, its history a failure. But are we to surrender to defeatism in a disheartened mood of utter helplessness? Is the only alternative a false optimism which momentarily relieves but eventually destroys us.

(6) If they will not face this truth now they will have to face it later, when the pitiful discovery that they have been living under illusions will be all the more shattering. For all such evasion has to be paid for. Irrationality contains its own nemesis.

(7) Change and its truths can never be falsified.

(1) As I sit at this oaken table and face my future, I can now do so without worry and with an almost complete calm. I realize now what I have but dimly realized before, that though the agonies which will yet come to me will be no less real than the agonies which have come before, there remains a vast freedom of action to me. The man within me who has to endure those agonies. I know now that I can build up the figure and form of a great hero within the small space of my heart; that this hero can fight the darkest fate with bravery and with determination but that if defeat is started to come, he will smile and say, "This, too, will pass," and not be too bitter about it. I can build this inner man; and I will do so.

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- (1) Although two world wars have now passed over their heads, they have substantially left too many people too nearly the same men and women as before. The right lessons have neither been learned enough nor applied.
- (2) So long as humanity is bereft of this knowledge, so long will it continue to stumble half-blind through its great crisis.
- (3) It will not lead to a new world, but it will lead to the possibility of a new world.
- (4) Only those who have the knowledge of these laws and the insight from these powers can predict what course the world crisis will take and how it will culminate or end.
- (5) To be thrown to the dogs of the worst and largest war is perhaps the only way we shall be delivered from all wars.
- (6) The most violent selfish passions and the most aggressive of emotional urges abound in this decade only because they have been brought up to the surface the better to attack and curb them.
- (7) Face to face with the threat of atomic war, what is our spiritual duty and what our worldly-wise duty? Can the two be brought together?
- (8) It was not possible for earlier generations to crowd so much experience into so short a period of time, so much compulsory thinking about events into so many events themselves. This has given them the chance to make more quickly a forward move in spiritual growth, to learn certain lessons in which they have been laggards, but which Nature is determined to enforce.
- (9) The talisman in these difficult days is to hold to a sense of spiritual proportion, for to surrender to the suggestions of environment is no cure but only makes the trouble worse.
- (10) What good is all this progress if it is to end in an abyss of destruction? Everybody shouts the wonders of this or that modern invention even though it will contribute to make the ultimate horror all the worse.
- (11) It is not only important to judge the immediate effects of communism to know how harmful it can be, but also to judge the ultimate ones. What does it lead to in the end? What kind of a man will it eventually produce?
- (12) It will be a war not merely for the triumph of one empire against another, but in reality a desperate struggle for the survival of true civilization, which would necessarily include the survival after the war.

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by the earth men and women as before. The their lessons
have neither been learned nor a new world.

(2) To have an humanity is a matter of the knowledge, so long
will it continue to remain unaltered through the great crisis.
(3) It will not lead to a new world, but it will lead to the
unity of a new world.

(4) Only those who have the knowledge of their laws and the
meaning of these laws will have the right to what is called the world
order will have the right to what is called the world
(5) To be prepared to the world in the way that largest way is
to have the right way we shall be able to see the world and
(6) For about a year or two the world has been in a state of
of a momentary crisis, and it is not clear why because
they have been brought up in such a way that the order is broken
and the world.

(7) To have the right way in the world, what is our
right and duty, and what is our duty? Can the two
be put in together?

(8) It is not possible for a man to be a member of a crowd as
and a member of a crowd, and all of that, so much can
history change about events, and so many events there are.
This has given the cause of what is called a law-
were made in a certain way, to have certain laws as
which in a certain way, and which laws is a certain-
and a certain.

(9) The world is in a state of crisis, and it is held to a certain
of a certain order, and it is held to the suggestion of
and a certain order, and it is held to the world's work.

(10) What is the right way in the world, and it is held to a certain
of a certain order, and it is held to the world's work.

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This has given the cause of what is called a law-
were made in a certain way, to have certain laws as
which in a certain way, and which laws is a certain-
and a certain.

- (13) The individuals who totalise into mankind, exist at evolutionary levels which differ widely. They could not all respond to the subtle new forces in the same way or to the same degree.
- (14) Out of wartime tribulations and peacetime agitations, lasting changes of ideas have begun to appear in many minds and vital awakenings of spiritual desires in others.
- (15) It is now possible because of the momentous evolutionary change which is marking out our epoch as one of the most important ever known to history, for a larger individual adherence to be given to philosophical mystical doctrines than in former epochs. The blind slavish tribal adherence of patriarchal times to revelatory religious teaching is quite a different thing.
- (16) Meditative men may see in this the signs of a hidden law of re-adjustment which is working throughout history.
- (17) Where is such a man as the modern to seek truth, to gain intellectual and spiritual satisfaction for his disturbed mind and rest for his unquiet heart?
- (18) What use is it for the prophet to point out humanity's mistakes when it is too late to profit by knowing them?
- (19) It would be agreeable and pleasant to share such optimism about the non-inevitableness of war, but it would also be self-deceptive.
- (20) Is all this terrible travail in war and crises to end only in worse war and worse crises? Is tragedy to cast her deepest darkest shadow yet? I have grave forebodings.
- (21) The important change will not be undergone by all the egos but only by the general mass of them.
- (22) Do the facts of life, rather than the wishes of man, show such progress?
- (23) The best interests of mankind cannot surely be served by refusing to recognize that it is faced with a world-crisis or by refusing to recognise the tremendous forces involved in it. Although all crises usually eliminate inertia, stimulate endeavour and titillate thought, the crisis of war does this to an even greater extent.
- (24) The war is over, but the crisis continues. Hunger and disease, misery and death, continue to be humanity's karma in Asia.

- (25) Nearness to death opens some minds to truth, but others it closes.
- (26) The world crisis has not only made it possible for these ideas to penetrate minds which were formerly indifferent towards them, but also to show their immense value when practically and personally applied.
- (27) The capacity to withstand the surprises and shocks which this war produced.
- (28) The fortunes of mankind will need to be rehabilitated.
- (29) The kind of unit which philosophy advocates in the political and economic, the national and international realms, is a co-operative and not compulsory one. The higher ideal of complete world unification is beyond the understanding and hence the practice of humanity at its present stage of evolution.
- (30) History has made it clear that there exists at present no perfect solution of this formidable problem. But the first step towards it is an ethical one, and that does exist as a possibility.
- (31) The future world will be different from the past one, but will it be a better one?
- (32) It is no adequate reason for the continuation of a bad system to say there are good men working under it. They would work all the better under a good system.
- (33) Coming events cast their good or evil configuration beforehand upon calm, sensitive souls. That the unseen hand of destiny is unfolding the vivid scenes of an unique drama is evident to them. That the contemporary currents of world-throbbing happenings are but presages indicating that a radical shift-over in human existence is upon us is also clear to them. In geological history, earthquakes are a means adopted by Nature to restore a disturbed equilibrium. In human history, wartime world-upheaval is both karma's way of attaining equilibrium in an unbalanced society and evolution's way of making another spurt forward.
- (34) With the violent tensions of a life-or-death war relaxed, the inner crisis became more apparent. The cycle is one wherein large numbers of people feel spiritually confused. They long for help and look for guidance but most long for the wrong kind of help and look for the wrong kind of guidance. Wrong, because only frustration and disappointment meet them there.
- (35) The nations are faced with the challenging sword of repentance. They will eventually accept it and be blessed, or reject it and be struck down. Meanwhile, the business of the

mystically sensitive is to open themselves up by prayer, meditation, study, self-improvement, and surrender to this divine force, not only for their own spiritual benefit but also for humanity's benefit. Their thoughts and deeds must bear witness to the fact that they are seeking to respond to its holy presence. These are assuredly the "last days" of which the New Testament speaks. The opportunity, choice, and responsibility which lie before us are all highly critical and decisive.

(36) It is needful to note also the forces which are operating are altogether beneath the face of the human psyche. There is a deep incentive in the inner being of modern man, towards a more conscious, more illumined life.

(37) Just as the pendulum swings farther backwards if it has first swung farther forwards, so the human being rises to the loftiest heights of spiritual consciousness only if it has first sunk into the blackest depths of materialistic ignorance.

(38) Here and there doors are being opened through which the light needed by our darkened times is beginning to flow in.

(39) Humanity has reached a point in its tragic career where the greatest tragedy of all is being enacted.

(40) Philosophy knows well that it could contribute worthwhile ideas towards the easing of humanity's hard situation. But it believes that its voice would be a whisper crying in the wilderness, that too few would listen to it to make any effective difference. If it is pessimistic about the outcome of present tendencies, that is because it perceives from abundant evidence provided, that their conflict with the divine plan can only end in their own destruction.

(41) A search through five continents would not produce many people whose lives, in body, thought or feeling have not been affected, for better or worse, by the war or by the crisis which preceded and is following it. Their characters too, have been equally affected. Some have been lifted up to perform noble deeds of courage or sacrifice, but others have been debased into great treachery or gross selfishness. It is clear from these examples that the hope that a new and better epoch will emerge from this war is neither a wholly foolish nor a wholly wise one. It is true the prewar generation was aimless, faithless and confused, but the postwar one is even more so.

(42) You must batter down the barriers which wall in your view of life. You must stop thinking in terms of your own country alone. You must learn that the frontiers of England,

of America, of India, lie far beyond England, beyond America and beyond India. You must open out your philosophical horizon and bring your thinking up to date. For, know that this century demands that the Indian peasant learn that his fate is inextricably bound up with the fate of the British factory worker, and both with that of the American trader.

(43) Those who do not know that human evolution moves through double rhythms of ascension and declension, talk cheerfully of an increasing spiritual revival moving triumphantly to the complete change of our species. But the fact is that what we see are vestiges of medieval faith rather than a rising spirituality.

(44) It would be more correct to talk of historical movement rather than historical progress.

(45) It is because mankind as a whole has turned aside from philosophy as being something that does not vitally concern it, that the horrors of our age have happened, such is the subtle connection between inner thought and outward circumstance.

(46) Only after one has been away from civilization for long stretches at a time, can one truly appreciate its physical and intellectual delights as well as really penetrate its hypocritical shams and outworn relics, its stupid snobbishness and frivolous aimlessness. Then it is that one realises that to lead an independent existence is the only way.

(47) How far philosophy can be brought into the thought and life of the masses, is still uncertain.

(48) The West has been forced by the events of the war to revise its political attitude towards the East. This change must inevitably include its cultural attitude also.

(49) To counsel prudent preparation for an event that was inevitable although not imminent was to be considered an alarmist and warmonger at that time. A few attempts convinced me of this.

(50) We live in a state of perpetual war. Back and forth go the ghostly armies of construction and destruction. Sometimes one and sometimes the other holds the field in triumph.

(51) While men seem permanently estranged from their spiritual selves, we need not wonder at the despair and hopelessness, the cynicism and selfishness which enter into the moods of so many people today.

of history, of India, the far beyond beyond beyond
and beyond India. You must open out your philosophical hori-
zon and bring your thinking up to date. For, know that this
country demands that the Indian content be put in its place
immediately, bound up with the life of the British in every work
of the Indian mind of the present and past.

(1) I think you do not know that Indian civilization moves
through double rhythms of absorption and rejection, that there
is not an increasing spiritual content, however richly
the content ranges of our society. For the fact is that what
we are bringing of India will not be a living
civilization.

(2) It would be more correct to talk of historical movements
rather than historical periods.

(3) I do believe that the world has not a single living
civilization, but that there are many, that do not visibly conform to
the pattern of our age, but are in the making. Some of them
are in the making of our age, but are not yet in the making.
Some are in the making of our age, but are not yet in the making.

(4) Only after we have seen every form of civilization for long
enough to see that it is not the physical and
material life, but the spiritual life, that is the basis of
civilization. Then it is that we shall see that it
is an independent existence in the only way.

(5) How far history can be proved to be the thread and
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(6) The West has been struck by the events of the war to re-
view its political attitude towards the East. This change must
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(7) In colonial days of exploitation for an event that was in-
evitably not independent, we have considered an alarm-
ing situation at least once in two situations, but the

(8) We have in a state of political war, but we have in the
ground of a common and of freedom, sometimes one
and sometimes the other, in the field of struggle.

(9) It has been a common theme in our literature and
artistic work, we need not look at the history and philosophy
of the world, but rather at the literature which has been the
of many people today.

175) It is precisely at such a transitional time that conventional modes of thought are quickly shattered and customary modes of living are rapidly broken up.

176) People bring figures and statistics to prove their point. Away with them! The only figures we ought to see are those of flesh and blood.

177) The folly of an optimism which supposes that paper ideals will be translated into positive action is obvious.

(178) It is true that more people seek spiritual truth now than did before the war. But their number is still so small and their increase so slow that the movement is very far from gaining decisive influence.

(179) Many think they will find safety by withdrawing from the city.

(180) Those who, like Rene Guenon, nostalgically advocate a return to "tradition" usually mean a return to the social cultural and religious life of the middle ages. They do not see that such a return could only be possible by including the obsolete economic environment of the middle ages too. Consequently it would mean the reappearance of such social relics as feudal lords and feudal serfs; the disappearance of the machine and electric power-house, the reversion to an agricultural and pastoral activity, the use of simple methods of production and primitive methods of exchange. Much the same diagnosis and remedy as Rene Guenon's are being put forth by T. S. Eliot in the world of poetry, but with more success and with the emphasis on mystical religion rather than on metaphysics. Eliot deplored the chaotic plight and sinful condition of modern society, the exaggerated individualism of modern literature. He demands a return to tradition, a recovery of the sense of history and community, a submission to the church in culture and morality. Granted that the unsatisfactory spiritual conditions of today point to the necessity of moving out of them. The Guenons and Eliots seek to escape them by moving backwards. The wiser ones seek to overcome them by moving forward. The first group find comfort in a decayed past because they lack vision to enter an unknown future. The second group accepts the duty of hard pioneering and labors to create a new and better kind of life for humanity.

(181) Such messages to humanity are admirable and express lofty teachings. But, alas, humanity will take this lesson to heart enough to inaugurate the abolition of war and the advent of permanent peace?

(182) Man, unhelped by the divine, depending on his own human efforts, must fail.

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(181) Such messages to humanity are admirable and express lofty teachings, but, alas, humanity will take this last to heart enough to inaugurate the abolition of war and the advent of permanent peace?

(182) Man, upheld by the divine, depending on his own efforts, must fail.

(183) It is more necessary than ever amid the turmoils and dangers of today to understand something of the divine plan inherent in the universe and cooperate intelligently and willingly with it. These studies have therefore an importance which, unfortunately, is not realized by the majority of the people.

(184) There is need of more personal experience in religion during the coming era. The old beliefs are too faded and the object of their worship too remote. It is only the spiritual leaders ^{capable of} ~~who~~ ^{helping} ~~others~~ ^{to} ~~such~~ ^{realize} an experience, who can show mankind the way to a true external peace. But if mankind do not listen in sufficient numbers to the few leaders who are now available, then their sufferings will not abate but rather continue and worsen. People do not realize the importance of such work as we are doing, because they rely on external methods too much and on internal ones not enough. Wrong thoughts and false belief being at the root of their troubles, only correct thought and true belief will bring them out of such troubles. The philosopher's work is to make this remedy available to them. There we stop for we will not force it down their throats. Nor could he.

(185) Sri Aurobindo's hopeful view about the establishment of a perfect society on this earth is one which, I must humbly say, is not quite in accord with my own. I wish he were right and I were wrong for it would be delightful to expect such a Utopia to be realized one day. But the raising of human consciousness to the level of superman will not guarantee unity of outlook and attitude. Differences in these respects and consequently, differences in action will still remain. Take for example, the difference in attitude toward the world war, shown by Sri Aurobindo himself, Shree Ramana Maharishi and Swami Ramdas. If unity is to be really attained it could only be attained by evolving to a level even still higher than that of superman. And this indeed is the ultimate goal. But there is a further reason for the difficulty of realizing Utopia. When such a goal has been attained there will be no need to re-incarnate on this earth, which is in some ways, a purgatorial planet. That is to say it is the natural residence for imperfect things, and not for perfect ones.

(186) In devoting time to spiritual reform, we go to the root of all other reforms. If men get rid of their spiritual ignorance it is inevitable that they will more quickly get rid of undesirable conditions in every other department of their life. Nowadays we must especially guard ourselves against the one-sided unbalanced doctrines, the selfish degrading ethos and the false materialistic ideas which have so widely permeated the political, cultural, commercial and religious terrains of our time. No Marxian magic and no financial wizardry can turn a planet peopled by men and women

(187) It is more necessary than ever with the turmoil and dangers of today to understand something of the divine plan inherent in the universe and cooperate intelligently and willingly with it. These studies have therefore an importance which, unfortunately, is not realized by the majority of the people.

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(189) Sri Anand's hopeful view about the establishment of a perfect society on this earth is one which I must humbly say, is not quite in accord with my own. I wish he were right and I were wrong for it would be delightful to expect such a Utopia to be realized one day. But the extent of human consciousness to the level of attainment will not guarantee unity of outlook and attitude. Differences in these respects and consequently differences in action will still remain. Take for example, the difference in attitude towards the world war, shown by Sri Anand himself, Shree Ramana Maharshi and Swami Sadashiva. If unity is to be really attained it could only be attained by evolving to a level even still higher than that of attainment. And this indeed is the ultimate goal. But there is a further reason for the difficulty of realizing Utopia. When such a goal has been attained there will be no need to re-incarnate on this earth which is in some ways, a purgatorial planet. That is to say it is the natural residence for imperfect things, and not for perfect ones.

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still dominated by hates, greeds, selfishnesses and lusts, into a physical utopia. Ultimately the experience of all history, both individual and national, teaches the lesson that the physical well-being is alone not enough. It contributes towards the true happiness of man on earth but does not complete it. The welfare of the body is not an end in itself but only a means to a higher end. Hence philosophy, in its consideration of the methods to be used to achieve such an end, says that external rearrangement of social forms will not of itself bring about fully satisfactory results. A rearrangement from within is equally if not much more necessary.

(187) The moral decay is not complacently accepted by everybody and a number, among the younger people as well as among the middle aged, are dissatisfied with it to the point of being willing to give a hearing to spiritual messages that offer new leads or new hopes.

(188) The yearning of young egos, impelled by desire and in need of experience, is for activity. The yearning of old ones, disappointed or satiated or truth-seeking, is for rest. How many a series of earthly existences, how many a wave of successive enfleshments, separate the first group from the second! The egos of today are mostly at the mid-point of evolution, where a new direction must be taken.

(189) The old Hebrew prophets foretold the historic and dramatic events which have come to pass in the life of modern Israel. But, they also predicted, these events are to be followed by the coming of a Messiah.

(190) How far have the war's lessons, so painful as they have been, entered into the heart and mind of people? I always said during the war that if the challenge of this awful conflict did not arouse people spiritually to a fresh start and morally to an amended life, then Nature herself would take a hand in the game. She began to do so with famines accompanied or followed by epidemics of sickness. From which we must sadly deduce that the war's lessons have been insufficiently learned, except of course by a small minority. If we did not know that suffering was an important part of God's plan for human evolution—whatever Mrs. Eddy may say to the contrary—we would have to yield to despair. When these troubles are over, there will be a better hearing for the prophets. However, even though our most inmost attitude to these troubles remains untouched and serene, our compassion must be touched and made active, if we are to be philosophical mystics.

(191) What happened in the two years following the war's end decisively influenced what would happen in the next twenty years.

(192) In the dismal world conditions of today it is a paramount necessity to obtain some glimpse, however meagre, of the divine plan which is working out for all our lives. Only in this way can we cooperate with it understandingly and

still dominated by hates, greeds, selfishnesses and lusts. It is necessary to have a physical Utopia. Ultimately the experience of all history, both individual and national, teaches the lesson that the physical well-being is almost not enough. It contributes towards the true happiness of man on earth but does not complete it. The welfare of the body is not an end in itself but only a means to a higher end. Hence philosophy, in its consideration of the methods to be used to achieve such an end, says that external rearrangement of social forms will not of itself bring about fully satisfactory results. A rearrangement from within is equally if not much more necessary.

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~~and~~ adequately.

(193) That we are nearing the dissolution of the larger part of the human race is feared by politicians and seen by philosophers.

(194) This dread of humanity's future spiritual destiny, this fear that without a powerful religious recall it is doomed, this belief that a lame external activity is needed to bring about such recall, this desire to set humanity on a quest beyond its own wish and strength - this is unfaith and un wisdom.

(195) That the world's peace will eventually come, we may believe, but it will come only after receiving a further experience of suffering since humanity does not heed sufficiently spiritual messages from its teachers.

(196) If a better world is to come to humanity, better thoughts and feelings in humanity must be the prelude to that desirable condition.

(197) If Atlantis went to its grave under the impulse of violent eruptions that rocked the world, the Atlantean use of atomic power for warlike purposes lay behind the eruptions ~~its~~ themselves.

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to bring about such recall, this desire to see humanity on a quest beyond its own wish and strength - this is unalike and unwise. (18) This dread of humanity's future spiritual destiny, this fear that without a powerful religious recall it is doomed, this belief that a fame external activity is needed by philosophers. (17) That we are hearing the dissolution of the larger part of the human race is feared by politicians and seen and adequately.

(24) My fellow creatures are themselves but ideas, no less than the inanimate objects against whose background I see them. For they too are known to me only as reports of my mind. Nay, more, the very fleshy frames whereby they take individual shape before my eyes and in which they are embodied, are but sense-images whose habitat is entirely subjective.

(25) We all firmly believe in the existence of this material world and we all appeal to commonsense and common experience in support of our belief. Idealism retorts: That a world of which we are conscious exists is undeniable; but that this world is material in nature is disputable.

(26) When we say the world is not real, we mean that it lacks intrinsic reality for it is an idea only in a mind, an appearance only to something else.

(27) The question will be asked whether these pictures within our brains possess as causes substantial realities.

(28) When this truth of mentalism strikes our mind with vivid lightning-flash, we have gone a long way on the quest.

(29) Berkeley's clear thinking and clever statement of a noble truth, was admirable. But he made one large mistake in formulating his views. This was to split the qualities of external objects into those which the mind contributes and those which belong to the objects in their own right. The fact is that everything, without exception, is derived from mind.

(30) This is a twentieth-century metaphysical movement, Neo-Realism whose most brilliant exponents have been Bertrand Russell, A.N. Whitehead and Samuel Alexander, took from materialism the postulate that the universe of our experience is independent of, and is unaffected by, our conscious experience of it. Nevertheless it also took from mentalism some of its epistemological and psychological features. It started out to demolish the mentalist position but in the end it came so perilously near demolishing its own that it has become almost bankrupt.

(31) Eddington went much farther in acceptance of mentalism than Jeans. He told science quite plainly that no satisfactory explanation of matter can be made without postulating mind.

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(6) We may be assured of this - whatever those-unreliable witnesses, our senses, and that erratic pupil, our intellect, may say to the contrary - that there is an intelligent cosmic order, a hidden Idea behind the world process. But we too are parts of this order, this process.

Hence the Idea exists within us also ~~as the~~ ^{asthe} soul.

(7) ~~soul~~ ^{meanings} To bring re-birth to an end has two esoteric ~~meanings~~. (a) Arhat is free from the ignorance.

(b) Even though he is reborn physically in order to help others, still, as he enjoys the awareness of Atman, which he knows to be deathless and unborn, he does not look at himself as being reborn.

(8) Death is either unconscious stupor, blank sleep, partially conscious dream sleep or fully conscious awareness.

(9) To the thoughtful, the promise of unending personal consciousness is not a welcome boon but a gloomy threat.

(10)

Every human institution, every human value, gets worn threadbare by use and has to make way for a ~~different~~ ^{new} one. Even the most sacred and religious authorities lose their sway with the flow of time. When the whole universe around us is so uncertain and unsettled we need not be surprised to discover that the very I of man is transient too. Our centre of gravity is a shifting one.

(11) If he wins this impersonality at all, he will do so gainfully and slowly. It is rarely that the struggle takes an easier and quicker course.

(12) What he takes to be his true identity is only a dream that separates him from it. He has become a curious creature which eagerly accepts the confining darkness of the ego's life and turns its back on the blazing light of the soul's life.

(13) Each ego has its own personal version of truth, which coincides with other egos' versions only so far as they reflect its prejudices and desires, fears and favoritisms, and especially its limitations. Hence it is sure to disagree with many.

(13) The ego looks in every direction for support so that inevitably it contradicts itself from time to time.

(14) I found more interest in spiritual ideas in Europe than there was before the War, but still not so much as one might have expected after such a dreadful ordeal as the past few years.

(15) The ego is not asked to destroy itself but to discipline itself.

(6) We may be assured of this - whatever those
 unrelievable witnesses, our senses, and that
 erratic pupil, our intellect, may say to the con-
 trary - that there is an intelligent cosmic order,
 a hidden idea behind the world process. But we
 too are parts of this order, this process.
 Hence the idea exists within us also, as a part
 of it. To bring re-birth to an end has two esoteric
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(22) He is not the conscious leader of any movement and yet a following of grateful and reverent people whom he has helped, awakened or healed, trails behind him. He does not try to give them guidance directly and yet they do receive it, however incidentally.

(23) Why are they so few, these sages, these serene and urbane self-realized ones? Nature works very hard and only attains her aim once in a multitude of throws. In mankind she may well be contented if she creates one sage in a hundred million people.

(24) The sage will not be found sitting on your door-step nor crying his thoughts from the house-tops. He works in a quiet and unobtrusive way.

(25) When ardent advocates of erroneous doctrines would propound them to him, the sage would regard them with an amused smile.

(26) Convert the king, capture the statesman, and you can influence or help their people within a minimum of time and with a concentration of effort. Therefore the sage directs his attention toward such men.

(27) Those who try to read his degree by the atmospheric gauge of accumulated knowledge, will be disappointed.

(28) He sits, poised in this great Mind.

(29) It is this inner work in the Silence which reaches the deepest level and in the end achieves the greatest effects. The world does not understand this, and hence its noisy and superficial activities which have produced the chaos and disorder of our ~~time~~ times.

(30) Those whom he never even meets but who direct their thought and faith towards him, receive inspiration automatically. The impact of his personality helps those whom he does meet, if they are sympathetic, but often without his even being aware of it.

(31) The thirst for perfection is certainly present within us. This thirst is a pointer ~~at~~ to its eventual slaking. But there is no necessary implication that this will be attained whilst we are in the flesh and on a level of existence where everything is doomed, as Buddha points out, to decay and death. It is more likely to be done on a higher level where such limitations could not exist. The perfection we seek and the immortality we hope for are more likely to be mental rather than physical achievements. For all mystics are at least agreed that there is a such a level of untainted purely spiritual being.

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(32) He knows of what divine stuff he is inwardly made, in what starry direction he is daily going and on what self-transforming task he is constantly working.

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(32) He knows of what divine stuff he is inwardly made
in what starry direction he is daily going and on what
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(21) Reality is inaccessible to thought so long as we regard the latter as separate from it. The moment this illusion is dropped, the truth is revealed.

(22) A new orientation in mind is rendered necessary by recognition of truth of these facts. We have to adjust our modes of thinking to them. We have to undertake the most difficult task of transforming outworn and incorrect mental habits.

(23) It is impossible to think of the Pure Self without making it an idea, i.e. an object, and therefore without missing it.

(24) This is the mysterious element which hides as the unknown quantity - the algebraic x - of the universe.

(25) If God is truly omnipresent and omniscient, He must also be a spectator of the wars, of the mutilation and massacre of large numbers of living beings. What is He doing about it?

(26) Once when the Buddha was at Savatthi, a Brahmin came into the presence of the Exalted One, exchanged greetings, and spake thus: "What think you, Bho Gotama—Everything is?" "Everything is, that Brahmin, is the chief world superstition." "Then indeed, Bho Gotama, nothing is?" "Nothing is, that Brahmin, is the second world superstition." "What think you, Bho Gotama—Everything is a unity?" "Everything is a unity, that Brahmin, is the third world superstition." "Then, indeed Bho Gotama—Everything is a plurality?" "Everything is a plurality, that Brahmin, is the fourth world superstition."

(27) Kant has cleverly refuted all the traditional proofs usually given for the existence of God.

(28) All distinctions between this and that, here and there, before and after, are dissolved in the Absolute.

(29) Absolute mind is the actuality of human life and the plenitude of universal existence apart from Mind they could not even come into existence and separated from it, they could not continue to exist. Their

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(29 cont.) of all its visible aspects. It is the unlimited, the boundless void within which millions of universes may appear and disappear ceaselessly and unendingly but yet leave It unaffected. The latter do not even exhaust one millionth of its being.

(30) What is the impetus behind life?

(31) We are not to confuse evolution with progress. The first is a permanent fact in Nature, the second a temporary phenomenon in human history.

(32) The world's best thinkers have told us that the real explanation of creation's purpose will never be found, that it poses a question which is unanswerable. Every endeavour to derive a satisfactory explanation hitherto

~~(32) The meaning among cultured Moderns of these~~ Islamic phrases "La Ilaha" "Il-la lahu" is: 1st, The denial of plurality and affirmation of Unity in the Supreme Being; 2nd, This Being is also the only real activating Force in the cosmos.

(33) Men need and speak numerous words to express themselves but God, needed and uttered only the one creative silent Word to bring this infinitely varied cosmos into being.

(34) There is the supreme relaxation of one who keeps certain resources - the most hidden, the most powerful - always in reserve.

(35) There is an infinite display of things in the universe, as befits the expression of an infinite mind.

(36) The absence of a personal God from this metaphysical scheme of things makes the universe, for many people, an icy one and its laws, inhuman.

(37) The real nature of light is still a mystery to modern science. For the light which leaves the sun as a wave reaches us as a particle. No scientist knows how or why this is so.

(38) Even the huge anthropoid apes - so near to man - have been observed to bow their heads solemnly and respectfully before the brightness of the rising moon.

(39) For a hundred years the attempt to explain the universe on solely mechanical or purely materialistic principles engaged scientists and thinkers, but nowadays their number gets less and less. The facts increasingly point the other way.

(40) It is inevitable that we believe that the Infinite Power works as we humans work but it is also fallacious.

(41) Jeans sees in the universal orderliness an evidence of God's design. Eddington sees in it an evidence of what the human mind can contribute to its own experience.

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Let us now turn to further reflections.

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been overpowered by ignorance is unacceptable to philosophy. What the latter would say is that something has come out of or emanated from the divine spirit and it is this that has been overpowered by ignorance. But the divine spirit itself remains quite untouched. That 'something' is the ego and it is like the image in a mirror. Although the image is not the object itself yet it draws its existence from the object. But whatever happens to it does not affect the object.

(13) Darwin rightly pointed out the structural ~~ess~~ resemblance between the earliest human bodies and the best animal ones. He then concluded that the one evolved out of the other and that a still higher type of animal was the link between them. But he could never explain why no fossil remains of the missing link were ever found.

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- (40) He must give himself to the work and service for which his capacities and energies are best fitted, and which his circumstances allow.
- (41) When the two selves become one, the inner conflict vanishes. Peace, rich and unutterable, is his.

(42) This does not mean that one is to renounce all ideas of rendering service. It merely means that one is to withdraw from premature acts of service, to withdraw for a time sufficient to prepare oneself to render real service, better service. One is to become possessed of patience and to wait during this period of preparation

(43) The doctrine gives plenty of room for any and every activity of man. Nothing is alien from its scope. Philosophy has a solution for every human problem, for national difficulties as well as individual ones, on its own firm basis.

towards the end of his ^{life,} ^{career,}

(44) Swami Vivekananda seems to have questioned the usefulness of adopting monasticism, inasmuch as he then confessed: "More and more, the true greatness of life seems to me that of the worm doing its duty, silent and from moment to moment."

(45) After twenty years of the monkish life

These teachings do in the end help one to live more effectively and even more successfully but this can only happen after they have been fully studied and comprehended. But that is a process which takes quite a long time.

(46) Such service may help others and at the same time help to purify him from egoism.

(47) Aldous Huxley's conclusion in "Grey Eminence" that the mystic should not meddle in politics or it will do harm must be qualified. Most mystics are unfit for political life but what may be wrong for ordinary mystic may be right for a philosophic one. Certainly the latter may select the political sphere as his field of service, if he wishes to, and retain the integrity of his higher consciousness. But Huxley does not comprehend this because he has been led by others to regard the unfinished elementary mystic as the highest human evolutionary type.

(48) Its aim is to produce a man who shall be humanly mature and spiritually secure, who shall be flesh and mind put to the service of spirit.

(49) It would be a mistake to believe that the philosophic attitude does exclusively seek to enter into the world's life any more than it seeks to escape from that life. It uses and includes each of these movements but it does so only at the right time.

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- (50) It may be a sign of the would-be mystic to pathetically wander in a perpetual haze but it is certainly not a sign of the accomplished mystic.
- (51) These teachings seem so far-off, so ~~un~~ unconnected with the hard actualities of daily life as most people know it, that they appear unpractical and worthless. But this is an error.
- (52) They feel the need of withdrawal from worldly life because they feel the need of tranquility.
- (53) The counsel about not being attached to results was never intended to mean being blind to results. It means that we should rise emotionally above them, it does not mean that we should not study their nature and take appropriate action accordingly. If we are to be blown emotionally hither and thither by favorable and unfavorable results, it will never be possible to attain any peace. On the other hand, if we are not to use our critical judgment about people in situations, we cannot deal successfully with the world.
- (54) Everything in his own external life will then shape out to help his aspiration for a freer and fuller time for spiritual things. It is then right and proper for him to devote his life to more extensive study, meditation and prayer than was possible in earlier periods. Consequently every effort he makes in this direction will be helped. His first duty during such retirement or partial retirement will be towards himself. Then, after a while, when he has gotten himself into a position of more inner light and stability he will be able and be given the chance to do something for others in his personal area.
- (55) The desire to help the unfortunate and to uplift the depraved is a noble one but it may also be a misguided, premature or even dangerous one. Misguided, because some men must pay for their criminality before they will be willing to renounce it. Premature, because the philanthropist may have nothing worth while of a worldly or spiritual kind to give others. Dangerous, because the mental atmosphere which surrounds low circles of society is haunted by vicious and perverse unseen entities which seek to influence sensitive or mediumistic minds.
- (56) It is necessary to remember the need of balance, of carefully seeking to counterbalance the emotional urges with the higher dictates of reason and patience.
- (57) The dissociated personality produced by one-sided clinging to science alone, is unhealthy. The over-worldly mind bereft of intuition and devoid of faith is equally unhealthy. Only a real integrality of the psyche is enough for today.
- (58) He can not only unite these different activities, and attitudes, but does without any consciousness of a clash between them.

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- (59) The man who finds battling with his environment is too much for him, is entitled to take to the woods, if that kind of relief attracts him.
- (60) In starting this task he knows that he is not carrying out his own personal desire but following a way chalked out for him by the higher self.
- (61) How much of this talk about practising universal brotherhood is false emotionalism! How few could ever really feel about their neighbors like that! How easy the general sentiment, but how hard $\frac{1}{2}$ its individual application!
- (61) He should seek to develop on all the four sides of his nature--the intellectual, the emotional the practical and the intuitional. The entire endeavor should be directed towards discovering his weaknesses of character and remedying them, strengthening his capacity to think abstractly and metaphysically, refining and ennobling his feelings, disciplining and understanding his passions, cultivating and responding to his intuitions. Thus the philosophic quest is an integral one. It aims at a total illumination of the mind and transformation of the character.
- (62) He needs this occasional or even periodical retreat from his occupations and removal from his distractions if he is to rise to his best possibilities.

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(1) If the hypnotist's patient is given the suggestion to rely on himself rather than on the hypnotist, this should overcome the objection to hypnotism as having a weakening effect on the will.

(2) When Christian Science denies the very existence of illness, is it not falling into crankiness ? When it rejects the services of a physician or the skill of a surgeon, in any and every case, is it not becoming one-sided and narrow-minded ?

(3) So far as pain indicates the degree and nature of a malady, its removal without removing the cause of the malady, is not enough. A healing which so lulled the patient is not a true healing.

(4) Humbled by feelings of personal littleness and moral unworthiness, he is awed by this discovery that he has become a channel through which a power that is not his own, and is indeed beyond his own, flows out for the helping and healing of other men.

(5) A scientific approach to the subject of the spiritual healing will be not less interested in its sad failures than in its glorious successes. Indeed it will see in the one invaluable signposts that will show where it has gone astray and thus, by causing a withdrawal and return, lead to the other.

(6) Steiner opposed psychic healing because, he said, it did not cure but merely drove the disease deeper inside, to reappear later in some other part of the body.

(7) "The pristine nature of the Self is effortless, spontaneous Tapas. Incessant Tapas of that kind leads to the manifestation of all powers." --Sri Ramana Maharshi

(8) Relaxing is an art to be acquired, with a technique to be followed and exercises to be practised.

(9) Tensions will disappear if you refuse to rush with the multitude, if you walk and work in a realistic manner.

(10) Freud's outlook was too materialistic, his interpretation of psychological processes too mechanistic, his personal experience too one-sided to permit him to adequately solve the human problem. Nevertheless he represented a good start in opening up a neglected mental hinterland to science. Adler advanced beyond Freud. Jung advanced beyond Adler. Psychoanalysis has indeed made a useful contribution, amidst all its errors and exaggerations. It has brought into light what was formerly and unhealthy.

hidden in darkness. It has said what needed saying but nobody had the courage to say. It has helped people understand their character better. But this said, its work is useful only on its own level, which is much inferior to the philosophical one.

(11) If some approach philosophy with hope which, if reasonable, can be realized, others do so with misconceptions.

(12) A disease may well be the outer expression of an inner conflict, or an inner weakness or an inner misty.

A →

(13) By this return to the world, mixing with other and lower kinds of people, he is able to measure and test his progress.

(14) Do not give you any "suggestion". All that is necessary is to pray to be used in whatever way best for the ~~spiritual benefit~~ other person's spiritual benefit.

(15) Such a mystical experience is not an after-effect of illness but the latter is used by the over-self to open the way for its reception in the conscious mentality. It is an uncommon experience, a visitation of the Over-self and a manifestation of its Grace. Why it occurred could only be explained in terms of the theory of reincarnation.

(16) There was the case of a man who lost his leg in the war. What could a student do for his friend? The thing he could do would be to hold him, when finishing a prayer or a meditation, in the thought of the Infinite Power, to hold the belief that he is completely taken care of by that Power and that all is well with him because it enfolds him. He should not attempt to work out any details such as wishing that his friend's second leg should be saved. He should leave all the results to the Power, and not introduce his personal ideas about the matter.

(17) Hindu religion worships light in its intensest form—the sun. The Hindu holy men say that the sun-bath is good for the body; if taken when its rays are mild that is, at dawn and at dusk, it can cure the body of many diseases. They further claim this practice will re-absorb the semen into the blood stream and thus strengthen the physical body.

(18) If the orthodox religionist seriously takes up Christian Science this would be an excellent advance on the old standpoint. He ought, therefore, to be encouraged to travel in such a direction. C. S. makes greatly exaggerated claims about its practical results and physical possibilities but on the whole its metaphysical and religious aspects especially are to be approved for people of this mentality.

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(13) By this return to the world, mixing with other and
 lower kinds of people, he is able to measure and test his
 inner conflict, or an inner weakness or an inner why.

(12) A disease may well be the outer expression of an
 inner conflict, or an inner weakness or an inner why.

(11) If some approach philosophy with hope which, if
 reasonable, can be realized, others do so with miscon-
 ceptions.

(10) It has said what needed saying but
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 derstand their character better. But this said, its
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- (23) When he knows that no good phase can last, that fortune will never let him rest durably in its undisturbed sunshine, he is ready for the next step. And that is, to seek for inner peace.
- (24) The great plague and greater fire which devastated seventeenth century London were not without their lesson. For out of them a new city emerged, which meant a sanitary, more beautiful and better built city.
- (25) Duty and destiny must be reckoned together in one's life account. It is often a matter of not only what one should do but also of what circumstances allow one to do.
- (26) Such experiences point painfully to the fact that there is no abiding home for man on this earth.
- (27) Life owes you only what you have given it.
- (28) Karma brings good or ill fortune in the wake of men's deeds with strict distributive justice.
- (29) No living man today can escape the results of scientific activity. Everyone is helped in some way; many are hurt in some way; by these consequences of the rapid and spectacular advances made in recent science. I listen to a man's talk although he is two hundred miles away, with working but a slender wire between us; this aid comes from the thought and working of scientists. A man falls dead at my feet, struck to the ground by a carelessly speeding automobile; his death is ultimately due to the thought and working of the scientist too.
- (30) Who is the truly free man? "He who lives as he wishes to live, who is neither subject to compulsion nor to hindrance, nor to force; whose movements to action are not impeded...and who does not fall into that which he would avoid." Epictatus.
- (31) Only when he begins to wonder about the meaning of life does he begin to reflect on the problem of values at all.
- (32) It would be an error to separate karma from the universal power and to treat it as an independent power. This error accounts for the difficulty in understanding its role in bringing the cosmos into manifestations. Treat karma rather as an aspect of God and as inseparable from God, or as one of the ways in which God's presence manifests itself.

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(33) He must try to bear up under the trials and sufferings which come to him and apply to them the old philosophic lesson of inner detachment as well as the faith that he can and must rise above them in the end.

(34) If there is any radical cure for personal miseries and intellectual confusions, it is philosophy.

(35) Let him place his trust in the universal laws and turn his face towards the sun.

(36) He may resent and resist the law, but it requires him ultimately to go forward alone.

(37) Man is forced by life, in the end, to undertake disciplines he resents or resists. The neophyte in philosophy, for the sake of his own personal development, anticipates them, accepts them and cooperates with them.

(38) Max Heindel teaches in Cosmo-Conception that not till body is reduced to ashes can reincarnation take place. This confirms my statement in "Wisdom of the Overself."

(39) The doctrine of reincarnation was believed and taught from the early days of Christianity by the Gnostics. They were a Christian sect which was vanquished by the other sects which rose to power.

(40) He may be disappointed because he is not more consciously aware of being helped. The forms which spiritual help takes may not always be easily recognizable because they may not conform to his wishes and expectations. Moreover, the kind of help given in this manner may require a period of time to elapse between its entry on the subconscious level to its manifestation on the conscious level. This period varies in actual experience with different individuals from a few days to a number of years. Its exact duration is unpredictable because it is individual in each case. God alone knows what it is, but its final eruption is sure.

(41) Has the celebrated thinker, the Very Rev. Dr. W. R. Inge, become an adherent of the Hindu doctrine of the reincarnation? This is the question asked following his confession in a London newspaper article in March, 1914 that he believes there is an "element of truth" in this theory of personality common to the Indian masses and mystics of all countries.

8 Declaring that the error of Western civilization in crisis lies in a wrong idea of the human personality, he says that the truth expressed in the "most famous Indian poem" which says "Never the spirit was born; the spirit shall cease to be never birthless and changeless and deathless the spirit abideth for ever; death cannot touch it at all, death though the house of it seems".

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Dr. Inge considers the absence of memory no fatal objection or there may be unconscious memory. "Who taught the chicken to get out of its egg? I cannot tell but there is no mystery about all this".

Defending himself against the criticism that a dignitary of the Anglican Church has no business to dabble in such "heathen beliefs", Dr. Inge declares that re-birth is not alien to Christian thought and asserts that it is implied in many texts."

Coming from one of the intellectual leaders of the English Church and a former Dean of St. Paul's Cathedral, the foregoing admission is of outstanding historical importance. The doctrine must now be considered worth serious discussion by all ~~worth-serious-dis~~ Western educated persons and no longer left to a few queer dreamers as something bizane (bizarre) and exotic. Its increasing acceptance will also be a triumph over materialism. Rebirth identifies a man more with his mind than with his body. It thus accords perfectly with mentalism.

(42) There is a certain felicity about knowing that there exist among us, however outwardly inaccessible, men so good, so wise and so strong. In some mysterious way, their presence must surely bless us.

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WILLIAM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(47) The reader has had most of this system now presented to him. His work in following these difficult abstruse thoughts has not been easy. Now he may face, if he wishes, an entirely fresh task, that of bringing ultimate truth down from theory to practice. It has to be made real to himself. It has to be fully and finally realized. Constant recollection and constant practice are the only way to do this. When he comes to this final frontier of all existence, he must bow his head in humble homage to the fact that here neither yoga nor religion can venture across alone. Here the man alone may pass who can live utterly and fully what he has thought in metaphysics, what he has felt in religion and what he has experienced in the tense stillness of yoga.

(48) The influences and environments which have moulded him, determine in part the characteristics of his psychic visions and mystic experiences.

(49) The experiences which may be read about in books and which are so confusing are not all on the same level. The chief cause of this confusion lies in the failure to separate the intellectual from the truly spiritual in the descriptions. Under the former heading comes most of the occurrences. They are mostly projections of the seer's own ego and reveal what he is most familiar with, what he believes in, what he expects, and so on. Few seers have a scientific outlook and most mix together the essential with the incidental quite indiscriminately.

(50) The indispensable pre-requisite to mystical illumination is self-surrender. No man can receive it without paying this price. Any man in any degree of development may pay it - he has to turn around, change his attitude, and accept the Christ, ^{the} higher self as his sovereign. But once this happens and the grace of illumination descends, it can affect the self only as it finds the self. An unbalanced ego will not suddenly become balanced. An unintellectual one will not suddenly become learned. His imperfections remain ^{even} though the light shines thru them.

(51) His discovery of being born out of, and still remaining rooted in, the Infinite Mind of God is a tremendous one but it does not make him identical with God.

(52) Amid all the vicissitudes of their war service, quite a number held to the thought of the higher self and its presence with them as their protective talisman.

(53) The flaws in every revelation come from either the ego of the revelator or from the incompleteness of his development.

(54) Seeking personal salvation is right and proper, and not more selfish than seeking to earn a livelihood. But philosophy looks beyond it, compassionately and altruistically, to other seekers.

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(21) His discovery of being born out of, and still remaining rooted in, the infinite kind of God is a tremendous one but it does not make him identical with God.
(22) And all the vicissitudes of their war service, during a number held to the thought of the higher self and its presence with them as their protective talisman.

(23) The flaws in every revelation come from either the ego of the revealer or from the incompleteness of his development.

(24) Seeking personal salvation is right and proper, and not more selfish than seeking to earn a livelihood. But whoever gives looks beyond it, compassionately and altruistically, to other seekers.

tr (55) The mental silence is what is ordinarily called yoga in India. From the philosophical standpoint, it is valuable but not enough where it is mere mental inactivity. The ego, or the thought of the ego, has to be also overcome so as to allow the higher power, the higher self, to take possession of the mind thereafter.

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

(57) The revelation gets entangled with the contributions of desires and fears, race and religion, yearnings and hates, community and heredity — that is, the ego. If the soul's voice is brought through faintly but the ego's echo strongly, the revealed message will be poor in quality. Seldom does the developing mystic align his consciousness with his essence and bring back the result unaffected by his individuality. Seldom is the revelation faithfully brought down intact in every particular. completely and perfectly On the contrary, it is usually and unconsciously adjusted to the human channel through which it passes.

(58) Jacob Boehme was a competent and advanced mystic. His little book, "Dialogues on the Supersensual Life" would alone testify to that and his career adds further evidence. Yet, because he had not undergone the liberating process of a philosophic discipline, his mind was so confined that he would allow no other God-sent prophethood than that of Jesus.

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- (99) Those who are hesitant about these ideas or even hostile to them, have seen them
- (100) I take up my pen once more and let its slow-flowing words tell of a time when life opened a crowded page for me.
- (101) My aim is to popularise truth, if possible, yet I shall take care not to pay the price of dilution or distortion for such popularization.
- (102) They will need to study these pages repeatedly until the ideas expressed therein seem lucid and logical, rational and persuasive to them.
- (103) So much is at stake here that it is necessary to be extremely outspoken.
- (104) The names of God traditionally used in the Orient such as Compassionate, the Guide, the Answerer of Prayer, the Pardoner, the Patient, are helpful as objects of prayer or subjects of meditation.
- (105) I have no wish to found a sect or a school, organize a group or a society. I have kept myself free and I wish to leave my readers free also.
- (106) If I have been so unproductive, there is a reason.
- (107) Caught in the tentacles of this mammonistic time, I tried my utmost to make materialism a sufficient guide to the labyrinth of life, but merely succeeded in confirming my Belief in mysticism. We may try to dodge the Heavenly Hunter but if he loses his prey in one birth, he will catch it in a later.
- (108) I may say, with Swami Vivekananda: "I was born for the life of a scholar, retired, quiet, poring over my books, but the Mother dispensed otherwise. But the tendency is there."
- (109) My interest in mystical studies has never been a merely professional one only. It is true that as a writer I could have made myself equally at home in several other subjects and indeed did so in my earlier years. But none of them could so engage my heart, so fascinate my mind, as these. I wrote about them out of love for the research into them.
- (110) With the development brought by years devoted to truth ~~in~~ search, this teaching gained clearness in my mind and attained form.

(99) Those who are hesitant as to these ideas or even hostile to them, have seen them. I take up my pen once more and let the flow-words fall of a time when life opened a crowded page for me.

(100) My aim is to popularize truth, if possible, yet I shall take care not to pay the price of distortion or distortion for such popularization.

(101) They will need to study these verses reverently until the ideas expressed therein seem lucid and logical, rational and persuasive to them.

(102) So much is at stake here that it is necessary to be extremely outspoken.

(103) The names of God traditionally used in the Orient, such as Omnipotent, the Ruler, the Answerer of Prayer, the Pardoner, the Patient, are helpful as objects of prayer or objects of meditation.

(104) I have no wish to found a sect or a school, but the search of force.

(105) Caught in the tentacles of this materialistic time, I tried my utmost to make materialism a sufficient guide to the labyrinth of life, but merely succeeded in confirming my belief in mysticism. We may try to dodge the Heavenly Hunter but if he loses his prey in one sixth, he will catch it in a later.

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(XV) THE FOURFOLD PATH

- (a) --Inspired activity, practical applicability and creativeness of philosophy.
- (b) --Balance in development and goal.
- (c) --Integration of psyche and goal.
- (d) --Service as expression of compassion and purifier of egoism. Warning against premature or tainted service.
- (e) --Retreat, solitude and country life needful at times. Benefit of leisure for introverted relaxing and meditation as escape from excessive activity and extroverted world.

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- (b) --Balance in development and goal.
- (c) --Integration of psyche and goal.
- (d) --Service as expression of compassion and purifier of egoism. Working against premature or limited service.
- (e) --Retreat, solitude and country life mental at times. Benefit of leisure for introverted relaxing and meditation as escape from excessive activity and extroverted world.

(1) In the true philosopher the distance between the thought of a right deed and the deed itself is nil. There is no inner conflict in such a man, no wavering between the lower nature and the higher ordinance. What he knows, he is. His wisdom has become welded into his moral outlook and practical activity. There are no schizophrenic dissociations or unconscious complexes. Righteousness is a profound instinct with him.

(2) The common belief that when a mystic takes to the management of practical affairs he will be so slovenly, inefficient and absent-minded that they will fall into disorder and confusion, is inapplicable to the philosophical mystic.

(3) Worldly life, which is either a trap or a hindrance to the unphilosophical mystic, is a school of instruction and an avenue of service to the philosophical one.

(4) The effectiveness of action is raised immensely when it is inspired by mystical means. The fruitlessness of meditation is widened immensely when it is kept aloof from action.

(5) This teaching can be understood only by those who try to live it: all others merely think they understand it. Only those who have incorporated it in their lives for a number of years can know how intensely practical philosophy is.

(6) Only he who lives from moment to moment by the clear light of its teaching, by the deepest faith in its tenets and by the ardent feeling of its worth, is a true disciple of philosophy.

(7) The life of such a man compares with the dead movement of a fixed spindle. Whilst he sits calm within himself, his hands and feet and brains work actively amidst the world.

(8) The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality. He knows only one existence - the philosophic life. The divine quality permeates his whole activity as much as it permeates his meditative cessation from activity. Work too is worship for him.

(1) In the true philosopher the distance between the thought of a right deed and the deed itself is nil. There is no inner conflict in such a man, no wavering between the lower nature and the higher nature. He knows, he is. His wisdom has become welded into his very outlook and practical activity. There are no scholastic distinctions or unworkable complexities. Righteousness is a profound instinct with him.

(2) The common belief that when a man's mind is to the management of practical affairs he will be so slowly, inefficient and absent-minded that they will fall into disrepair and dereliction, is antagonistic to the philosophy of the mystic.

(3) Worldly life, which is either a trap or a hindrance to the metaphysical mystic, is a school of instruction and an avenue of service to the philosophical one.

(4) The effectiveness of action is raised immensely when it is inspired by mystical vision. The firmness of meditation is witnessed immensely when it is kept aloof from action.

(5) The teaching can be understood only by those who try to live it. All others merely think they understand it. Only those who have experienced it in their lives for a number of years can know how intensely practical philosophy is.

(6) Only he who lives can mean to benefit by the clear light of his teaching, by the deepest faith in its benefits and by the entire feeling of its worth, is a true disciple of philosophy.

(7) The life of such a man compares with the dead movement of a fixed sphinx. While he sits calm within himself, his hands and feet and organs work actively and at the world.

(8) The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality. He knows only one existence - the philosophical life. The divine quality pervades his whole activity as much as it pervades his meditative cessation from activity. Work too is worship for him.

(9) It is one of the contributions of philosophy that it elevates useful work to the status of a component of spiritual activity, instead of degrading it, as mysticism does, as being detrimental to such activity. Hence in so far as the philosophic student is striving to carry out his daily task honestly, efficiently, perfectly and in the spirit of service, he is improving his own character for philosophic purposes too.

(10) Life can never again be just as ordinary, just as commonplace as before nor just as if he had never passed through those vital moments of divine uplift. The white-hot point of their inspiration has faded but it can never be forgotten. It will, nay it must show itself powerfully in his directive purposes and obtrusively in the quality of his living.

(11) It is proper for the mystical novice to feel apathetic and lethargic about his duties towards and intercourse with society. He is trying to turn inwards and they would only disturb him. It is equally proper however for the mystical adept, if he has developed on philosophic lines, to feel led towards abundant activity and social service.

(12) It is easy to fall into the error that spirituality means stagnation, that transcending the worldly life means abandoning it. This error arises because it is not clearly comprehended that the operative principle is what one does with his thoughts, not with his things. For the second activity is always a result of the first.

(13) Those who regard it as a disincarnate entity hovering in the air have not understood philosophy. It does not separate action from thought, conduct from consciousness nor society from self. But neither does it commit the materialist error of making action conduct and society end in themselves, any more than it commits the mystical error of making ecstasy feeling and visions end in themselves.

(14) People mistakenly regard this study as unpractical, as too distant from the experiences of ordinary life.

(15) We must reflect in mind and act the true being of man.

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(14) People mistakenly regard this study as unpractical, as too distant from the experiences of ordinary life.

(15) We must reflect in mind and act the true being of man.

(16) An ascetic mysticism which looks upon absolute apathy as the best moral and practical state for mankind, will neither attract nor help us today. A philosophical mysticism which teaches men to endure nobly what must be endured but to strive vigorously whenever possible to turn the worse into the better, is more timely.

(17) We find in these ashrams that what should be retreat is actually mere non-cooperative idleness, just as in the world outside them we find that what should be work is actually sheer neurotic overstrain.

(18) A life which finds in self-centered contemplation its total goal, is an unbalanced one. For that which is attained inwardly must unfold itself outwardly. Without such active expression the self is only partially realized.

(19) Although he should give his best to external life, he should not give the whole of himself to it. Somewhere within his heart he must keep a certain reserve, a spiritual independence. It is here, in this secret place that the supreme value of the Overself is to be cherished, loved and surrendered to.

(20) Because its concepts are not merely the productions of a mechanical logic but the inspirations of a living soul they are powerfully creative, dynamically stimulative. In philosophy, art consummates itself.

(21) The orientation of modern spirituality, under the changed conditions of today, is not towards retreat from the world but towards a spiritualising effort in the world.

(22) Whoever truly catches the spirit of philosophy in his heart will find his creative intelligence stirred up to new expressions, his aesthetic feelings refined to new appreciations and his moral purposes to new resolutions.

(23) It is easy to make the objection that these ideas are too intangible, too metaphysical, to be of practical value.

(24) The tragic antithesis between the divine and the material afflicts us at every turn.

(16) An aesthetic mysticism which looks upon absolute quality as the best moral and practical state for mankind, will neither attract nor help us today. A philosophical mysticism which teaches us to endure nobly what must be endured but to strive vigorously whenever possible to turn the worse into the better, is more timely.

(17) We find in these essays that what should be present is actually very non-cooperative. Just as in the world outside them we find that what should be work is actually sheer nervous overstrain. (18) A life which finds in self-contained contentment the total goal, is an unbalanced one. For that which is attained inwardly must unfold itself outwardly. Without such active expression the self is only partially realized.

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(20) Because the concepts are not merely the productions of a mechanical logic but the inspirations of a living soul they are powerfully creative, dynamic, really attainable. In philosophy, art, literature, science, the orientation of modern spirituality, under the changed conditions of today, is not towards retreat from the world but towards a spiritualizing effort in the world.

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(22) It is easy to make the objection that these ideas are too intangible, too metaphysical, to be of practical value.

(23) The tragic emphasis between the divine and the material exists in all every human.

(25) That philosophy is not a pastime for idle visionaries, that it leads both directly and indirectly to tangible results and that it helps men to avoid misery and attain happiness, is a perspective I have often tried to make uninformed or sceptical people see.

(26) What he has felt in his inner life must now be wrought and elaborated in his outer life. His actions must give an account of his perceptions. This will involve a strenuous effort at self-subjugation, a hard discipline of the whole personality.

(27) Philosophy repudiates the sad notion, born out of a limited view-point, that to lead a spiritual life is to lead a retired pensioner's life, or a semi-invalid's, or an intellectually infantile one.

(28) He will gradually build a habit of applying this balanced and poised attitude to all his problems, be they worldly or intellectual. It will be a habit that will bring them to a quicker and better solution.

(29) The peace to which he has become heir is not self-absorbed rest from old activities that he deserts but a divine awareness that subsists beneath new ones that he accepts.

(30) Those who imagine that philosophy is useless except to tropical dreamers, would be astonished at the forceful practical yet calm character of its best votaries.

(31) To bring the divine presence into the midst of one's work and one's work continually into the divine presence -- this is an inspired and worthwhile active life.

(32) He is one of those strange beings who prefers the fate of being a Crusoe among the crowd, a mystic who seeks the society of materialists, and a hermit who haunts the homely hearths of the metropolis.

(33) Do your duty to the best of your ability, but preserve mental equilibrium at the results, whether the latter be success or failure. This is Karma Yoga.

(34) Only when these convictions burn strongly within him, can they lead to action.

(35) This is an art indeed, to live alone in the midst of the multitude.

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- (36) The kind of action which the fourfold path calls for is self-purifying and self-disciplining.
- (37) Each situation thorny though it be, will be handled with full competence and splendid foresight.
- (38) Can mysticism be set free from its monastic jailers and allowed to mix with the householder, the workers, the business-men, the artists, the thinkers and the professionals ? Yes, it can.
- (39) If we compare the urge to dynamic service instilled by higher philosophy with the doctrine of do-nothing preached by Oriental mysticism, we need not be surprised at the results.
- (40) The sense of being inwardly detached from all his daily activities, the consciousness of deep power kept in reserve, will be present.
- (41) All experience may be made in one way or another to serve and benefit his inner work, may be converted into steps in the advance of his soul.
- (42) There is no such thing as a merely theoretical philosopher. If anyone is not a practising philosopher he has not understood correctly nor theorised properly.
- (43) Philosophy takes its votaries on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-freed spirit to a divinised life back in the same senses.
- (44) The philosopher should show his attainment by his practical life, by his creative originality and by his inspired power.
- (45) I write for those who have to keep on working in cities, not for those who like to keep on idling in ashrams.
- (46) The fact that the practical results of mysticism are socially insignificant cannot be denied ? But why is this ?
- (47) But it is not enough to take up such an attitude. We must also rise to its logical demands. Spirituality needs something more than its verbal declaration to become a genuine actuality.
- (48) Try to relate this principle to hard concrete situations, to work it out on actual occasions.

- (36) The kind of action which the fourth path calls for is self-purifying and self-disciplining.
- (37) Such a situation theory though it be, will be handled with full conscience and splendid foresight.
- (38) Can mysticism be set free from its monastic fetters and allowed to mix with the householder, the workers, the business-man, the artists, the thinkers and the professionals ? Yes, it can.
- (39) If we compare the urge to dynamic services suggested by higher philosophy with the doctrine of do-nothing preached by Oriental mysticism, we need not be surprised at the results.
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- (41) All experience may be made in one way or another to serve and benefit his inner work, may be converted into steps in the advance of his soul.
- (42) There is no such thing as a merely theoretical philosopher. If anyone is not a practising philosopher, he has not understood correctly nor theorised properly.
- (43) Philosophy takes its vehicles on a holy pilgrimage from ordinary life in the physical senses through mystical life in the sense-fused spirit to a detached life back in the same senses.
- (44) The philosopher should seek his attainment by his practical life, by his exercise originally and by his inspired power.
- (45) I write for those who have to keep on working in cities, not for those who like to keep on taking in ashrams.
- (46) The fact that the practical results of mysticism are normally instantaneous cannot be denied ? But why is this ?
- (47) But it is not enough to take up such an attitude. We must also rise to the logical demands. Spirituality needs something more than the verbal declaration to become a genuine actuality.
- (48) Try to relate this technique to hard concrete situations, to work it out on actual occasions.

(49) The mystical and social sides of man will then become compatibles. They will meet in such a way that the first will inspire the second, the second will reflect the first.

(50) He will work from the Overself; he will move and serve the world from within his central being.

(51) When knowledge is worked out in action, reflected in attitude and formed in the entire life, then only does it become real.

(52) It recognizes and sympathetically understands the difficulties and problems of men living in the world yet seeking an unworldly life.

(53) We must endeavour to find this divinity within not merely at set times of meditation, but also amid the press of the market places.

(54) The foolish man acts at random, the intellectual man plays off his reasons against each other and so may find his power to decide paralysed, the emotional man rejects every guide except personal feeling, the philosophic man uses reason feeling and intuition alike.

(55) The situations which develop from day to day afford a field for enquiry analysis reflection intuition and ultimate understanding in themselves, quite apart from the application of principles already learnt.

(56) The idea that being practical means being dead to all sacred feelings and holy intuitions, is another error to be exposed. Everywhere men of affairs and achievement, both celebrated and obscure have kept their inward being sensitive and alive amidst their earthly labours and worldly successes.

(57) In the foreground of his thought he deals with practical affairs in a practical way, in the background he remembers always that they are only transitory manifestations of an Element beyond all transitoriness, an Element to which he gives his deepest self. But only when his power of yogic concentration is complete and his knowledge of philosophic truth mature, the possibility of achieving such harmony arrives - - not before.

(58) The tale of your secret meditations is written on the paper of your open actions.

(49) The spiritual and social sides of man will then become competitors. They will meet in such a way that the first will inspire the second, the second will refine the first.

(50) He will work from the Overworld; he will move and serve the world from within its central being.

(51) When knowledge is worked out in action, reflected in attitude and formed in the entire life,

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(52) It recognizes and systematically understands the distinctions and problems of men living in the world yet seeking an unworldly life.

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his knowledge of psychics has matured, the possibility of intuitive such harmony arises -- not before.

(58) The fate of your secret meditations is written on the paper of your open actions.

(59) The time has gone when the philosophic and the practical, the religious and the realistic, the spiritual and the material, are to be regarded as being mutually antagonistic; today we must regard them as working to a common end and purpose, as reconcilable in ultimate unity. Thus our actions should come to be visible emblems of the invisible inner life in which we must take our roots.

(60) It is not enough to obey and follow the prompting which draws him inward through formal meditation. It is equally needful to sustain spiritual activity through all the many hours of external business, to learn the art of not being of the world although in it, to achieve the wonderful state of inspired action.

(61) Ashtavakra Samhita: "The sage of vacant mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides, as it were in the state of Absoluteness. Devoid of the feeling of 'mine-ness' and 'I-ness', knowing for certain that nothing is, and with all his desires set at rest within, the man of knowledge does not act though he may be acting."

(62) Only when we act in and from the Overself can we really be said to act aright for only then shall our deeds be wise and virtuous, most beneficial in the ultimate sense both to our own self and to others.

(63) It is the duty of philosophic man to play a creative part in the life of his corner of the world, but it is not at all the duty of mystical man to do so.

(64) Philosophy overcomes the mystic's fear of worldly life and the worldling's fear of mystical life by bringing them together and reconciling their demands under the transforming light of a new synthesis.

(65) Philosophic life in our sense is not a matter of reading practical maxims. It is giving assent in action and offering whole-hearted belief in feeling to the best values goals and purposes.

(66) When the better souls non-cooperatively stay out of worldly business because they dislike it, or regard it as soiled or are too weak for it, they leave the field open to the worse ones.

(52) The time has come when the philosophic and the practical, the religious and the realistic, the spiritual and the material, are to be regarded as being mutually antagonistic; today we must regard them as working to a common end and purpose, as reconcilable in ultimate unity. Thus our actions should come to be visible evidence of the invisible inner life in which we must take our roots.

(53) It is not enough to obey and follow the promptings which draw him inward through formal meditation. It is equally needed to sustain spiritual activity through all the busy hours of external business, to learn the art of not being of the world although in it, to achieve the wonderful state of inspired action.

(54) Abbasavaia Samikant "The state of vacant mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides, as it were in the state of Absoluteness. Devoid of the feeling of 'mine-ness' and 'I-ness', knowing for certain that nothing is and with all his desires set at rest within, the man of knowledge does not act though he may be acting."

(55) Only when we act in and from the Overself can we really be said to act right for only then shall our deeds be wise and virtuous, most beneficial in the ultimate sense both to our own self and to others.

(56) It is the duty of philosophic man to play a creative part in the life of his corner of the world, but it is not all the duty of mystical man to do so.

(57) Philosophy overcomes the mystic's fear of worldly life and the worldling's fear of mystical life by bringing them together and reconciling their demands under the transforming light of a new synthesis.

(58) Philosophic life in our sense is not a matter of reading practical maxims. It is giving assent in action and offering whole-hearted belief in feeling to the best values possible and attainable.

(59) When the better souls non-cooperatively stay out of worldly business because they think it, or regard it as soiled or are too weak for it, they leave the field open to the worse ones.

(67) We may deal with the harder problems of living either by mastering them or by running away from them. The first calls for definite decisions to be made and effective deeds to be performed but the second calls at most for idle and casual thoughts about them. The philosopher takes the first course, the ascetic takes the second one.

(68) In the end, the art of life can only be learnt by living. Reverie and meditations, thinking and study, mystical raptures and inner visions are only means to this end, not to the end in itself.

(69) When a man who has developed an unwavering will and a concentrated mind, a serene contemplativeness and a magnificent dynamism, sets out to remake his external life for the better, surely he will accomplish not less but more than the man who has failed to develop these things ?

(70) Whereas an incomplete mysticism arrests progress and leads to lethargy, because it regards worldly indifference as the necessary result of worldly detachment, the riper philosophic mysticism stimulates progress and inspires action. This is because it regards first, inner value rather than outer appearance; and second, altruistic duty as well as personal satisfaction.

(71) We must plunge into the life of the world but we need not be drowned in it.

(72) It is practical. It does something to and for the student.

(73) It supplies principles of morality and wisdom to guide our actions.

(74) It is not enough to express this faith in words. He must now implement it in deeds.

(75) Action, deeds, are the final test of spiritual man or guru. The life he leads must be a pattern.

(76) The active life tests our theoretic values.

(77) Philosophy is something more than just staring at one's navel; it is a way of life.

(78) In the day-to-day life of a man, philosophy can guide, inspire, teach, heal and console him.

(79) From the philosophic teaching we pass to consider the philosophic life.

(67) We may deal with the harder problems of living either by mastering them or by turning away from them. The first calls for definite decisions to be made and effective deeds to be performed but the second calls at most for talk and casual thoughts about them. The philosopher takes the first course, the ascetic takes the second one.

(68) In the end, the art of life can only be learned by living. Rhythms and meditations, thinking and study, mystical raptures and inner visions are only means to this end, not to the end in itself.

(69) When a man who has developed an unswerving will and a concentrated mind, a serene consciousness and a magnificent dynamism, sets out to realize his extreme life for the better, surely he will accomplish not less but more than the man who has failed to develop these things ?

(70) There is an incomplete mysticism which is a progress and leads to lethargy, because it regards worldly indifference as the necessary result of worldly detachment, the ripest philosophy regards it as a first and higher action. This is because it regards first, inner values rather than outer appearances; and second, aesthetic duty as well as personal satisfaction.

(71) We must plunge into the life of the world but we need not be drowned in it.
(72) It is practical. It does something to and for the student.

(73) It supplies principles of equality and wisdom to guide our actions.
(74) It is not enough to express this talk in words. He must now implement it in deeds.

(75) Action, deeds, are the final test of spiritual man or guru. The life he leads must be a pattern.

(76) The active life tests our theoretic values.

(77) Philosophy is something more than just bearing at one's naivety; it is a way of life.

(78) In the day-to-day life of a man, philosophy can guide, inspire, teach, heal and console him.

(79) Before the philosophic teaching we pass to consider the philosophic life.

(80) To understand the mysterious language of the Silence, and to bring this understanding back into the world of forms through work that shall express the creative vitality of the Spirit, is one way in which you may serve mankind.

(81) The philosophically minded student thinks clearly in advance of the probable consequences - both good and bad - of a contemplated line of action. For he does not want to walk blindly or negligently or rashly.

(82) Such a teaching could not turn a man into a fanciful visionary - as the world, confusing philosophical mysticism with the wild aberrations, that it mostly knows may think - but only into a valuable citizen.

(83) Philosophy is intensely practical; yet, because it is also well balanced, it judges neither by results alone nor by intention alone, but by both.

(84) The ideal is the fullness and harmony of balanced qualities, wasting none, denying none. The active will companioned by the mystical intuition, the pleasure-loving senses steadied by the truth-loving reason.

(85) The first reality of universal existence must become the first thought of human consciousness. Only then is our life rightly orientated and properly sustained. All action will then become sublime inspired and wise, leading to the true success at all times and despite adverse outward appearances.

(86) The worth of the philosophic outlook will prove itself in the end in the innumerable situations, both favourable and adverse, which make up the chequered fabric of life. Here we shall find the reward of our arduous efforts, our difficult studies and our lonely meditations.

(87) The daily business of everyday living will not be able to take him away from his true self, will not dislodge him from its calm.

(88) The art of reconciling inward serenity with outward activity must be learnt.

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be able to take him away from his true self, will not
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(88) The art of reconciling inward serenity with
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(89) The recluse who would retire like a hermit-crab into his shell and avert his face from the facts of life, either because they are too alluring or too ugly, will be as successful in his isolationism in the end as were so many neutral countries who tried to avert their faces the World War.

(90) Philosophy would be useless indeed if its principal attitudes could not be demonstrated, if its ethical values could not be applied in every situation and circumstances.

(91) Such ideas are not hollow dreams for fireside dozing. They are working tools to be utilised in building the structure of individual life. They come to full life only in accomplishment.

(92) The worth of what he has learnt and practised will show itself in his adjustments to adverse situations equally as in his reactions to joyous ones.

(93) He has to become expert in keeping both feet firmly on hard ground whilst keeping his head in this lofty pure atmosphere. This is what sound balance means.

(94) Mystical practice, religious devotion and metaphysical reflection are not with him an escape from unpleasant and inconvenient facts or awkward and difficult situations, but contributions toward the proper and effectual way of dealing with them.

(95) Can the slow leisurely exercises of mysticism be harmonised with the quick bustling activities of today ?

(96) With its help, the vital decisions of life will be made more correctly.

(97) Can we apply the philosophic concepts to the problems of everyday living ? We can.

(98) Philosophy seeks to combine spiritual self-improvement with worldly activity. It rejects the notion that they are to be opposed as incompatibles.

(99) He may be most intensely occupied with his worldly affairs but he will remain fixed in the holy presence.

(100) Our Wisdom has been evolved out of experience and to that extent is a practical wisdom.

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(99) Our wisdom has been evolved out of experience
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(101) After all, we think our thoughts only that we might live them in our deeds. We are here for creative action rather than arithmetical thinking.

(102) In him perception and volition are fused and not as in ordinary men separated and discordant. That which he sees ought to be done, is accepted and executed by the will.

(103) In him the two attitudes are no longer mutually exclusive but combine and work together for an all-comprehensive purpose.

(104) This is the final test. Philosophy works. Whatever you do, wherever you go, it can be put to practical use. It cannot be isolated from life for it is always intimate with life.

(105) Its strength will carry him through every crisis, whether it be a personal or a national one. Its wisdom will guide him in every situation and vindicate itself later in the result.

(106) The world is neither a trap nor an illusion, neither a degradation of the divine essence nor an indication of the divine absence.

(107) Mysticism ought no longer to remain an isolated from the chief currents of everyday life that swirls around it.

(108) A higher viewpoint will insert itself into thoughts and decisions; it will show up faulty ideas and defective decisions for the things that they are because it will show up the lower source whence they have arisen.

(109) The theoretical appreciation of these truths is good but not enough. They have also to be made operative in common everyday living.

(110) Another fallacy is that the mystic ought to remain a man of quiescence and not become a man of affairs, if he is really sincere.

(111) He must not only apply his philosophic knowledge to his intellectual life but also apply and use it to the full in actual life.

(112) It is a difficult art this, to live in one's Spirit-centre simultaneously with existence in the Body-circumference.

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(112) It is a difficult art this, to live in one's Spirit-centred stance simultaneously with existence in the Body-circumference.

(113) Whoever thinks philosophy to be nothing more than abstract day-dreams, has never found out its meaning.

(114) The practical will no less than the mystical intuition must be activated by his search for the higher life.

(115) It lies in your mind whether or not you shall make something worth while of your life. What you have learnt from the past, what you think of the present and what you seek from the future - all these ideas combine and influence the achieved result.

(116) His mind having captured these ideas and his heart being captured by them, the next step is to apply them in daily living.

(117) The monastic belief that the worldly life is incompatible with the mystical one is a delusion.

(118) Whereas the ordinary mystic finds that his duty to himself conflicts with his duty to society, the philosophical mystic finds no such discord but rather a harmony. He disciplines himself in the hope that others as well as himself may gain the benefit. He practises compassion towards all in true recognition that their welfare runs alongside his own. He spreads enlightenment by advice and teaching, example and encouragement. He inserts and balances his exercises of meditation with ordinary life in the world so that he remains to work usefully in that life.

(119) The notion that illumination must turn a man into a mere dreamer, unfit for practical life and incapable of coping with practical situations, is true only when it is of an imperfect kind or when the man is not properly prepared to receive it or when it is too short to be full yet deep enough to unsettle him. Illumination in the philosophic sense, however, need not deprive a man of the capacity for energetic action, although it will deprive him of the feeling of hurried action. He will do his necessary work in the world, not with slovenly weakness but with quiet calm.

(120) External activity may be likened to life at the circumference of a wheel; internal meditation may be likened to life at the centre of the wheel.

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(120) External activity may be likened to life at the circumference of a wheel; internal meditation may be likened to life at the centre of the wheel.

(121) The mystic has usually been a shy bird, building his nest high out of the reach of heavy-footed men, who would fain pollute the peaceful air which surrounds him. If he then lost touch with his fellows the process of misunderstanding did not take long to follow, with the inevitable result that he was reckoned a useless fellow to his land and time. This is precisely what happened in Europe when medieval monasticism, worthy though it may once have been and full of abuses as it may have become, shook and crumbled.

(122) The notion that the man who attains this highest stage withdraws from society, lives in jungle mountain or monastic retreats and renounces all family responsibilities and business obligations, so as to spend all his time henceforth in contemplation, is an incorrect notion. The social life of an individual does not end with this attainment; it begins with it. For henceforth he is activated by a higher conscience and a wider compassion to stay in society and elevate it.

(123) Those critics who assert that we have lost our mystical values because we teach that mystical contemplation is not an end in itself but rather a means to action, have not understood our teaching. The kind of action we refer to is not the ordinary one. It is something higher than that, wiser than that, nobler than that. It is everyday human life divinised and made expressive of a sublime FACT. We have indeed often used the phrase "inspired action" to distinguish it from the blind and egotistic kind. He who practices it does not thereby or desert the contemplative path. This inner life is kept deep full and rich but it is not kept refrigerated and isolated. He reflects it deliberately into the outer life to satisfy a twofold purpose. First, to be on the earth so far as he can what he is in heaven. Second, to work actively for the liberation of others. This cannot be achieved by inertia and indifference - which are virtues to the mystic but defects to the philosopher.

(124) For him fine talk must be translated into parallel action, the ideal must become the real.

(125) Contemplative ability and practical capacity must and can be made to merge.

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(126) Aldous Huxley has outgrown his merely rationalistic stage and begun to express mystical ideas. This is a most gratifying advance. But he has fallen into the common error which makes the quietist ideal the supreme ideal. He may try to refute this activist outlook as being mystical heresy. He may even write a whole book like "Grey Eminence" to show the misfortunes brought on his country by a French mystic leaving his monastic retreat to meddle in State affairs. But Huxley's effort has been a vain one. It is just as easy to write another book showing the good fortune brought to her country by Joan of Arc, also a French mystic, through meddling in State affairs. In this matter, I would rather accept Plato's teaching, that true knowledge compels to action. And Plato's philosophy was surely a mystical one. But there are two facts which refute Huxley. First, there is no such thing as inaction. No man in his senses will spend every day every year in contemplation alone. He has to get up and do something, even it be only eating his dinner. A life of continuous meditation, without any interruption, would be impossible and undesirable, impracticable and unbalanced. Everywhere in Nature we see striving and activity. For man to attempt to refrain from both (as if he really could !) in the name of an exaggerated unbalanced and perverted surrender to God, is to misunderstand God's, i.e. Nature's working. Second, the refusal to act is itself a kind of action; the real available choice is only between one kind and another, between good action and bad action. Walking about in the monastic cell is as active a deed as walking about in the Statesman's chamber. But whether we take a short or a long view of the matter it is a mistake to regard the worldly life as necessarily materialistic and sordid. Men may make it so or they may ennoble it. The evil or the good is in their thought of it, that is in themselves. The notion that the quest of the Divine must necessarily lead to denying the social and despising the historical, belongs only to an unripened and imperfect mysticism. The fact is that no mystical experience and no metaphysical idea can complete our duty towards life. They are no substitute for right conduct.

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(127) There is a direct relation between the abstract concepts of metaphysics and the concrete problems of individuals, between the ultimate principles of the one and the immediate needs of the other. But most people are too short-sighted to observe this relation, too blurred mentally to comprehend. They regard metaphysical truth as a dispensable luxury, or a leisure hour hobby, with which they can get along quite well if called upon to do so. On the contrary, it is basic for character, foundational for behavior, solutional for problems and prophylactic for troubles. If at first it seems intangible, in the end it becomes invaluable. Yes, Philosophy is tremendously practical but only those who know it from the inside, who have felt its power in trying circumstances and followed its guidance in perplexing ones, know this. In good and bad periods, through long spells of ordinary routine and sudden turning points at critical times, it shows its practical benefits, its everyday applicability. Its ability to steady the emotions during times of perplexing crisis and to quieten the nerves in places of distracting noises proved itself during the war.

(128) Its call is not to vague talk and paper ideals, but to precise thought and definite acts.

(129) The philosophic aspirant does not scorn practical capacity. Indeed he welcomes and cultivates it.

(130) His life must bear witness to the character of his thoughts.

(131) Appreciation of these truths is the beginning of the philosophic life. Application of them is the end.

(132) He will be poised and strong, ready to meet any situation.

(133) He will handle every situation with admirable calm when other men will emit sparks of frenzied agitation.

(134) Practical philosophy is the art of living so as to fulfill life's higher purpose.

(135) It tackles problems of practical importance.

(136) Confucius: "Listen to mens' words, but watch what they do."

(137) He should carry this philosophy into all his activities, otherwise it is not philosophy.

(127) There is a direct relation between the abstract concepts of metaphysics and the concrete problems of individualism, between the ultimate principles of the one and the immediate needs of the other. But most people are too short-sighted to observe this relation, too hurried mentally to comprehend. They regard metaphysical truth as a disagreeable luxury, or a leisure hour hobby, with which they can get along quite well if called upon to do so. On the contrary, it is basic for character, foundational for behavior, motivational for problems and prophylactic for troubles. It is first it seems intangible, in the end it becomes invulnerable. Yes, Philosophy is tremendously practical but only those who know it from the inside, who have felt its power in trying circumstances and followed its guidance in perplexing ones, know this. In good and bad periods, through long spells of ordinary routine and sudden turning points at critical times, it shows the practical benefits, the everyday applicability, its ability to steady the emotions during times of perplexing crises and to quieten the nerves in places of distracting noises proved itself during the war.

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(1) Meditation must predominate in the beginner's stage. It is the most important effort then required of him. But the other requirements need not therefore be neglected. It will not only be greatly to his advantage to develop metaphysical reasoning and wise action but the combination of all three will yield results far in advance of those which their separate and subsequent development could possibly yield.

(2) The philosophic life is essentially a balanced one. Therefore it is condemned by extreme Western materialists, who would extrovert human energies for sensuous ends, and by extreme Eastern mystics, who would introvert them for super-sensuous ends. It does not arrive at its balance by compromising these two views but by combining them.

(3) The balanced life must be a balance of fulness, not emptiness. The aspirant's day should contain earnest self-humbling prayer and warm heartfelt devotion as well as calm contemplation and studious reflection. The one should express the tearful anguish of unsatisfied aspirations as the other should express the determined exercise of a mind intent upon truth and reality.

(4) The wise student understands that the pattern of human existence is too complex to be drawn by any single straight-line movement. Therefore he will strike a balance between his feelings and his reasonings, between his mental life and his active life. He knows it is always foolish and sometimes dangerous to overdo the one and underdo the other. For the contradictions and disharmonies which are thus set up, the disproportion between aims and means, will hinder progress and harm experience.

(5) That few people achieve this harmony of the psyche, that most are ill-assorted unions of adult development in some respects with infantile development in others, is all the more reason why the earnest aspirant should make it his business to examine himself honestly from time to time and use the results in purposeful endeavours to improve himself.

(6) Such is the admirable balance which the quest seeks to establish.

(1) Meditation must predominate in the beginner's stage. It is the most important effort than required of him. But the other requirements need not therefore be neglected. It will not only be greatly to his

advantage to develop metaphysical reasoning and when action but the combination of all three will yield results far in advance of those which their separate and subsequent development could possibly yield.

(2) The philosophical life is essentially a balanced one. Therefore it is condemned by extreme materialists, who would exhaust human energies for sensual ends, and by extreme Eastern mystics, who would invent them for super-sensual ends. It does not arrive at its balance by compromising these two views but by combining them.

(3) The balanced life must be a balance of fitness, not emptiness. The aspirant's day should contain earnest self-denying prayer and warm hearted devotion as well as calm contemplation and studious reflection. The one should express the fearful anguish of unattained aspirations as the other should express the detached exultation of a mind intent upon truth and reality.

(4) The wise student understands that the pattern of human existence is too complex to be drawn by any single straight-line movement. Therefore he will strike a balance between his feelings and his reasoning, between his mental life and his active life. He knows it is always foolish and sometimes dangerous to override the one and

underdo the other. For the contradictions and disharmonies which are thus set up, the disproportion between aims and means, will hinder progress and harm experience.

(5) The few people who solve this harmony of the psyche that most are ill-assorted unions of adult development in some respects with infantile development in others. In all the more reason why the earnest aspirant should make it his business to examine himself honestly from time to time and use the results in purposeful endeavours to improve himself.

(6) Such is the admirable balance which the quest seeks to establish.

(7) It must be clearly understood that it is only the philosophical quest, the path of the which we advocate here, which is threefold. The mystical quest is not. It is simpler. It requires only a single qualification - meditation practise. But it gives only a single fruit - inner peace. Whereas the threefold quest yields a threefold fruit: (1) peace (2) the intellectual ability to instruct others (3) service. If therefore philosophy calls for a greater effort than mysticism, it compensates by its greater result. And whereas the mystical result is primarily an individual benefit, the philosophical result is both an individual and social one.

(8) He who has gone deeply into himself without abandoning his hold on external reality, has kept the balance of his mind.

(9) This lack of balance has to be paid for in eventual disorientation of the psyche in error sin and suffering.

(10) He has to find a balance of conflicting tendencies and different influences.

(11) The mystic's intuition or ecstasy feeling is excellent but, isolated, it is not enough for a fully grown, fully comprehensive life. The nature of every human being is fourfold - mental emotional intuitive and active - therefore the evolution of every human being must be fourfold too.

(12) If the change in character and outlook, understanding and conduct is to be a deep and lasting one, then it will have to proceed out of all sides of a man's nature, out of his thinking and feeling, experience and intuition, study and belief. Which means that it must proceed out of the knowledge and practice of philosophy. For his change must be based on rational ideas as well as emotional movements, on practical results as well as theoretical formulations, on the experiences of other men as well as his many own.

(13) Can we marry a subtle spiritual philosophy to a practical shrewd material outlook ?

(14) He must cast out this lop-sidedness and hold the scales evenly between them.

(15) The disturbed balance of his personality must be re-established.

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(13) Can we carry a subtle spiritual philosophy to a

practical, new material outlook?

(14) He must cast out his dogmatism and hold the

scales evenly between them.

(15) The disturbed balance of his personality must be

re-established.

(16) Meditation for meditation's sake, seclusion for seclusion's sake, -- these show lack of balance. The mystic is a human being and consequently stands in a definite relationship to the human race. This in turn implies a definite obligation.

(17) Unfortunately his virtues will throw dark shadows if they are not balanced by reason and restraint. Enthusiasm will be trailed by rashness and faith by superstition.

(18) To promote his idealistic tendencies and to neglect his realistic ones, to achieve a high level of intellectuality and to remain at a low level of morality, to be over-critical of others and under-critical of oneself -- these are types of unbalance which he should adjust as soon as possible.

(19) Because philosophy is itself the product of the whole man, it provides aspirants with objectives for the movement of their feeling, thought and will.

(20) Each method has a definite place in the philosophic discipline. Ascetic self-restriction is useful where it belongs, meditational exercises are extremely valuable, metaphysical study is worth while in several ways and practical service is a necessary expression of ideals.

(21) To bring these different elements of the psyche into balance, to develop and combine them in equilibrium, means that they must all be equal in their development.

(22) Not only is he to cultivate thought and will, feeling and intuition and mystical states, but he is also to equalise their development.

(23) The safeguard of balance prevents any single aspect of his development and any single function of his psyche from being cast for the role of supreme domination.

(24) The aspirant who rushes forward in one direction and lags behind in others, who exaggerates one factor and deprecates the others, will achieve a warped outlook and unbalanced understanding.

(25) Whatever post he fills, he should fill it with success and distinction, thereby revealing the worth and efficiency of philosophic training.

(16) Meditation for meditation's sake, meditation for meditation's sake, -- these show lack of balance. The egoistic is a human being and consequently stands in a definite relationship to the human race. This in turn implies a definite obligation.

(17) Unfortunately his virtues will show dark shadows if they are not balanced by reason and restraint. Enthusiasm will be trilled by realism and faith by scepticism.

(18) To promote his idealistic tendencies and to neglect his realistic ones, to achieve a high level of intellectuality and to remain at a low level of morality, to be over-critical of others and under-critical of oneself -- these are types of imbalance which he should adjust as soon as possible.

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(24) The restraint who rushes forward in one direction and lays being in others, who exaggerates one factor and depreciates the others, will achieve a warped outlook and unbalanced understanding.

(25) Whatever part he fills, he should fill it with success and distinction, thereby revealing the worth and efficiency of philosophic training.

(26) He who has come to awareness of what it is that is lacking in the ordinary mystic's make-up, namely, balance - will then be able to perceive why these errors of thought and conduct inevitably arise.

(27) He must try to maintain a sound balance of effort between the intellectual studies and emotional fervours, a true perspective between the mystical practices and everyday activities.

(28) But it is not enough that all these varied elements of his being should be harmonised and balanced. It is also needful that they should be balanced upon a spiritual centre of gravity.

(29) But he is not only to balance these different elements of his human make-up, he is also to complete their development and thus make himself 'whole'.

(30) If his emotion has outrun his reason, his disequilibrium will prevent his accurate reception of truth. Hence the need of a balanced development.

(31) In a wisely balanced life neither contemplation nor activity will be auxiliary to one another. Each will be useful, even necessary to the other.

(32) Where passion is over-grown at the expense of reason or where will is under-developed at the expense of thought, no inner peace and no spiritual truth can be attained.

(33) Unless it is brought into life and not kept apart from it, it can never attain the level of philosophy. Unless it provides capacity to deal with the many problems of everyday existence, it remains half-grown and unripe.

(34) When one side of his development greatly outruns the other sides, then, if it runs riot through being deprived of the check and control they would have given it, its value.

(35) One man may be strong in intellect but weak in intuition, another is full of ardent faith but uncritical where he places that faith.

(36) But although he has developed mystically, his progress is still inadequate and halting philosophically.

(26) He who has come to awareness of what it is that is lacking in the ordinary mystic's make-up, namely, balance - will then be able to perceive why these errors of thought and conduct inevitably arise.

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(36) But although he has developed spiritually, his progress is still incomplete and halting philosophically.

(37) Few beginners feel the need to keep their balance. Consequently most beginners have a chaotic inner life. It is well looked after in one or two aspects but neglected in others.

(38) Balance is always needed. A good stretched too far may become an evil, virtue grown unbalanced may become a vice, a truth pushed to extremes may become a grotesque parody of itself.

(39) Philosophy is not for the entertainment of idle lives but for the enrichment of eager ones.

(40) The virtue of balance is neither easily nor quickly bought, but its cost is repaid by the values it yields greater security more endurance less error and better progress.

(41) To leave out of any of these limbs of the psyche from his development, is to leave his development lame and halting in the excluded limbs.

(42) Without this balance of character he may lose his wisdom engaged in the very enterprise of desperately seeking to improve it !

(43) In his practical life he will evidence a compassionate heart but a clear head, a strong will but a sensitive intuition.

(44) There is no room for obstinate fanaticism in the philosophic life, for it is a token that the mind's balance has been lost.

(45) Taking care to avoid any one-sided emphasis, seeking always a balanced development.

(46) He who has heavily over-balanced his psyche, whose capacity for critical thinking has been gorged with food whilst his capacity for reverential worship has been starved to death, is to be pitied. For the unhealthier his condition becomes, the healthier he actually believes to be!

(47) When this proper balance is lacking, then he will depend too much on reason and too little on intuition, or too much on emotion and too little on reason, or there will be too much doing and too little thought about what he is doing and so on.

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(48) Philosophy does not ask you, nor ought it ask you, to become perfectly indifferent towards your personal concerns. It is not wildly idealist. Attend properly to them, it enjoins, but do so in a transformed spirit.

(49) What is needed is a daily alternation of meditational retreat and practical action, a swinging to and fro between these two necessities of a balanced life.

(50) It is not only a right intellectual attitude towards life. It is also an exalted emotional experience of life. Nor is it only an occasional attitude and an intermittent experience. It is sustained through the day and throughout the year.

(51) If the mystic does not take care to keep his balance, he may easily slide into neglect of his duties. He may then become a misfit in society, able to do little for himself and less for others.

(52) The inner equilibrium which, the Gita says, is yoga's goal is not only a state of even-mindedness but also a state of equalised development. It is a delicate state and cannot be retained if the yogi is deficient in certain sides of his being.

(53) The psyche must have all its sides developed to the highest pitch that, in his circumstances, he can bring them; none is to be neglected or suppressed. The end must be a graceful equipoise, in which they balance co-operate and unite with each other.

(54) The two processes of on the one hand developing and on the other balancing his faculties, have to be carried on and perfected together so far as possible. The qualification is added because it is rarely possible to do so completely. Human nature being what it is, development inevitably tends to move in one-sided phases.

(55) The danger of a lop-sided character is seen when humility reverence and piety are largely absent whilst criticism logicity and realism are largely present. The intellect then become imperiously proud, arrogantly self-assured and harshly intolerant. The consequence is that its power to glean subtler truths rather than merely external data is largely lost.

(18) Philosophy does not ask you, nor ought it ask you, to become perfectly indifferent towards your personal concerns. It is not widely idealist. As regards property to them, it enjoins, but do so in a trans-ferred spirit.

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(25) The danger of a top-sided character is seen when healthy reverence and piety are largely absent whilst certain logicality and realism are largely present. The intellect then become imperiously proud, arrogantly self-assured and hungrily intolerant. The consequence is that it power to glean another truths rather than merely external data is largely lost.

- (56) The first test of a philosopher is whether or not he possesses a balanced attitude.
- (57) Such a precariously balanced personality will not travel far without collapse.
- (58) Here rationalism emotionalism and activism are brought together and properly balanced.
- (59) The want of balance in his psyche will show itself in many ways.
- (60) The interests of the different parts of the human psyche have to be balanced.
- (61) His head works and his heart expresses itself in his general attitude.
- (62) The quality of balance is rated among the highest in philosophical evaluations.
- (63) He has to accomplish an accurate balancing of all these values in his mind.
- (64) Bhagavadgita, Chap. 2, v. 48: "Yoga is balance."
- (65) Keep a balance between intellect and emotion. The one should not devalue over the other.
- (66) Without this proper balance, he may easily mistake being sentimental for being compassionate.
- (67) When one element is feeble and the other crippled, their working leads to unreasonable unbalanced results.
- (68) He should try to learn the art of maintaining equilibrium between the different sides of his being.
- (69) He appreciates the value of keeping a sane balance.
- (70) Anything over-done or improperly done, may lose its value and become worthless or even harmful.
- (71) It is as unsafe to be guided by imagination alone as it is by intellect alone.
- (72) That we need A -- is quite true. But we also need very much more.

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- (79) When one element is fed and the other crippled, being sentimental for being compassionate.
- (80) Without this proper balance, he may easily mistake the one should not despise over the other.
- (81) Keep a balance between intellect and emotion.
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- (88) Here rationalism emotionalism and activities are brought together and properly balanced.
- (89) Such a peculiarly balanced personality will not travel far without collapse.
- (90) The first test of a philosopher is whether or not he possesses a balanced attitude.

(1) One of the first fruits of philosophy is perhaps the balanced understanding which it yields. In no other way can men arrive at so truthful, so fair and so just a view of life, or indeed of anything upon which they place their thinking mind. And this splendid result could not come about if the philosophic quest did not bring the whole man of thought and feeling, of intuition and will, into activity in a harmonious and well integrated way. Thus wholeness is holiness in the truest sense.

(2) The evolutionary purpose will not be fulfilled if a man fosters his intellectual growth to the utmost extent but ignores or even suppresses his intuitional faculty. Nor will another man achieve it if his spiritual self-realization has been got at the price of stopping his intellectual growth. He must expand his consciousness in every part of his psyche if he is to reach the self-fulfilment which Nature intends him to reach.

(3) He should co-ordinate his personality and systematise his ideas so that his mystical intuition is not laughed at by his own reason, nor his mystical emotion by his own deeds. He should demonstrate a smooth partnership between philosophy in contemplation and philosophy in action.

(4) Mysticism can no longer profitably follow the old divisive and departmentalising tendency. It ought to link itself to the other cultural functions of human existence, to regard itself as part of the general need of humanity and to pursue a separative path. It ought to arouse a new spirit in itself.

(5) We may yield intellectual assent and yet remain emotionally unconvinced just as we may yield emotional assent and yet remain intellectually unconvinced. Philosophy harmonizes both these sides of our nature and thus dissolves the disharmony.

(6) He has to learn to integrate his attitudes, thoughts and feelings into proper balance.

(7) Wisdom is gradually developed by the total harmony of all these efforts and practices, disciplines and studies

(8) It is not enough to discuss these ideas. We must also devote ourselves to them, put heart as well as head into them.

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(2) The evolutionary purpose will not be fulfilled if a man fosters his intellectual growth to the utmost extent but ignores or even suppresses his intellectual faculty. For will another man achieve it if his spiritual self-realisation has been got at the price of stopping his intellectual growth. He must expand his consciousness in every part of his psyche if he is to reach the self-fulfillment which nature intends him to reach.

(3) He should co-ordinate his personality and system alike in such a way that his spiritual intuition is not laughed at by his own reason, nor his mystical emotion by his own deeds. He should demonstrate a smooth partnership between philosophy in contemplation and philosophy in action.

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(5) The highest intellectual ascent and yet remain emotionally uninvolved, just as we say, yield emotions ascent and yet remain intellectually uninvolved. Philosophy harmonises both these sides of our nature and thus dissolves the duality.

(6) He has to learn to integrate his activities, thoughts and feelings into proper balance.

(7) Wisdom is gradually developed by the total harmony of all these efforts and practices, disciplines and studies.

(8) It is not enough to discuss these ideas. We must also devote ourselves to them, put heart as well as head into them.

(9) His mind cannot easily take hold of the many-sidedness of truth in its entirety. Yet only by so doing can he bring its seeming contradictions together and reconcile them.

(10) We cannot afford to neglect any of these elements but must lay firm hold upon all of them. Then only shall our thinking be securely grounded in facts, our feeling safely guided by reason and intuition, our doing responsive to divine will.

(11) The intellect brings to the make-up of human personality qualities which emotion entirely lacks, just as emotion itself brings stimuli that intellect lacks.

(12) It is the balanced whole that is required, all forces within his personality being well developed and well equilibrated.

(13) Emotion may point to one read, reason to another, and conscience to a third. Only in the matured philosopher does this trinity become a unity, does this inner conflict come to an end.

(14) The quest is integral, is the combined approach through formal meditation and study, analytic observation, reflection, moral endeavour and religious devotion, constant self-recollection.

(15) The seeker who tries to advance along the meditational path alone and neglects the other two paths, makes a lop-sided progress.

(16) The quest cannot afford to leave any aspect of the human personality out of itself but must take them all in.

(17) In observation a scientist, at heart a religious devotee, in thought a metaphysician, in secret a mystic and in public an efficient honourable useful citizen - this is the kind of man philosophy produces.

(18) His search for intellectual precision and scientific factuality need not and must not be allowed to dry up his heartfelt devotion and sensitive feeling.

(19) All sides of the psyche are so intertwined that only an integral development will be enough. A balanced mind cannot be got unless the ethic of renunciation has been accepted, for instance for the vicissitudes of fortune bring disturbing emotions in their wake.

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(20) There is room and need for both qualities in life. Therefore we are not writing in disparagement when we say that the one should not be acquired at the cost of neglecting the other.

(21) The whole psyche of man must get into this task of self-spiritualisation. Feeling alone cannot do it, will alone cannot do it, thinking alone cannot do it and intuiting alone cannot do it. Every element must contribute to it and be shaped by it.

(22) His reflections and aspirations, his meditations and studies, form integral parts of the effort called for from him. None are to be dispensed with; all are to be utilised. If the quest did not call for the balanced effort of all a man's being, it would be much easier and far simpler than it is.

(23) The philosophic life embraces the practice of a meditation technique, the cultivation of a sensitivity to intuitions, the development of thinking power, the endeavour to aftermoral improvement.

(24) In the course of his life the student will pass from one phase of development to another, thus gradually enriching and expanding his whole character.

(25) A scientific passion for facts must be mingled with a legal realism of thinking and a metaphysical balance of feeling before the roots of such a complex matter can be adequately grasped.

(26) He who sees through activity into its true meaning need not be afraid of getting involved in it. On the contrary, just because of such insight he will deliberately engage himself in an enormous activity whose ultimate purpose is more beneficent to others than to himself.

(27) It is not an ideal so far off that those who have realised it have no human links left with us. On the contrary, because it is truly philosophic it skilfully blends life in the kingdoms of this world with life in the kingdom of heaven.

(28) Such is the balancing process which Nature is seeking to carry out in the individual and with which his voluntary intelligent cooperation will smoothen the course of life.

(29) He must combine all these elements within himself.

(50) There is room and need for both qualities in life. Therefore we are not writing in disagreement when we say that the one should not be acquired at the cost of neg-

lecting the other. (51) The whole psyche of man must get into this task of self-actualisation. Feeling alone cannot do it, thinking alone cannot do it and instinct alone cannot do it. Every element must contribute to it and be shaped by it.

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(53) The philosophic life emphasises the practice of a meditation technique, the cultivation of a sensitivity to intuitions, the development of thinking power, the endeavour to attain a larger improvement.

(54) In the course of his life the student will pass from one phase of development to another, and gradually enriching and expanding his whole character.

(55) A scientific passion for facts must be mingled with a legal realism of thinking and a metaphysical balance of feeling before the roots of such a complex matter can be adequately grasped.

(56) He who sees through activity into the true meaning need not be afraid of getting involved in it. On the contrary, just because of such insight he will deliberately engage himself in an enormous activity whose ultimate purpose is more beneficial to others than to himself.

(57) It is not an ideal so far off that those who have realised it have no human links left with us. On the contrary, because it is truly philosophic it actively blends life in the kingdoms of this world with life in the kingdom of heaven.

(58) Such is the balancing process which Nature is seeking to carry out in the individual and with which his voluntary intelligent cooperation will smoothen the course of life.

(59) He must combine all these elements within himself.

(30) Mysticism needs society if it is to finish the circle of its own development. Society needs mysticism if it is to finish its own circle, too. In the end, evolutionary law will permit neither to escape the other.

(31) Results will best prove the soundness of the integrated path, the effectiveness of the integrated personality. Man is a many sided being. His development must accordingly be correlated with this fact.

(32) Salvation does not depend on any one factor but on a balanced total of several factors. The devotional temperament is not enough. The disciplined will is not enough. The moral virtues are not enough. The trained intellect is not enough.

(33) The sage's personality is a fully integrated one. He does not seek to be unnatural or abnormal, whereas the mystic may. Aurobindo Ghose's silence and retreat, Maharashee's ashram couch and non-handling of money, are abnormalities.

(34) It is not enough to develop any one of these parts of our being alone. It is a much more stupendous task to develop all three at the same time. Yet this is what philosophy asks for.

(35) His head guided by the rational concepts of metaphysics, his heart permeated by the enthralling experiences of mysticism, his will moved by the stern ideals of self-conquest, the balance of his whole being is sane and serene.

(36) The ardour of his devotion and the fervour of his aspiration will not be lessened because he has begun to get rid of his metaphysical poverty and social sterility. On the contrary, they will be supported by the one effort and confirmed by the other.

(37) Philosophy bids us follow the paths of reason, intuition, contemplation, action, beauty and service, encourages us to achieve a full rich life.

(38) It is a blunder to lay more stress on a particular aspect than it ought to receive. For a proper view of the subject cannot then be got.

(39) It is the four in combination that lead to insight.

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(38) It is a blunder to lay more stress on a particular aspect than it ought to receive. For a proper view of the subject cannot then be got.

(39) It is the form in combination that lead to insight.

(40) It is better, less hazardous and more gratifying to unfold the spiritual side of the psyche's different parts simultaneously rather than successively.

(41) To leave out any of these limbs of the psyche from his development, is to leave his development lame and halting in the excluded limbs.

(42) These three efforts: to develop, to balance and to fuse the qualities, once achieved and perfected, yield insight.

(43) It offers a practical way of life which uses each function of a man's being, his will, thought, feeling and intuition, as an instrument of attainment.

(44) His thoughts are guided by the Overself, his emotions inspired by it and his actions expressive of it. Thus his whole personal life becomes an harmoniously and divinely integrated one.

(45) The fulness of life calls for a complete approach to it. To exclude the intellectual and practical, as the mystic does, or to exclude the metaphysical and mystical as so many others generally do, is to become a one-side unbalanced human being.

(46) But life must not end in meditation or else it will become extremely if not entirely self-centred. Meditation itself must bear fruit in active expressions.

(47) They have a mutual service to render. Devotion should guide reason and reason should guide devotion.

(48) The quest naturally divides itself into these four parts. But it should be understood that they all form a single pattern.

(49) The path is fourfold and not threefold. For it consists of (1) the development of intelligence through both concrete and abstract reasoning (2) the development of mystical consciousness through cultivation of intuition and practice of meditation (3) the reeducation of moral character (4) practical service.

(50) As we traverse different ranges of experience so we acquire different qualities, capacities, perceptions and ideas, which all contribute toward the ultimate end of balance, of perfecting our character and developing our mentality.

(10) It is better, less hazardous and more gratifying to unfold the spiritual side of the psyche's different parts simultaneously rather than successively.

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(20) As we traverse different ranges of experience we require different qualities, capacities, perceptions and ideas, which all contribute toward the ultimate and balanced, of perfecting our character and developing our mentality.

(51) Our aim must be all-round development - a sane healthy balanced life. Meditation is not enough albeit essential in its place. The cultivation of a sharp keen intelligence for philosophical reflection is just as essential. The two must work hand in hand, with a perfect development of each ideal as the goal. The kingdom of heaven is in the head as well as the heart.

(52) That which the mystic feels is what the metaphysician thinks. The philosopher knows and acts it, as well as feels and thinks it.

(53) Philosophy says he has to bring his scheming mind, his rational mind, his concrete mind to bear upon his practical problems solutions; but he must work them out under the inspiration of the soul, else they are solutions that solve little.

(54) All parts of his being should be brought into relation with and made active by this quest. For only so much of it - and no more - will share the illumination when it comes.

(55) It is certainly necessary to his development but it is not the only thing necessary: unless he balances it with these other things, unless he treads this total path.

(56) When the aspirant has great devotion to the Overself but little understanding of it, Nature will halt him at a certain stage of his spiritual career and compel him to redress the balance.

(57) No single member of this composite technique has the right to arrogate to itself the power which arises only from the union of all the members.

(58) Those who pose the problem as though it were a choice between reason and devotion, are wrong. We need both together.

(59) If the integral path is followed, he will find it easy enough after a time to keep a careful balance amid the most trying conditions and the most disturbing situations.

(60) It is indispensable to attainment but it is not sufficient to ensure attainment.

(61) Here rationalism emotionalism and activism are brought together and properly balanced.

(21) Our aim must be all-round development - a sane healthy balanced life. Meditation is not enough albeit essential in its place. The cultivation of a sharp keen intelligence for philosophical reflection is just as essential. The two must work hand in hand, with a perfect development of each ideal as the goal. The kingdom of heaven is in the head as well as the heart.

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(31) Here rationalism emotion and activism are brought together and properly balanced.

(62) To make these truths a part of your thinking is good but it is not enough. To make them a part of your feeling and doing is not less necessary.

(63) Philosophy aims at a correctly balanced development whilst it fully uses all faculties, it adjusts them harmoniously to each other.

(64) No element is acceptable by itself without the others. All should be united if the human pathway is to be lit fully up.

(65) Only now when he has put his whole life on the fourfold basis, will he know that he has also put firm ground under his feet, that he is really secure.

(66) No single element of this path is self-sufficient. All are needed to build up and enrich the collective endeavour.

(67) It is a life that is moral and rational, contemplative and active, in the truest and consequently the least conventional sense of these terms.

(68) Not a one-sided, not even a many-sided but only an all-sided progress will suit philosophy.

(69) The rope of a philosophic life combines three different strands of effort; mystical, metaphysical and practical.

(70) The practical will no less than the mystical intuition must be activated by his search for the higher life.

(71) Right feeling should accompany right thinking, right willing should complement right intuition.

(72) He will use his intellect and feelings, his intuition and will to the full in a rich well-rounded life.

(73) Nature is guiding us toward a progressive self-enlargement, not as some think toward self-attenuation.

(74) The balanced development of will and intuition, intellect and feeling, is necessary.

(75) The fourfold message of philosophy - meditate, reason, serve and act - is sane needed and elevating.

(76) He is the superior man who had developed the four elements in himself side by side and then brought them into a just balance.

(62) To make these truths a part of your thinking is good but it is not enough. To make them a part of your feeling and doing is not less necessary.

(63) Philosophy aims at a correctly balanced development while it fully uses all faculties, it adjusts them harmoniously to each other.

(64) No element is acceptable by itself without the others. All should be united if the human pathway is to be left free.

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(76) He is the superior man who had developed the four elements in himself side by side and then brought them into a just balance.

- (77) We should accept it as a partial aspect of our psyche and not submit to its single dominion alone.
- (78) When brain and heart are inspired and united, wisdom and love become perceptible.
- (79) If they are so remote from truth it is because their psyche is both undeveloped and unbalanced
- (80) All these desirable elements must meet combine and become reconciled in his nature.
- (81) A well-balanced spiritual life must needs bring the four elements agreeably together.
- (82) Wisdom is not won solely by meditation. Other elements must be brought in to contribute their quotas.
- (83) The right kind of mystical experience enriches life, the wrong kind impoverishes it.
- (84) The teaching ought to satisfy the whole personality and not merely a part of it.
- (85) The fourfold path calls for action, intuition, devotion and knowledge.
- (86) We must bring a critical spirit and analytic mind into our mystical understanding.
- (87) We have to bring all the forces and functions of our whole being into harmony.
- (88) Thus the four activities of the self are balanced.
- (89) We must wisely draw our knowledge and inspiration from all worthwhile sources.

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(1) Man's first duty is to himself and not to society. He must fulfil the purpose for which he has been set down on earth and make the improvement of others secondary and incidental to it. If he fails in the one duty he is unlikely to succeed in the other.

(2) It is bitter indeed to be strong and wise in oneself yet, by identification with another person, to share his weakness and his blindness. For the suffering that inevitably follows them must be shared too under a feeling of helplessness, of inability to change the other and save him from his self-earned destiny.

(3) The divine power to help heal guide or instruct others begins to show itself, when we begin to turn our face toward it, humbly, prayerfully, and thus make the necessary connection through meditation and study, through altruistic action and religious veneration.

(4) He cannot help all the millions of mankind. He can help only the seekers among mankind. Nor can he help all the seekers. He can help only those who come into sympathetic and receptive contact with him or with his work.

(5) Philosophic altruism is not to be confused with its ordinary counterpart. Divinely inspired service is not the same as humanitarian service. The moral motivation and supporting consciousness are different. The sage practises the first not the second.

(6) After the desire for the fullest over-shadowing by the Overself, which must always be primal, his second desire is to spread out the peace understanding and compassion which now burn like a flame within him, to propagate an inward state rather than an intellectual dogma, to bless and enlighten those who seek their divine parent.

(7) He who has come into this philosophic enlightenment considers himself under an obligation to share its results - so far as there is willingness and receptivity enough to absorb them - with those who have not been fortunate enough to do so.

(8) Society has no right to complain if he turns his back on it and withdraws to concentrate himself exclusively on his own self-development, if his ultimate aim is to devote the fruits of that development to its service.

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XV (d)

(9) Could he but see far enough he would see that such generous service is not opposed to but perfectly in agreement with his own personal interests. Could he but trace their ultimate effects he would discover that his good deeds will catch up with him in the end.

(10) If this benevolent ideal has been set up from the start, then he will not swerve from it at the end. He will draw back from the very verge of the eternal Silence and resume his human garb, that he may compassionately guide those who still seek, grope, blunder and fall.

(11) By this power of sympathy which is so largely developed in him, he is able to rise to levels higher than his own as well as to plunge to levels beneath it. In the first case, he opens himself to help from sages or saints. In the second, he gives help to the vicious and criminal.

(12) It is true that the limitations imposed by his own personal destiny together with those imposed by the emotional prejudices of so many seekers, cause the number of those he is able to help to shrink to a small circle. Nevertheless within that circle, he will be continually active in self-giving endeavour to illumine its members.

(13) So long as there are others acutely conscious of their spiritual need, so long must he go out among them. He does not do this by an external command but only by an internal one - the command of compassion. He no longer feels for himself alone but also for others. Indeed he cannot help doing so, for the same reason that Jesus could not help proclaiming the gospel to the Israelites, even though he foreknew the end would be impalement upon the Cross.

(14) Where however, any mystic has historically lived a useful valuable or well-guided life of social service, this was because he had gone far on this path and Nature (God) had tried to further his development by leading him into a wider road where he could foster new qualities and thus achieve more balance. That is, she had begun to turn him into a philosopher.

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(10) If this benevolent ideal has been set up from the start, then he will not wander from it at the end. He will draw back from the very verge of the eternal silence and rescue his human kind, that he may compassionately guide those who still seek, grope, wander and fall.

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(13) Where however, any mystic has historically lived a useful valuable or well-guided life of social service, this was because he had gone far on this path and Nature (God) had tried to further his development by leading him into a wider road where he could foster new qualities and thus achieve more balance. That is, she had begun to turn him into a philosopher.

(15) He who has the power to perceive the true self of man and to feel its first attribute, love, can easily perceive also how some of this divine thing manifests itself in a mother singing her infant to sleep with a lullaby or even in the early beginnings of the sex attraction between many a young couple.

(16) They have no adequate idea of what they mean when they use this term 'service'. And in its absence they are liable to do as much harm as good. For they do not know in what consists the real good of other persons.

(17) He does not need to be conscious of a clearly defined mission before he sets about doing something for the enlightenment of others. There is always some means open to him, some little thing he can do to make this knowledge available or to set an example of right living.

(18) There is no room for spiritual lethargy and personal laziness in the philosophical aspirant's life. First he will labour incessantly at the improvement of himself; when this has been accomplished, he will labour incessantly at the improvement of others.

(19) Social betterment is a good thing but it is not a substitute for self-betterment. Love of one's neighbor is an excellent virtue but it cannot displace the best of all virtues, love of the divine soul.

(20) Only after these teachings have been practised successfully in his own life, has he the right to introduce them into other people's lives.

(21) If his inspiration is of the highest kind, it will be a fruitful one. It will manifest in external achievement and by the personal ego and, in altruistic service, enlightenment and uplift of the world community in which he lives.

(22) Does the educative value of suffering provide him with an alibi ? Is he to fold his hands and watch, an inactive spectator, whilst men and women stumble to truth along the highroads of pain and agony ?

(23) If he gives his services to humanity, he does so without pricing them without thought of or request for any external reward.

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(24) The mystic's own attainment certainly helps humanity but it helps only indirectly. The philosopher's because it directly sets itself to benefit humanity, does so more widely and more markedly.

(25) The ego's self-flattery keeps out most suggestions that its motives may be tainted, its service not so disinterested as it seems and its humility a pretentious cloak for secret vanity.

(26) The mystic's error is to believe that his duty toward God cancels his duty towards man, Philosophy corrects the error and unites the two.

(27) Now can it be wrong to engage in action - much less in service - when it is in the higher self's very own doing ? For this is the consequence of a total surrender of the ego to it.

(28) The serious aspirant soon discovers that he has so much work to do on improving himself, that he has little time left to improve others.

(29) Why this eagerness to run about and set society right ? If there is a God, then He has not run away from His creation and left it to fend for itself.

(30) There is no calculation of reward behind the service he seeks to render, no egoistic motive lurking behind the altruistic attitude.

(31) When a man begins to think of what service he can render as well as the common thought of what he can get, he begins to walk success-wards.

(32) Sometimes the intuitive bidding of Overself will be in favour of his own private interests but sometimes it will be at variance with them.

(33) He cannot shift the burden of responsibility from off his shoulders so easily as that. It remains inalienably his own by virtue of his membership in the human race.

(34) Tireless unflagging efforts in active service are paradoxically coupled with calm tranquil rest in meditation.

(35) He will not seek any public acknowledgement of his services. If it does come, he will not be unduly elated; if it does not come, he will not be particularly discontented.

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- (31) Unless unflagging efforts in active service are paradoxically coupled with calm tranquil rest in meditation he will not seek any public acknowledgment of his services. If it does come, he will not be unduly elated; if it does not come, he will not be particularly discontented.

(36) Its superiority over ordinary mysticism lies not only in the theoretical region but also in the practical one. It makes certain social demands on the mystic where the other fails to make any at all. It inspires him to noble activities where the other denounces all activity as vain.

(37) Galen, the celebrated Greek physician and thinker saw this point. Although not a Christian himself, he praised the early Christians of his time (2nd. century) because, "Day and night they strive that their deeds may be commendable and that they may contribute to the welfare of humanity; therefore each one of them is virtually a philosopher, for these people have attained unto that which is the essence and purport of philosophy ... even though they may be illiterate."

(38) The balanced view says that each individual has a duty towards society in return for what society has done for him. His right to draw something from society must be balanced by his duty to contribute something to it. Everyone should contribute something to the world's activity and not live parasitically on the labour of others. A genuine prestige should be attached to labour. It should be as dishonourable to be idle and mystical as it should be to be idle and rich. If anyone draws sustenance from society he should help carry on society's work.

(39) Be careful not to limit the third element in the quest - action - to altruism or service. It is rather the reeducation of character through deeds. Thus this includes moral discipline, altruistic service, overcoming animal tendencies, temporary physical asceticism, self-training and improvement, etc. It is the path of re-making personality in the external life both through thought-control and acts so as to become sensitive towards and obedient to the Overself. Altruism will then become a mere part of, a subordinate section in, this character training.

(40) The recluses who segregate their sympathies along with their bodies, develop a view of human life which is as narrow as the door of the ashrams in which they dwell.

(36) Its superiority over ordinary physical lies not only in the theoretical region but also in the practical one. It makes certain social demands on the world where the other fails to make any at all. It inspires him to noble activities where the other denounces all activity as vain.

(37) Galen, the celebrated Greek physician and thinker saw this point. Although not a Christian himself, he praised the early Christians of his time (3rd. century) because "they and their wives strive that their deeds may be commendable and that they may contribute to the welfare of humanity; therefore each one of them is virtually a philosopher, for these people have appeared into this world as his essence and purpose of philosophy... even though they may be killed."

(38) The balanced view says that each individual has a duty towards society in return for what society has done for him. His right to draw something from society must be balanced by his duty to contribute something to the world. Everyone should contribute something to the world's activity and not live parasitically on the labour of others. A genuine practice should be attached to labour. It should be an indispensable to be able and mystical as it should be to be able and right. It urges that assistance from society should help carry on society's work.

(39) Be careful not to think the third element in the quest - action - to altruism or service. It is rather the reeducation of character through deeds. This includes moral discipline, altruistic service, overcoming physical tendencies, temporary physical asceticism, self-training and improvement, etc. It is the path of re-making personality in the external life both through thought-control and acts so as to become sensitive towards and obedient to the Overself. Altruism will then become a mere part of a subordinate action in this character training.

(40) The virtues who segregate their sympathies along with their bodies, develop either of human life which is as narrow as the door of the narrow in which they dwell.

(41) Although it is true that the help we give others always returns to us in some way, somewhere, somehow, nevertheless he is not motivated in this matter by the desire of reward or return. He will engage in the service of humanity because compassion will arise in his heart, because of the good it will do.

(42) Such is the world today, with its tensions and greeds, its confusions and wrongs, its ignorance and evil-doing, that if anyone has a store of virtue and an awareness of divinity, people have need of them and hence of him. There is too little of the one and hardly any of the other among us.

(43) The seeker must live primarily for his own development, secondarily for society's. Only when he has attained the consummation of that development may he reverse the roles. If, in his early enthusiasm, he becomes a reformer or a missionary much more than a seeker, he will stub his toes.

(44) I must cut a clear line of difference between helping people and pleasing them. Many write and say my books have helped them when they really mean that my books have pleased their emotions. We help only when we lift a man's mind to the next higher step, not when we confirm his present position by 'pleasing' him. To help is to assist a man's progress; to please is to let his bonds enslave him.

(45) His lonely hours are no longer lonely for him. They are filled with divine rapture as he turns them to contemplative use. But if he is a philosophical mystic he cannot stay in them. He feels the call to sacrifice them. He cannot keep as entirely his own this precious knowledge and peace which have come to him. He must share the one and communicate the other with his fellows.

(46) Although the Buddha agreed with the mystical view that to seek one's own spiritual welfare and not that of another was a higher aim in life than to seek another's spiritual welfare whilst ignoring one's own, he said it was the highest of all to seek both one's own and another's at the same time.

(11) Although it is true that the help we give others always returns to us in some way, somewhere, somewhere nevertheless he is not motivated in this matter by the desire of reward or return. He will engage in the service of humanity because compassion will arise in his heart, because of the good it will do.

(12) Such is the world today, with its tensions and frictions, its confusions and wrongs, its ignorance and evil-doing. Just as anyone has a store of virtues and an awareness of divinity, people have need of them and hence of him. There is too little of the one and hardly any of the other among us.

(13) The seeker must live primarily for his own development, secondarily for society's. Only when he has attained the consummation of that development may he reverse the roles. If, in his early enthusiasm, he becomes a reformer or a missionary much more than a seeker, he will ruin his soul.

(14) I want out a clear line of difference between helping people and pleasing them. Many write and say my books have helped them when they really mean that my books have pleased their emotions. Be happy only when we lift a man's mind to the next higher step, not when we confine his present position by 'pleasing' him. To help is to assist a man's progress; to please is to let his bonds enslave him.

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(47) Whoever wishes to attract people to philosophy must start by supporting its preachings with the attractiveness of his own personal example in day-to-day living. He must continue by practising love to all and depending on the power of truth. He must end by praying for others in secret and offering himself to the Divine as a pure instrument of service.

(48) It must not be thought that a non-selfish actively altruistic attitude in his dealings with other men is the chief characteristic of the philosopher's practical life. If this were so then it would only be a good human life but not a divinely human life. Humanitarianism serves man whereas philosophy serves what is sacred in man.

(49) To refrain from premature service whilst developing oneself for better service, is not selfishness but simply unselfishness made sensible. He who has demonstrated his capacity to solve his own problems may rightly set forth to solve other peoples'.

(50) The sage will not be an adherent of martyristic ideology. He will make no pretence and set up no pose of exaggerated altruism. He will do what needs to be done for his own self. But at the same time he will also do what needs to be done for others. It is not altruistic folly but altruistic wisdom that he seeks to practise. Hence he prefers to be a live servant of the good in mankind than a dead martyr to the evil in mankind. He will not swing from the extreme of utter selfishness to the extreme of unbalanced selflessness. He will not ignore his own needs nor fail to work for his own betterment even whilst he is attending to the needs of others and working for their betterment. He can well serve individual ends alongside his service of social ones.

(51) When such a man places his lofty qualities and transcendental consciousness at the service of others, when he pre-occupies himself with enlightening them and guiding them.

(52) You talk of service. But you cannot really become a server of God before you have ceased to be a server of self.

(17) Whoever wishes to attract people to philosophy must start by supporting the preaching with the attractiveness of his own personal example in day-to-day living. He must combine by practicing love to all and depending on the power of truth. He must end by praying for others in secret and offering himself to the Divine as a pure instrument of service.

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(19) To refrain from pressure service whilst developing the capacity for better service, is not selfishness but simply uselessness made sensible. He who has demonstrated his capacity to solve his own problems may rightly set forth to solve other peoples'.

(20) The sage will not be an adherent of any particular ideology. He will make no pretence and set up no pose of exaggerated altruism. He will do what needs to be done for his own self. But at the same time he will also do what needs to be done for others. It is not altruistic folly but altruistic wisdom that he seeks to practise. Hence he prefers to be a live servant of the good in mankind than a dead martyr to the evil in mankind. He will not swing from the extreme of utter selfishness to the extreme of unbalanced selflessness. He will not ignore his own needs nor fail to work for his own betterment even whilst he is attending to the needs of others and working for their betterment. He can well serve individuals and alongside his service of social ones.

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(22) You talk of service. But you cannot really become a server of God before you have ceased to be a server of self.

(52) A novice in meditation ought not expect that he can give himself with impunity to the fully active life as an advanced practitioner can. Practical service of humanity ought therefore be limited within much narrower degrees by the former than need be done by the latter. The sphere of service should be widened only as the server develops his mystical faculties and should not outrun them. The sensible rule is that with the beginner emphasis must be laid upon self-development first and service last but with the senior this order must be reversed. But this is not to say with the reclusive minded that the beginner should be concerned wholly with himself and attempt no service at all.

(53) The student has to unfold a wider sense. He must begin to see the whole of which he forms a part, which means he must become more philosophical. His physical existence depends on the services of others, from the parents who rear him, the wife who mates him, the customer who buys his goods or services, the farmer who grows his food, the soldier who guards his country, to the undertaker who buries his body. No man can forever isolate himself from the rest of mankind. In some way or other, for one essential need or another, he will come to depend on it. The shoes he wears or the food he eats were prepared for him by somebody else. Thus he is mysteriously chained to his human kith and kin. Thus he is forced to learn the lesson of unity and compassion.

(54) Ordinarily we expend all our energies for the sake of some benefit to our personal self, under which term must be included our family if we have one. The path does not stop this but it asks that we shall also take a little time to do something from which we or those dear to us shall derive no personal benefit, which indeed shall be thoroughly altruistic. This is intended to abrade the strength of the ego and to enlarge our outlook, to bring our consciousness closer to the One behind the Many.

(55) Within the limitations of his personal karma and external circumstances he should devote himself to some form of service, suitable and congenial to his personality.

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(25) Within the limitations of his personal karma and external circumstances he should devote himself to some form of service, suitable and congenial to his personality.

(56) It is an error to place too much stress on unselfish activity as an element in the aspirant's qualifications. We did not incarnate primarily to serve each other. We incarnated to realize the Overself, to change the quality of individual consciousness. Altruism is therefore always subordinate to this higher activity. The sage's compassion is not primarily for other peoples troubles although he certainly feels that too, but he knows that these will continue without end in some form or other such being the unalterable nature of mundane existence. It is for the ignorance out of which many avoidable troubles spring or which when they are unavoidable prevents people attaining inner peace. Hence he economises time and energy by refraining from devoting them merely and solely to humanitarian work and uses them instead for the root-work of alleviating spiritual ignorance.

(57) When he first attains to this clear vision he sees not only that which brings him great joy but also that which brings him great sorrow. He sees men bewildered by life, pained by life, blinded by life. He sees them wandering into wrong paths because there is no one to lead them into right ones. He sees them praying for light but surrounded by darkness. In that hour he makes a decision which will fundamentally affect the whole of his life. Henceforth he will intercede for these others, devote himself to their spiritual service.

(58) The ancient texts truly point out a paramount duty of the sage: "Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that people go." says the Bhag.Gita.

(59) He who has dedicated his life to service understands well what Balzac, himself a server, meant when he cried: "Perpetual work is the law of art, as it is the law of life."

(60) Humanity may go on stumbling in its darkness and suffering in its error, but he is too busy preserving his own complacency, his so-called inner peace, to care about it.

(25) It is an error to place too much stress on unselfish activity as an element in the egoist's qualifications. We did not increase primarily to serve each other. We increased to realize the Overself, to change the quality of individual consciousness. Activity is therefore always subordinate to this higher activity. The ego's compensation is not primarily for other people's troubles although he certainly feels that too, but he knows that these will continue without and in some form or other such being the miserable nature of mankind's existence. It is for the purposes out of which many avoidable troubles spring or which when they are unavoidable prevent people attaining inner peace. Hence he economizes time and energy by refraining from devoting them merely and solely to humanitarian work and uses them instead for the root-work of alleviating spiritual ignorance.

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(28) He who has dedicated his life to service understands well what Balzac, himself a server, meant when he cried: "Perpetual work is the law of art, as it is the law of life."

(29) Humanity may go on stumbling in the darkness and suffering in its error, but he is too busy preserving his own competency, his so-called inner peace, to care about it.

(61) His last task is to re-enter the busy world and dwell in it as focus for unworldly forces, to heal the suffering and guide the blinded.

(62) His ultimate aim is to enjoy the blessed presence of the Overself in his heart. But it is not, as with inferior mystics, to enjoy it alone. He ardently desires to share it with others.

(63) The philosophic procedure leads not only to perpetual inner peace for the man himself but also to spontaneous action for humanity.

(64) It is not merely undesirable for others' sake for a man to engage in spiritual service prematurely and unpurified, but positively dangerous to his own welfare.

(65) The disciple should not venture into premature service, should not try his wings until he possesses a sure use of them. It is safer till then prudently to conceal what he will later lovingly reveal.

(67) The solitary satisfaction of the mystic is not enough: It must complete itself with social satisfaction.

(68) At the end of all these high-sounding efforts will be his discovery that he has worked, not altruistically for humanity but only for himself.

(69) His own serenity is fadly bought if he is content with the fact that others have none.

(70) The field of service will widen in range as the fields of capacity and aspiration themselves widen.

(71) If he thinks for himself and feels for others, he will appreciate the superiority of the philosophic form of mysticism.

(72) He must be humble enough to sink his ego, if the interests of this service calls for silent unpublicised work.

(73) He finds a selfish escapism unsatisfying. He recognizes that responsibility is the price of knowledge and consciously involves himself in humanity's life the better to uplift it.

(74) He who feels this deep compassion cannot sit unconcerned and leave the rest of his less luckier fellows to grope in the dark.

(61) His last task is to re-enter the busy world and dwell in it as locus for unworthy forces, to heal the suffering and guide the blinded.

(62) His ultimate aim is to enjoy the blessed presence of the Oversee in his heart. But it is not, as with inferior spirits, to enjoy it alone. He ardently desires to share it with others.

(63) The philosophic procedure leads not only to perpetual inner peace for the man himself but also to spontaneous action for humanity.

(64) It is not merely unselfish for others' sake for a man to engage in spiritual service generously and ungrudgingly, but positively dangerous to his own welfare.

(65) The discipline should not venture into premature service, should not try his wings until he possesses a sure use of them. It is safer still then prudently to conceal what he will later lovingly reveal.

(66) The solitary satisfaction of the spirit is not enough: it must combine itself with social satisfaction. At the end of all these high-sounding efforts will be his discovery that he has worked, not abstractly for humanity but only for himself.

(67) His own serenity is fully bought if he is content with the fact that others have none.

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(72) He who feels this deep compassion cannot sit unconcerned and leave the rest of his less fortunate fellows to grope in the dark.

(75) It is natural for him to look upon social contacts as disturbances and social service as a hindrance to his own progress.

(76) The search for truth is good but not enough. It ought to be completed by the spread of truth.

(77) Whatever his task or profession in the world may be, he will so contrive that it will become a labour for the good of his fellow creatures not less than for personal profit.

(78) Whoever keeps this divine flame burning brightly within his heart, radiates the spirit of his purpose to all whom he contacts.

(79) A silent compassion which does things is preferable to a voluble sentimentality which does nothing.

(80) This itch to help others is a malady. We do not even help. We merely give a pleasant feeling to our vanity.

(81) His devotion to the common welfare does not mean that he should neglect his own.

(82) He approaches men not as a beggar seeking help but as a benefactor offering it.

(83) As he grows in spiritual stature the radius of his circle of service will grow with him.

(84) Such a power is like a catalyst in chemistry. Itself invisible, it inspires others to visible deeds.

(85) He will have a work of real service to perform only after he has achieved the awareness of his spiritual self.

(86) Love is both sunshine for the seed and fruit from the tree. It is a part of the way to self-realisation and also a result of reaching the goal itself.

(87) The gods keep a vacant seat for him in the high places; while simple men and women throw unseen roses of appreciation when he enters their orbit.

(88) He must liberate himself from his own weaknesses before he can liberate others from their's. That is true. But it is not the whole truth.

(89) To serve out of love of service, to work altruistically without expectation of reward is rare to find and hard to achieve.

(90) The acts of service are yours, the consequences of service are God's. Do not be anxious where anxiety is not your business.

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(91) Before he can become an instrument of spiritual power amongst men, he must purify tranquillise and concentrate his being.

(92) If reason must direct his activities in this line, compassion must inspire them and idealism ennoble them.

(93) There is a common goal for all of us. In the end nobody can attain redemption whilst his fellows themselves remain still unredeemed.

(94) Love of the divine is our primary duty. Love of our neighbour is only a secondary one.

(95) The mystic's complete absorption in his own salvation, the chilling face which he turns towards needy humanity and his appalling lack of interest in its struggles is out of harmony with modern ideals.

(96) He is only too happy to communicate to others whatever part of his own attitude towards life may appeal to them.

(97) Such a man is truly a Christ-like one, inasmuch as he seeks to open the door of the kingdom of heaven for others as well as himself.

(98) People will begin to come of their own accord for help and guidance when this higher power is using him.

(99) Such a man will render valuable service.

(100) Such heartless indifference is unacceptable to philosophy.

(101) The third part of the quest is a moral and social praxis.

(102) It gladdens me whenever he remembers that he has untiringly sustained men's faith that the divine soul, the Holy Ghost, does dwell in them.

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(102) It gladdens us whenever we remember that in his nobly sustained men's faith that the divine soul, the Holy Ghost, does dwell in them.

(103) The fourth part of this four-fold quest, which concerns moral and social tasks, ought not to be disregarded. It is only an unintelligent mysticism that promotes smug self-centered idleness whereas a philosophical mysticism inspires both useful and altruistic activity.

The condition of stolid indifference to humanity is not compatible with the condition of loving harmony with the divine soul of humanity. In Burke's eloquent phrase, it is "the offspring of cold hearts and muddy understandings." It indicates the attainment of an inferior stage of spirituality. How much nobler is the attainment of a true sage ! He does not look haughtily down upon others from the cold pinnacle of his unworldly interests or disdainfully at their moral weaknesses. He does not stop with the self-engrossed type of mystic to wallow in smug peace. Jesus, for instance, did not disdain to descend from the Mount of Transfiguration to help the epileptic boy, that is, he did not disdain to interrupt contemplation for action. The philosophical type of mystic does not content himself with the non-cooperative ideal of personal salvation pursued by those interested in themselves alone and indifferent to mankind's darkness and misery. On the contrary, he takes on the supreme sacrifice of a continual reincarnation which shall be dedicated to human enlightenment. Only when he has done all he could for the service of suffering mankind, only when he has reached this stage can he know true abiding peace. Then, he truly can say, with ChuangTzu: "Within my breast no sorrows can abide, I feel the Great World-Mind through me breathe." There is every reason why a man who accepts the gospel of inspired action, should become a beneficent force in the world. Whatever role falls to him in the game of life, he will play it in a vital and significant way. More than ever before in its history, the world's need is for such active philosophers. It has little use for volitionally impotent visionaries. Their muddled ethos must share part of the responsibility for mysticisms' failure to make more effective contributions towards helping mankind during their greatest crisis and most tragical times. When the world is in such a tremendous need of guidance hope comfort strength and truth during

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The condition of stolid indifference to humanity is not compatible with the condition of loving harmony with the divine goal of humanity. In Plato's eloquent phrase, it is "the offering of cold hearts and muddy understandings." It indicates the attainment of an inferior stage of spirituality. How much nobler is the attainment of a true sage ! He does not look haughtily down upon others from the cold heights of his unworshipful intellect or disdainfully at their moral weaknesses. He does not stop with the self-expressed type of mystic to withdraw in some peace. Jesus, for instance, did not disdain to descend from the Mount of Transfiguration to help the epileptic boy, that is, he did not disdain to interrupt conversation for action. The philosophical type of mystic does not content himself with the non-cooperative ideal of personal salvation pursued by those interested in themselves alone and indifferent to mankind's distress and misery. On the contrary, he takes on the superhuman task of a continual reformation which shall be dedicated to human enlightenment. Only when he has done all he could for the service of suffering mankind, only when he has reached this stage can he know true riding peace. Then, he truly can say, with Christ: "Within my breast no sorrow can abide. I feel the great world-kind through me breathe." There is every reason why a man who accepts the gospel of highest action should become a beneficent force in the world. However rare it is in the case of a life, he will play it in a vital and significant way. More than ever before in the history, the world's need is for such active philosophers. It has a little more for vocationally ignorant materialists. Their muddled ethics must share part of the responsibility for world-law's failure to make more effective contributions towards helping mankind during their greatest crisis and most tragic phase. When the world is in such a tremendous need of guidance, hope, comfort, strength and truth during

its hour of grave danger and terrible crisis, surely it is the course of a generous wisdom for the contemporary mystic not to seek his personal peace alone but to realise the importance of helping others to find theirs too ? He should not seek to be detached monastically from the troubles of his country. On the contrary, he should seek to mitigate them, so far as it is within his power, by rendering wise helpful service.

What Winston Churchill once told the American nation "The price of greatness is responsibility," is what may be said to the mystic. The Americans tried but could not escape getting embroiled again in European affairs and the mystic may try but cannot escape his own duties to the rest of mankind. The esoteric explanation of this is the factuality of a deep inter-relation and primal oneness of human race.

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this is the necessity of a deep inter-connection and
primal oneness of human race.

(1) Because our days are too fully occupied with immediate events and external activities, we remain ignorant of ultimate verities and inward realities. Thus we ourselves limit the field of our consciousness. The self-imposed discipline of philosophy is designed to combat this limitation and to help us transcend our own insistent egoism and constant extroversion.

(2) We need to seek out places of secret retreat from the city's noise, intervals of peaceful remoteness from the city's bustle. This is to be done not as an escape from the life of the world but as a preparation for it. We are to withdraw when the inner prompting bids us do so, when the inner need for such refuge becomes pressing and when the outer circumstances allow it. We must use these intervals to learn more about what we really are and what life really is. Then we are to return to worldly duty, plunge into worldly activity, and there test our knowledge, practice our discrimination and express our ideals.

(3) This need of privacy to follow one's quest in one's own way is best satisfied by the wide open spaces of ranch life, next best by the vast, impersonality of large city life. It is hardest to satisfy in a small town where watching eyes and intruding feet seek to mind everyone else's business.

(4) It advocates a life of action punctuated by shorter periods of retreat to maintain spiritual balance. Then amid the jar and jangle of city streets, he may yet keep an inward peace whilst he goes star-gazing, he doesn't despise the earth on which he stands.

(5) This nervous rush and speed, this flight from boredom into diversion defeats its own purpose in the end. It brings satisfactions that must be repeated and multiplied because they are too ephemeral. The correct way out is to learn to relax, to seek inner repose.

(6) We moderns live so restlessly, or work so hard, or pursue business and pleasure so intensely, that our attention is continually drawn outwards, rarely inwards. We do not live at peace with ourselves. Under such conditions, the development of intuition and the cultivation of mystical states is quite hard.

(1) Because our days are not fully occupied with immediate events and external activities, we remain ignorant of ultimate realities and inward realizations. Thus we ourselves find the field of our consciousness. The self-imposed discipline of philosophy is designed to combat this limitation and to help us transcend our own inherent egoism and constant extroversion.

(2) We need to seek out places of secret retreat from the city's noise, intervals of peaceful remoteness from the city's bustle. This is to be done not as an escape from the life of the world but as a preparation for it. We are to withdraw when the inner prompting bids us do so, when the inner need for such refuge becomes pressing and when the outer circumstances allow it. We must use these intervals to learn more about what we really are and what life really is. Then we are to return to worldly duty, plunge into worldly activity, and share with our knowledge, practice our discrimination and express our ideals.

(3) This need of privacy to follow one's quest in one's own way is best satisfied by the wide open spaces of rural life, next best by the vast, impersonality of large city life. It is hardest to attain in a small town where watching eyes and inquiring feet seek to mind everyone else's business.

(4) It advocates a life of action punctuated by shorter periods of retreat to maintain spiritual balance. Then and the far and jungle of city streets, he may yet keep an inward peace whilst he goes steam-bathing, he doesn't despise the earth on which he stands.

(5) This nervous rush and speed, this flight from boredom into diversion delays its own purpose in the end. It brings satisfactions that may be repeated and multiplied because they are too ephemeral. The correct way out is to learn to relax, to seek inner repose.

(6) We moderns live so restlessly, or work so hard, or pursue business and pleasure so intensely, that our attention is continually drawn outward, rarely inward. We do not live at peace with ourselves. Under such conditions, the development of intuition and the cultivation of mystical states is quite hard.

(7) The world being so full of dangers to his moral purpose and of menaces to his inner peace, it is prudent to retire to the safety and serenity of retreat. But the retirement should be limited in duration and occasional in frequency. Otherwise it will bring harm along with its good.

(8) The warning which "Light on the Path" gives to disciples, "But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies." - this warning is apposite here and should be taken deeply to heart.

(9) The modern man hustled by the timetable of an industrialised age, harried by the cares of accumulating wants, is hardly ever happy. Hence he seeks to find in fleeting pleasures what he has not found in daily life. His life rides on a set of iron rails, the unseen locomotive being the steely system into which he was born.

(10) Being true to oneself brings happiness. Being indifferent to the criticisms of those who misunderstand brings freedom from anxiety on their account. Walking the streets in a spirit of independence, enables us to walk as a millionaire ! Let others sacrifice themselves to snobbery, if they will; let us be free. Only when the feet rest can we bring the mind to rest - unless we are Attained Ones !

(11) He who cherishes his aloofness from society and defends his inactivity has a right to do so. He is a faithful mystic and mysticism demands such an attitude. But others, impelled by compassion, may find a finer attitude in philosophic mysticism.

(12) The true mystic does not look to other men for enlightenment, does not fix his gaze outward but inward. He cultivates over a long period, and at last fixes, the habit of sitting in quiet introspection, in perfect repose and in mental stillness.

(13) A valuable form of retreat for city-dwellers is the short or extended week-end in the country. This indeed makes a well-balanced week for them.

(7) The world being so full of dangers to his moral purpose and of necessity to his inner peace, it is prudent to retire to the safety and serenity of retreat. But the retirement should be limited in duration and occasional. Otherwise it will bring harm along with its good.

(8) The warning which "Light on the Path" gives to disciples, "Do not look for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies." - this warning is appropriate here and should be taken deeply to heart.

(9) The modern man hurried by the whirl of accumulating industrialised age, hurried by the cross of accumulating wants, is hardly ever happy. Hence he seeks to find in fleeting pleasures what he has not found in daily life. His life rides on a set of iron rails, the unseen motive being the speedy system into which he was born.

(10) Being true to oneself brings happiness. Being indifferent to the criticisms of those who misunderstand brings freedom from anxiety on their account. Walking the streets in a spirit of independence, enables us to walk as a millionaire; let others recognise themselves as paupers, if they will; let us be free. Only when the feet rest can we bring the mind to rest - unless we are attained ones!

(11) He who cherishes his aloofness from society and detests his inactivity has a right to do so. He is a latent mystic and mystical demands such an attitude. But others, impelled by compassion, may find a finer attitude in psychological mysticism.

(12) The true mystic does not look to other men for enlightenment, does not fix his gaze outward but inward. He cultivates over a long period, and at last finds the habit of sitting in quiet introspection, in perfect repose and in mental stillness.

(13) A valuable form of retreat for city-dwellers is the short or extended week-end in the country. This indeed makes a well-balanced week for them.

(14) The stress of modern existence has made the need for regular mental rest not merely advisable, but vital. Unless our excessive external activity is counter-balanced by a little inward orientation, we shall be devastated by neurasthenic disease.

(15) Modern living has become so excessively titillated and extroverted, that the efforts called by a spiritual regime appear superhuman and hence unattainable. To renounce work, to forsake pleasure or to sacrifice desire for only a half-hour each day, seems to much because the reward seems too impalpable.

(16) The Quest does not demand the renunciation of world business but only the renunciation of a small daily fragment of the time hitherto devoted to such business. It asks for a half-or three-quarter hour daily to be faithfully given to meditation exercises. It asserts that the fullest realization of the Overself can be attained without becoming a whole-time yogi.

(17) To move one's residence and work from city to country is not escape from the world but revaluation of the world. To take social contacts in small doses is not wilful moroseness but wiser management of time and energy. To bring leisure, beauty, reflection and repose into the day is not to run away from life but to seek it more fully.

(18) Thoreau in a letter. "I do believe in simplicity. It is astonishing as well as sad, how many trivial affairs even the wisest men thinks he must attend to in a day; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem he first forces the equation of all encumbrances, and reduces it to the simplest terms. To simplify the problem of life, distinguish the necessary and the real." The issue is between transcendental bliss and transient pleasure.

(19) If these occasional retirements from the world benefit him, if he comes out of them with a stronger will and a clearer mind and a calmer heart, if they enable him to collect his thoughts about deeper matters and to gather his forces for the higher life, then it would be foolish to dub this as escapism.

(11) The stress of modern existence has made the need for regular mental rest not merely advisable, but vital. Unless our excessive external activity is counter-balanced by a little inward orientation, we shall be devastated by neurotic diseases.

(12) Modern living has become so excessively materialized and externalized, that the efforts called by a spiritual realm appear superfluous and hence wasteful. To renounce work, to forsake pleasure or to sacrifice desire for only a half-hour each day, seems so much because the reward seems too negligible.

(13) The quest does not demand the renunciation of worldly business but only the renunciation of a small daily fragment of the time hitherto devoted to such business. It asks for a half-or three-quarter hour daily to be faithfully given to meditation exercises. It asserts that the fullest realization of the Overself can be attained without having a whole-time job.

(14) To move one's residence and work from city to country is not escape from the world but revolution of the world. To take social contacts in small doses is not selfish egotism but wise management of time and energy. To bring leisure, beauty, reflection and repose into the day is not to run away from life but to seek it more fully.

(15) "I do believe in simplicity." I do believe in simplicity. It is astonishing as well as sad, how many trivial affairs even the wisest men think they must attend to in a day how singular an affair he thinks he must settle. When the mathematician would solve a difficult problem he first forces the equation of all occurrences, and reduces it to the simplest terms. To simplify the problem of life, distinguish the necessary and the real. The issue is between transcendental bliss and transient pleasure.

(16) If these occasional retreats from the world benefit him, if he comes out of them with a stronger will and a clearer mind and a greater heart, if they enable him to collect his thoughts about deeper matters and to gather his forces for the higher life, then it would be foolish to dub this an escapism.

(20) He will come to look upon these seasons of private retreat as among the most valuable of his life. He will learn to regard these periods of self-recollection as oases in the contemporary desert. What he gains from them must not be put in the same category as the artificial spirituality which may be got from the public retreat of ashrams. For he comes into intimate realisation of the living power within his own soul.

(21) He will greatly profit if he retires from the world to be alone with Nature and his soul. But he should do that only occasionally and temporarily. In this way he makes use of the method of the retreat to refresh his aspiration, to purify his heart and to intensify his mystical life.

(22) But a man cannot be continuously sitting down in meditation. Nature herself provides him with other tasks, even if he were capable of the feat, which he is not. All his formal practice of such exercises is, after all, only an instrument to help him achieve a given end; it is not the end itself.

(23) Do not imagine that because the mystic frequently seeks seclusion he does this because he is bored with life and hence disdains the drawing-rooms of society; rather is it that he is intensely interested in life and is therefore short of time, for drawing-rooms are usually places where people go to kill time, because THEY are bored.

(24) Is the man who has gone aside for a while to collect his forces, to quieten his mind and to study the ancient wisdom, to be labelled a deserter of civilization? How false such a label, how foolish the critic who affixes it! All that is best in civilization has come from men who for a time went aside to gain the inspiration or the vision out of which their contributions or creations were born.

(25) The practice of these meditational exercises and the study of these metaphysical doctrines formerly required a withdrawal into solitude where, in an atmosphere of unhurried leisure and unworldly purity they could be patiently and safely pursued.

(20) He will come to look upon these seasons of private retirement as among the most valuable of his life. He will learn to regard these periods of self-reflection as cases in the contemporary drama. What he gains from them must not be put in the same category as the artificial artificiality which may be got from the public retreat of business. For he comes into intimate realization of the living power within his own soul.

(21) He will greatly profit if he retires from the world so he alone with Nature and his soul. But he should do this only occasionally and temporarily. In this way he takes use of the method of the retreat to refresh his aspiration, to purify his heart and to intensify his medical life.

(22) But a man cannot be continuously sitting down in meditation. Nature herself provides him with other tasks, even if he were capable of the feat, which he is not. All his former periods of such exercise is, after all, only an instrument to help him achieve a given end; it is not the end itself.

(23) Do not imagine that because the rustic frequently seeks seclusion he does this because he is bored with life and hence dislikes the drawing-rooms of society rather than that he is intensely interested in life and in drawing-rooms of time, for drawing-rooms are usually places where people go to kill time, because THEY are bored.

(24) Is the man who has gone aside for a while to collect his forces, to quieten his mind and to study the ancient wisdom, to be labelled a deserter of civilization? How false such a label, how foolish the critic who applies it! All that is best in civilization has come from men who for a time went aside to gain the inspiration or the vision out of which their contributions or creations were born.

(25) The practice of these meditative exercises and the study of these metaphysical doctrines formerly required withdrawal into solitudes where, in an atmosphere of untroubled leisure and unworldly quietude they could be patiently and safely pursued.

- (26) To wade into the welter of modern materialistic metropolitan life and attempt to turn it to an inner purpose, is not so brave or beautiful as sitting down and cultivating one's soul despite the world's opinion.
- (27) Life can be better valued in the quiet of the study than in the tumult of the street.
- (28) The truest mystical doctrines are the commonest, yet they have come as personal revelations. The mystics who embraced them did so out of the loneliness of their innermost being, not out of the suggestion or influence of other men.
- (29) We fuss about with so many things that we miss the fundamental and profoundest thing of all. Peace, inward beauty and sanity are singularly absent from the mad, mechanised life of our large cities.
- (30) Men absorbed in the ceaseless activity of their five senses, can have no comprehension of mysticism's meaning, no sympathy with mysticism's practice, no real contact with mysticism's exponents. For their hidden failure to know themselves underlies their obvious failure to know mysticism.
- (31) Wordsworth: "Nor less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.
Then ask not wherefore, here, alone,
Conversing as I may
I sit upon this old grey stone,
And dream my time away"
- (32) Because he has set himself to fulfil the very purpose for which he has come on earth, and because in part of the carrying out of this purpose he finds it necessary to withdraw for a while from the active life, is he then to be labelled as a renegade from that life? How narrow such a view! How limited such a criticism!
- (33) A man who is spiritually-minded often has moods when he sickens of frequent contact with his more sordid fellows, when he prefers to withdraw and become a mere commentator on life.

- (26) To wade into the welter of modern materialistic metropolitan life and attempt to turn it to an inner purpose, is not so brave or beautiful as sitting down and awaiting one's soul despite the world's opinion.
- (27) Life can be better valued in the quiet of the study than in the tumult of the street.
- (28) The finest mystical doctrines are the commonest yet they have come as personal revelations. The mystics who expressed them did so out of the loneliness of their innermost being, not out of the suggestion or influence of other men.
- (29) We fret about with so many things that we miss the fundamental and profoundest thing of all. Peace, inward beauty and sanity are eternally absent from the mad, unbalanced life of our large cities.
- (30) Men absorbed in the ceaseless activity of their five senses, can have no comprehension of mysticism's meaning, no sympathy with mysticism's practice, no real contact with mysticism's experiments. For their hidden failure to know themselves underlies their obvious failure to know mysticism.
- (31) Wardhaugh: "Mr. I see I don't know the powers that be themselves our minds impress; That we can feel this mind of ours In a wise practitioner. Then ask not wherefore, here, alone, Converting as I may, I sit upon this old grey stone, And dream my time away."
- (32) Because he has set himself to fulfil the very purpose for which he has come on earth, and because in part of the carrying out of this purpose he finds it necessary to withdraw for a while from the active life, he is then to be labelled as a renegade from that life? How narrow such a view! How limited such a criticism!
- (33) A man who is spiritually-minded often has words when he sickness of frequent contact with his more worldly fellows, when he pretends to withdraw and become a mere commentator on life.

(34) Why should I trouble to drive a golf-ball or sit up nightly over a pack of printed cards ? Was it for this that I was born ? I am a Yogi. I am busy with a game of a higher sort. "If a man does not keep pace with his companions," says Thoreau, "perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

(35) How often have business men, who have driven themselves relentlessly, enslaved themselves to their work, been driven in turn to a bed of sickness! If they could read the lesson, they would learn to relax and thus to balance their day more wisely. Their illness is often not less but more, an inner one. Without mental therapy and spiritual change, they would only be temporarily relieved, not permanently cured.

(36) "If once a man have a taste of true and happy retirement, though it be but a short hour, or day, now and then, he has found or is beginning to find a sure place of refuge, of blessed renewal, toward which in the busiest hours he will find his thoughts wistfully stealing. How stoutly will he meet the buffets of the world if he knows he has such a place of retirement where all is well ordered and full of beauty, and night councils prevail, and true things are noted." (David Grayson in Great Possessions)

(37) Wisdom demands balance. Yet the modern man leads an unbalanced life. He is engaged in ceaseless activity, whether of work or pleasure, without the counter balance of quiet repose and inner withdrawal. His activity is alright in its place, but it should be kept there, and should not over-run these precious moments when he ought to take council of his higher being. Hence the periodic practice of mental quiet is a necessity, not a luxury or hobby. It is called by the Chinese esoteric school "cleansing the mind."

(38) But he should not fall into the mistake of making such abandonment a permanent one. He is to let go only for a period that comes to an end, just as he indulges in bodily sleep for a limited period too.

(39) The mystic rightly feels it necessary to withdraw into solitude if he is to develop his intuitive awareness.

(34) Why should I trouble to drive a golf-ball or
 sit up nightly over a pack of printed cards ? Was it
 for this that I was born ? I am a fool. I am busy
 with a game of a higher sort. " If a man does not keep
 pace with his companions," says Emerson, " perhaps it
 is because he hears a different drummer. Let him step
 to the music which he hears, however measured or far away."

(35) How often have business men, who have driven
 themselves relentlessly, enslaved themselves to their work,
 been driven in turn to a bed of sickness ! If they could
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 retirement, though it be but a short hour, or day, now
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 place of refuge, of blessed renewal, toward which in the
 busiest hours he will find his thoughts steadily stealing.
 How steadily will he meet the bullets of the world if he
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 ordered and full of beauty, and might counsel prevail,
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(37) Wisdom demands balance. Yet the modern man leads
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(38) But he should not fall into the mistake of making
 such abandonment a permanent one. He is to let go only
 for a period that comes to an end, just as holidays
 in bodily sleep for a limited period do.

(39) The mystic rightly feels it necessary to with-
 draw into solitude if he is to develop his intuitive
 awareness.

(40) Retreats should exist as places of temporary refuge for the mentally distressed seeking peace, as places of temporary refreshment for the spiritually aspiring in need of fellowship as places of temporary instruction for the students of mysticism in need of a master.

(41) Why visit with society for the sake of possible outward advantage when the same time will yield sure and enduring advantage for both your inner and outer life if you spend it visiting with the Spirit ?

(42) The time will come when his voluntary solitude will be brought to an end. Having found or having approached close to his true self, there is no need to fear being disturbed by the world.

(43) The period of a retreat may be only a half-day, a week-end or a whole month. It may even be a half year. But it should not be longer.

(44) This strange creature who permits himself to be kept captive in a dark dungeon, yet does not know he is a prisoner; who even enjoys the clanking chains upon his feet and cheerfully accepts the gloom in the belief that it is light !

(45) He finds it less trouble to get out of the way of people for whom he does not care than to endure the irritating friction of meeting them. "Whom God has put asunder; let no man join together."

(46) The call may one day come, to withdraw ourselves from the noise and bustle of the world and spend a period of time in retirement with the soul for only friend.

(47) Free yourself from the tyranny of constant activity. Redress the balance of the soul's life and win a few memorable minutes out of the many hours of each day wherein to turn inward, and to find the poise and peace of the mind reclining in dignified repose. Thus the human battery is shortcircuited in its power.

(48) The world thinks it could hardly wish one a worse fate than to be cast away like Crusoe on an uninhabited isle, and the mystic could hardly wish himself a better, for then he might come to complete grips with himself and follow Ariadne's thread till he finds the Soul.

(40) Retreats should exist as places of temporary refuge for the mentally distressed seeking peace, as places of temporary retirement for the spiritually aspirant in need of fellowship as places of temporary instruction for the students of mysticism in need of a master.

(41) Why visit with society for the sake of possible outward advantage when the same aim will yield more and enduring advantage for both your inner and outer life if you spend it visiting with the Spirit ?

(42) The time will come when his voluntary solitude will be brought to an end. Having found or having approached those to his true self, there is no need to fear being disturbed by the world.

(43) The period of a retreat may be only a half-day, a week-end or a whole month. It may even be a half year. But it should not be longer.

(44) This strange creature who pounds himself to be kept captive in a dark dungeon, yet does not know he is a prisoner, who even enjoys the clanking chains upon his feet and cheerfully accepts the gloom in the belief that it is right !

(45) He finds it less trouble to get out of the way of people for whom he does not care than to endure the irritating friction of meeting them. "When God has put numbers, let no man join together."

(46) The only way one day comes, to withdraw ourselves from the noise and bustle of the world and spend a period of time in retirement with the soul for only friend.

(47) Free yourself from the tyranny of constant activity. Retrace the balance of the world's life and win a few memorable minutes out of the many hours of each day wherein to turn inward, and to find the peace and repose of the mind resting in distilled repose.

Then the human history is re-enacted in its power. (48) The world thinks it could hardly wish one a worse fate than to be cast away like Gaius on an uninhabited isle, and the world could hardly wish itself a better. For then he might come to compare eyes with himself and follow Blake's thread till he finds the soul.

(49) The soul speaks to us in moments of peaceful realisation and in times of quiet thought. Nay, it is always speaking, but in the fret and fever of active existence its voice remains unheard, its face unrecognized.

(50) He will be forced to admit, with sorrowful head, that he had been too busy with the trivial matters of the moment to break through the mysterious barriers that bar our human way out of the prison of time and space.

(51) Their previous restlessness drives them to work or play continually, to anything rather than repose.

(52) They have given themselves up too much to the stress of activity - whether serious or frivolous - and too little to the calm of meditation.

(53) But a man cannot profit by this lonelier life, nor find it pleasurable, unless he has more inner reserves than most others or unless he actively seeks to gain them.

(54) There are times when the heart's need to feel peace becomes imperative and when the mind's need of long-range perspectives becomes overwhelming. To yield to these needs is not a cowardly escapism but a sensible readjustment.

(55) This unbalanced extroversion, this unholy pre-occupation with the physical aspect of life which has become human existence is the masses necessity, but with the more fortunate classes, choice.

(56) Time no longer possesses an oppressive value; here one escapes the tyranny of many engagements; here life is less cumbered with a crowd of duties, appointments, business, pleasures and so on.

(57) Be yourself, your own divine self. Why play a part ? Why be an echo ? Why follow the world in its pursuit of the trivial, the stupid, the pain-bringing ?

(58) Repose is joining the list of obsolete words. Left to ourselves for a couple of hours, without other distraction than our drifting thoughts we become helpless and low-spirited.

(59) Those who court public notice, rather than the favour of the elect few, court abuse and ingratitude alternating with hollow glories and empty shows.

- (19) The soul speaks to us in moments of peaceful meditation and in times of quiet thought. Nay, it is always speaking, but in the first and lower of active existence its voice remains unheard, its face unrecognised.
- (20) We will be forced to admit, with sorrowful head, that we had been too busy with the trivial matters of the moment to break through the mysterious barriers that bar our human way out of the prison of time and space.
- (21) Their previous restlessness drives them to work or play continually, to anything rather than repose.
- (22) They have given themselves up too much to the stress of activity - whether serious or frivolous - and too little to the calm of meditation.
- (23) But a man cannot profit by this hither life, nor find it pleasurable, unless he has some inner reserves than most others or unless he actively seeks to gain them.
- (24) There are times when the heart's need to feel peace becomes imperative and when the mind's need of long-range perspectives becomes overwhelming. To yield to these needs is not a cowardly escapism but a sensible readjustment.
- (25) This unbalanced extroversion, this wholly pre-occupation with the physical aspect of life which has become human existence in the mass necessity, but with the more fortunate classes, enjoys.
- (26) Time no longer possesses an oppressive value; here one escapes the tyranny of busy engagements; here life is lost numbered with a crowd of duties, appointments, business, pleasure and so on.
- (27) He yourself, your own divine self. Why play a part? Why be an actor? Why follow the world in its pursuit of the trivial, the stupid, the pain-bringing?
- (28) Repose is joining the list of obsolete words left to ourselves for a couple of hours, without other distraction than our drifting thoughts we become helpless and low-spirited.
- (29) Those who court public notice, rather than the favour of the elect, low, court abuse and ingratitude alternating with hollow glories and empty shows.

(60) Even if it offered nothing more than a respite from private cares and a refuge from public woes, the meditation-chamber would well justify its existence.

(61) Buddha says: "Let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone." Such is Buddha's counsel to the student of the higher life.

(62) Sometimes it is high wisdom to desert the world for awhile, resting in a hermitage or reposing with Nature. For a fresh point of view may be found there, the tired mind may gain some concentration and the fringe of inner peace may be touched.

(63) The conditions of city life are such that periods of withdrawal from it are absolutely necessary. We need these periods for going into silence, for tranquil concentration, for self-examination and for self-detachment.

(64) We daily dissipate our mental energies and throw our thoughts to the fickle winds. We debauch the potent power of Attention and let it waste daily away into the thousand futilities that fill our time.

(65) We can usually find a couple of hours to visit cinemas, go to dances, play whist. Yet we declare we can't find a half hour to meditate !

(66) Matthew Arnold: " We glance and nod and hurry by,
And never once possess our souls
Before we die."

(67) In a country life we can keep our sense of spiritual proportion, but the towns tear at it with taloned hands.

(68) The secret of achieving successful balance between the contemplative life and the active life is to go slowly inch by inch, and not to jump.

(69) The true place of peace amid the bustle of modern life must be found within self, by external moderation and internal meditation.

(70) His chief care must be to have time to himself for the proper nurture of mind and soul.

(60) Even if it offered nothing more than a respite from private cares and a refuge from public woes, the meditation-chamber would well justify its existence. (61) Buddha says: "Let him be devoted to quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be such alone." Such is Buddha's counsel to the student of the higher life.

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(63) The conditions of city life are such that periods of withdrawal from it are absolutely necessary. We need these periods for being into silence, for tranquil concentration, for self-exhaustion and for self-detachment. (64) We daily dissipate our mental energies and throw our thoughts to the little winds. We debase the potent power of Attention and let it waste daily away into the thousand activities that fill our time.

(65) We can usually find a couple of hours to visit cinemas, go to dances, play whist. Yet we declare we can't find a half hour to meditate!

(66) Matthew Arnold: "We glance and nod and hurry by, and never once possess our souls before we die."

(67) In a country life we can keep our senses of spiritual proportion, but the towns tear at it with faltered hands.

(68) The secret of achieving successful balance between the contemplative life and the active life is to go slowly back by inch, and not to jump.

(69) The true plane of peace and the battle of modern life must be fought within self, by external meditation and internal meditation.

(70) The chief care must be to have time to himself for the proper nurture of mind and soul.

(71) Blackston: Farewell to his Muse.

Where fervent bees with humming voice
 Around the honied oak rejoice,
 And aged elms with awful bend
 In long cathedral walks extend;
 Lulled by the lapse of gliding floods,
 Cheered by the warbling of the woods,
 How blest my days, my thoughts how free.

The wrangling courts and stubborn law
 To snake, and crowds, and cities draw
 There, selfish faction rules the day,
 And pride and avarice throng the way;
 Diseases taint the murky air,
 And midnight conflagrations glare;
 Loose revelry, and riot bold,
 In frightened streets their orgies hold;
 Or, where in silence all is drowned,
 Fell murder walks his lonely round;
 No room for peace, no room for you;
 Adieu, celestial nymph, adieu !

Each pedant sage unlocks his store
Of mystic, dark, discordant lore;
And prints with tottering hand the ways
That lead me to the thorny maze.

Thus though my noon of life be passed,
 Yet let my setting sun, at last,
 Find out the still, the rural cell,
 Where sage Retirement loves to dwell !
 There let me taste the homefelt bliss
 Of innocence, and inward peace.

(72) We moderns live too quickly to live happily. If
 yields pleasure, it must inevitably yield pain
 also.

(73) The strong clamour of our streets puts a period
 to any quiet thought we may have brought to a half-
 trembling birth.

(71) Macabont: Parawell to his base.
 Where farrow bees with humming voices
 Around the hatched oak rejoice,
 And ead also with swirls bend
 In long cathedral walks extend;
 Lulled by the lapse of gliding floods,
 Obscured by the warbling of the woods,
 How blast my days, my thoughts how free.

The wrangling courts and stubborn law
 To smoke, and crowds, and cities draw
 There, selfish faction rules the day,
 And pride and avarice throng the way;
 Diseases stain the murky air,
 And midnight confessions glare;
 Loose revelry, and riot bold,
 In frighted streets their organs hold;
 Or, where in silence all is drowned,
 Fell murder waits his lowly round;
 No room for peace, no room for joy;
 Alas, celestial nymph, adieu!

Each pedant sees unlook his store
Of ev'ling, dark, discordant lore;
And swine with sordid head the way
That lead us to the thorny maze.

Thus though my noon of life be passed,
 Yet let my setting sun, at last,
 Find out the still, the rural cell,
 Where sage retirement loves to dwell!
 There let me taste the honest bliss
 Of innocence, and inward peace.

(72) We moderns live too quickly to live happily. If
 yields pleasure, it must inevitably yield pain

also.
 (73) The strong clamour of our streets puts a period
 to any quiet thought we may have brought to a half-
 finished birth.

(74) Three Poems by SSU-K'UNG T'U... Chinese mystic
hermit poet - AD 834 - 908

(1) "A mist-cloud hanging on the river bank,
The almond flowers along the bough,
A flower girl cottage beneath the moon,
A painted bridge half-seen in shadow,
A golden goblet brimming with wine,
A friend with his hand in the lute ...
Take these and be content."

(2) "Without friends, longing to be there,
Alone, away, from the common herd,
Like the crane on Mount Hou,
Like the cloud at the peak of Mount Hue,
The leaf carried by the wind
Floats on the boundless sea."

(3) "Following our own bent,
Enjoying the Natural, free from curb,
Rich with what comes to hand,
Hoping someday to be with God,
To build a hut beneath the pines,
With uncovered head to pore over poetry,
Thus if happiness is ours,
Why must there be action?
If of our own selves we can reach this point
Can we not be said to have attained?"

SSU K'UNG T'U was a Court secretary but threw up
his post and retired to the hills. He was a Taoist.

(75) A life which contains no interludes of stillness
can possess no real strength.

(76) There we can search our soul and dig into our
heart and try to find a peace often denied us elsewhere.

(77) We cannot hear with ourselves and must find means
of escape.

(78) The ashen futility of a life used up only for the
lower purposes, is not easily discernible.

(71) Three Poems by Ssu-K'ung T'u... Chinese mystic
poet's post - AD 931 - 908

(1) " A mist- cloud hanging on the river bank,
The almond flowers along the bank,
A flower girl's cottage beneath the moon,
A painted bridge half- seen in shadow,
A golden goblet brimming with wine,
A friend with his hand in the tube ...
Take these and be content."

(2) " Without friends, longing to be there,
Alone, away, from the common herd,
Like the crane on Mount Hsueh,
Like the cloud at the peak of Mount Hua,
The leaf carried by the wind
Flies on the boundless sea."

(3) " Following our own bent,
Enjoying the natural, free from care,
Rich with what comes to hand,
Hoping someday to be with God,
To build a hut beneath the pines,
With unweary head to pore over poetry,
That if happiness is ours,
Why must there be sorrow?
If of our own selves we can reach this point
Can we not be said to have attained?"

Ssu K'ung T'u was a Court secretary but threw up
his post and retired to the hills. He was a Taoist.
(72) A life which contains no interludes of selfishness
can possess no real strength.
(73) There we can search our soul and dig into our
heart and try to find a peace often denied us elsewhere.
(74) We cannot hear with ourselves and must find means
of escape.
(75) The eager fertility of a life used up only for the
lower purposes, is not easily discernible.

(79) Philosophy advocates neither the permanent association with society nor the permanent retirement into solitude. It does not vaunt the home at the expense of the monastery or the monastery at the expense of the home. It takes no side in any absolute manner, but it makes use of both in the fulness of its own discretion. It says that at one time or at a certain stage, society will be helpful or even necessary to a man, whereas at another stage or at another time, solitude will be not less necessary and not less helpful. It says that to remain in society when the inner prompting is to go into solitude is to turn society into an evil thing; but on the other hand, to remain in solitude when the inner bidding is to go forth among one's fellows again is equally wrong. A man's need in these matters must be dictated by his personal circumstances on the outside, and by his intuitive feeling on the inside; and if he is in any doubt as to where his duty lies he has to find and consult a competent spiritual director, who will quickly put him on the right track. But, we repeat, philosophy cannot be tied down to any disciplinary formula which is to be prescribed freely to all men and at all times. It is hostile neither to retirement from the world nor to activity in the world, but includes both as being, at different times, part of the philosophic life and needful to a well-balanced temperament.

(80) There is also the subtler and less conscious need for a rest from the incessant flow of time.

(81) Time invested in yourself pays a continuous dividend throughout your life.

(82) The crown will always require that you conform to its traditional rules.

(83) A life which is engaged all the time with the five senses and the thoughts they yield, is only half a life.

(84) Let a man revolve around his own mental axis and not around another's.

(85) "Loaf and invite your soul", said the American poet, Whitman.

(79) Philosophy advocates neither the permanent association with society nor the permanent retirement into solitude. It does not want the home at the expense of the monastery or the monastery at the expense of the home. It takes no side in any absolute manner, but it makes use of both in the fulness of its own discretion. It says that at one time or at a certain stage, society will be helpful or even necessary to a man, whereas at another stage or at another time, solitude will be not less necessary and not less helpful. It says that to remain in society when the inner prompting is to go into solitude is to turn society into an evil thing; but on the other hand, to remain in solitude when the inner prompting is to go forth among one's fellows again is equally wrong. A man's need in these matters must be dictated by his personal circumstances on the outside, and by his instinctive feeling on the inside; and it is in any case as to where his duty lies he has to find and consult a competent spiritual director, who will guide him on the right track. But we repeat, philosophy cannot be tied down to any disciplinary formula which is to be prescribed freely to all men and at all times. It is hostile neither to retirement from the world nor to activity in the world, but includes both as being, at different times, part of the philosophic life and needed to a well-balanced temperament.

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(82) The crown will always require that you conform to its traditional rules.

(83) A life which is engaged all the time with the five senses and the thoughts they yield, is only half a life.

(84) Let a man revolve around his own mental axis and not around another's.

(85) "Hear and invite your soul," said the American poet, William.

(86) We display our spiritual adolescence by the way we let ourselves be carried away by activity, possessions, excitement, external achievement and worldly success. We overvalue these things, and in our struggle for them lose our chances of gaining peace of mind. We are continually falling into fitfulness and dissatisfaction, into disharmony and agitation. It is not pessimism nor defeatism to point out the inadequacies of such a way of life. With all our doing and getting, what is it that we have really done - we have built up a civilization which is threatened from every side, as well as from the inside, with complete destruction; and what have we really got - we have got increasing frustration and hopelessness, chaos and violence, hate and unrest. The only peaceful individuals are those who have inwardly withdrawn themselves to follow a better way of life, who have refused to submit to an activity which has no higher goal than its own mere self-continuance, who have set up a goal of spiritual attainment inside and outside the goal of physical attainment.

(87) Because of the soul's own infinitude, its expressions in art and culture, its manifestations in society and industry, will always be infinitely varied. If we find the contrary to exist among us today, it is because we have lost the soul's inspiration and forfeited our spiritual birthright. The monotonous uniformity of our cities, the uncreative sameness of our society, the mass-produced opinions of our culture and the standardized products of our immobilized mentalities reveal one thing glaringly - our cramping inner poverty. The man who possesses a spark of individuality must today disregard the rule of conformity and go his own way in appalling starving loneliness amid this lack of creativeness, this dearth of aspiration.

(88) There is a better use I can make of my time than assisting to keep the world busy with trifles.

(89) We must reverse spiritually and shut away the outside world for a time

(90) Why play the fool to accommodate some city fool, nor talk his tiresome twaddle ?

(91) We run around like squirrels in a cage and arrive nowhere.

(88) We display our spiritual adolescence by the way we let ourselves be carried away by activity, possessions, excitement, external achievement and worldly success. We overlook these things, and in our struggle for them lose our chance of gaining peace of mind. We are continually falling into selfishness and dissatisfaction, into disharmony and agitation. It is not possible for us to point out the importance of such a way of life. With all our going and getting, what is it that we have really done - we have built up a civilization which is threatened from every side, as well as from the inside with complete destruction; and what have we really got - we have got increasing frustration and helplessness, stress and violence, hate and unrest. The only possible future is for those who have learned to withdraw themselves to follow a better way of life, who have refused to submit to an activity which has no higher goal than the one mere self-contentment, who have set up a goal of spiritual attainment inside and outside the goal of physical attainment.

(87) Because of the soul's own intention, its expressions in art and culture, its manifestations in society and industry, will always be infinitely varied. If we find the contrary to exist among us today, it is because we have lost the soul's intention and forgotten our spiritual birthright. The monotonous uniformity of our cities, the massive sameness of our society, the mass-produced opinions of our culture and the standardized products of our industrial manufactures reveal one thing plainly - our craving for power. The man who possesses a spark of individuality must today disregard the rule of conformity and go his own way in exploring the new frontiers and the lack of creativeness, the death of aspiration.

(88) There is a better use I can make of my time than assisting to keep the world busy with wars.

(89) We must reverse spiritually and find the outside world for a time.

(90) Why play the fool to accommodate some silly fool, not talk his thirteenth lesson?

(91) We run around like squirrels in a cage and arrive nowhere.

(92) After the work done to gain livelihood or fulfil ambition, there is usually a surplus of time and strength, a part of which could and should be devoted to satisfying higher needs. There is hardly a man whose life is so intense that it does not leave him a little time for spiritual recall from this worldly existence. Yet the common attitude everywhere is to look no farther than, and be content with, work and pleasure, family, friends and possessions. It feels no urge to seek the spiritual and, as it erroneously thinks, the intangible side of life. It makes no effort to organize its day so as to find the time and energy for serious thought, study, prayer and meditation. It feels no need of searching for truth or getting an instructor.

(93) The aspirant who is really determined, who wants to make rapid progress, must make use of the early hour of morning when dawn greets the earth. Such an hour is to be set aside for meditation upon the Supreme, that ultimately a spiritual dawn may throw its welcome light upon the soul. By this simply initial act, his day is smoothed before he starts. Yet of the few who seek the highest Truth, fewer still are ready to make this sacrifice of their time, or be willing to forego the comfort of bed. Most men are willing to sacrifice some hours of their sleep in order to enjoy the presence of a woman and to satisfy their passion for her; but exceedingly few men are willing to sacrifice some hours of their sleep to enjoy the presence of divinity and to satisfy their passion for God-realisation.

(94) The noise of mechanical traffic is creating a neurasthenic race of people in the big cities.

(95) A life in which there are no placid pauses for meditation, is a superficial one.

(96) Do they ever find moments for that thoughtful repose which can lead to thought-free repose ?

(97) We have been engrossed in business; we must now turn aside into stillness.

(98) In the noisy air of our modern capitals; mystical soul suffer much and come periodically to hours of asphyxia.

(99) The hurried life of the West is all shell and little kernel. Our bodies are over active but our souls fall into disuse.

(92) After the work done to gain livelihood or fulfil ambition, there is usually a surplus of time and strength, a part of which could and should be devoted to satisfying higher needs. There is hardly a man whose life is so full of work that it does not leave him a little time for spiritual needs. It is not that the worldly activities, and be content with work and pleasure, family, friends and possessions. It feels no urge to seek the spiritual and, as it unconsciously thinks, the intangible side of life. It makes no effort to organize its day so as to find the time and energy for serious thought, study, prayer and meditation. It feels no need of searching for truth or getting an instructor.

(93) The aspirant who is really determined, who wants to make rapid progress, must make use of the early hours of morning when dawn greets the earth. Such an hour is to be set aside for meditation upon the Supreme, first of all. By this steady initial act, his day is sweetened before he starts. Yet of the few who seek the highest path, fewer still are ready to make this sacrifice of their time, or be willing to sacrifice some hours of bed. Most men are willing to sacrifice some hours of their sleep in order to enjoy the presence of a woman and to satisfy their passion for her, but exceedingly few men are willing to sacrifice some hours of their sleep to enjoy the presence of divinity and to satisfy their passion for God-realization.

(94) The noise of mechanical traffic is creating a neurotic race of people in the big cities.

(95) A life in which there are no physical causes for meditation, is a superficial one.

(96) Do they ever find moments for that thoughtful repose which can lead to thought-free repose ?

(97) We have been engrossed in business; we must now turn aside into stillness.

(98) In the noisy air of our modern capitals; spiritual could suffer much and come periodically to hours of asphyxia.

(99) The hurried life of the West is all shell and little kernel. Our bodies are over active but our souls fall into slumber.

(100) Miguel de Unamuno (Spanish "Essays and Soliloquys")

"I am afraid of Madrid, that is to say, I am afraid of myself when I go there, - When I am in the capital I return home every night regretting having gone to the party or to the meeting that I went to and resolving never to go again, but only to break my vow the next day. I am surrounded hemmed in and invaded by a lethal atmosphere of compliance, an atmosphere that is generated by this so-called life of society- Is there anything more terrible than a "call" It affords an occasion for the exchange of the most threadbare commonplaces. Calls and the theatre are the two great centres for the propagation of platitudes - And for the man who is engaged in any kind of work in which he can exercise his influence from a distance, for the writer or the painter the small town offers an inestimable advantage of enabling him to live far from his public, and of its being possible that the effects which his work produces either do not reach him only after a searching process of filtrations- that is the only way of making a public for oneself instead of adapting oneself to it - It is a question of obtaining the maximum of our own personality with the minimum of others' society - he who has no sense of his own personality and is willing to sacrifice it on the altar of sociability, let him go and lose himself among the millions of a metropolis.

(101) We must try to find time for private thought in the midst of the most pressing avocations.

(102) People who live in the suburbs of thought have the sheep-like mentality which fears originality.

(103) My plaint is that all these modern complexities hamper the free outlet of spiritual forces.

(104) A man is not to be blamed if he refuses to allow himself to become too deeply involved in worldly existence.

(105) Man may know the joy and consolation of retiring upon themselves in meditation.

(106) The countryside is peaceful and picturesque and helps a man to come into more intimate contact with his finer soul.

(107) The strength which he draws from these silent periods, will be their first but not their best reward.

(100) Michel de Humano (Spanish "Essays and Soliloquies")

"I am afraid of death, that is to say, I am afraid of myself when I go there, -- When I am in the capital I return home every night regretting having gone to the party or to the meeting that I went to and resolving never to go again, but only to break my vow the next day. I am surrounded here in and invaded by a fatal atmosphere of complaisance, an atmosphere that is generated by this so-called life of society-- is there anything more terrible than a "cell" It affords an occasion for the exchange of the most treacherous compliments. Galla and the theatre are the two great centres for the propagation of platitudes -- And for the man who is engaged in any kind of work in which he can exercise his influence from a distance, for the writer or the painter the wall offers an insupportable advantage of enabling him to live far from his public, and of the being possible that the effects which his work produces either do not reach him only after a searching process of filtration-- that is the only way of making a public for oneself instead of abating oneself to it -- It is a question of obtaining the maximum of our own personality with the minimum of others' society -- he who has no sense of his own personality and is willing to sacrifice it on the altar of sociability, let him go and lose himself among the millions of a metropolis.

(101) We must try to find time for ourselves brought in the midst of the most pressing occupations.

(102) People who live in the suburbs of thought have the sheep-like mentality which fears originality.

(103) My plan is that all these modern complexities proper the free outlet of spiritual forces.

(104) A man is not to be blamed if he refuses to allow himself to become too deeply involved in worldly existence.

(105) Man may know the joy and consolation of resting upon himself in meditation.

(106) The countryside is peaceful and placid and helps a man to come into more intimate contact with his inner soul.

(107) The strength which he draws from these silent periods, will be their first but not their best reward.

XV (e)

(108) The world will regard him as stupid and eccentric but the World will not understand him.

(109) The quest after spirituality soon finds itself confronted with the need for occasional retreat.

(110) We need these retreats because we need to rest from activity and reflect upon life.

(111) Men waste their incarnation if they never find the time to find themselves.

(112) We are living too fast to take little time for quiet thought.

(113) What do you do with your time ?

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(113) What do you do with your time ?

- (a) -- Inspired activity, practical applicability and creativeness of philosophy.
- (b) -- Balance in development and goal.
- (c) -- Integration of psyche and goal.
- (d) -- Service as expression of compassion and purifier of egotism. Warning against premature or tainted service.
- (e) -- Retreat, solitude and country life needful at times. Benefit of leisure for introverted relaxing and meditation as escape from excessive activity and extroverted world.

- (a) -- Inspired activity, practical applicability and creativeness of philosophy.
- (b) -- Balance in development and goal.
- (c) -- Integration of psychic and goal.
- (d) -- Service as expression of compassion and purifier of egoism. Warning against premature or tainted service.
- (e) -- Greatest solitude and country life needed at times. Benefit of leisure for introverted relaxing and meditation as escape from excessive activity and extroverted world.

(10) Just as philosophy seeks a full rounded development of the psyche in its approach to spiritual self-realization, so does it seek a full adequate treatment in its approach to the problem of curing sickness. It recognizes that even if a sickness began with evil thoughts or wrong feelings or disharmonious courses of action, they have already worked their way into and affected the physical body and brought about harmful changes in it, either causing its organs to work badly, or introducing poisons into its blood system, or even creating malignant growths in its tissues. Therefore physical means must also be used to treat these physical conditions, as well as the spiritual means to get rid of wrong thoughts and discordant feelings. Both methods should be applied together to make an adequate treatment. Consequently philosophy does not, like Christian Science, deny the utility or necessity of ordinary medical treatment. Upon the contrary, it welcomes such treatment, provided it is not narrow-minded, materialistic or selfishly concerned more with fees than with healing.

(11) Life on earth is so short, so beset by dangers of many kinds, so exposed to our own ignorance and Nature's indifference, that we cannot afford to turn our eyes away like the Christian Scientists from the discoveries and knowledge of men who have devoted their years to patient sacrifice research for the alleviation of human sickness.

(12) A careful study will elicit the fact that although all these various systems differ in their tenets of belief they have several similarities of technique. A scientific examination of these similarities will yield the basis for determining the universally correct tenet of belief. Such an examination is necessary because the systems themselves have not sufficient interest in a scientific approach to make it themselves and are too self-interested to check their alleged cures with sufficient care. Even were they truly independent intellectually, which they are not, they are usually tied up to some form of religious creed. All these systems are dogmatic ones, being mostly based on some personal revelation. They depend primarily on faith. The treatments include very much more than faith alone.

(13) The cults which proclaim man's spiritual nature at the cost of denying his physical nature are one-sided and unbalanced. The laws of his body cannot be neglected with impunity not even by those who assert they are God.

(14) A disease whose origin is physical will not need more than a physical remedy to cure it. But one of a psychical, mental or moral nature can be reached and overcome only by corresponding means.

(10) Just as pathology seeks a full rounded

development of the psyche in its approach to spiritual self-realization, so does it seek a full adequate treatment in its approach to the problem of curing sickness. It recognizes that even if a sickness began with evil thoughts or wrong feelings or disharmonious courses of action, they have already worked their way into and affected the physical body and brought about harmful changes in it, either causing its organs to work badly or introducing poisons into its blood system, or even creating malignant growths in its tissues. Therefore physical means must also be used to treat these physical conditions, as well as the spiritual means to get rid of wrong thoughts and discordant feelings. Both methods should be applied together to make an adequate treatment. Consequently philosophy does not, like Christian Science, deny the utility or necessity of ordinary medical treatment. Upon the contrary, it welcomes such treatment,

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(14) A disease whose origin is physical will not need more than a physical remedy to cure it. But one of a physical, mental or moral nature can be reached and overcome only by corresponding means.

(15) The group of powers manifest themselves in the phenomena which have been variously named, according to the theoretical interpretation given them by various cults, as spirit healing, Christian Science, mesmeric healing, hypnotic treatment and suggestive therapeutics, but which with one group of exceptions may conveniently be classified under the heading of "mental healing". These exceptions occur through the unconscious stimulation of physical vital force (prana) and usually lead to cures which are such in name only for they do not last long and are followed by a relapse into illness.

(16) If these cults would confine themselves to what they really know, and not stray into exaggerated claims or untenable assumptions, they would better themselves and better help others.

(17) It is often argued that psychological treatment may cure people suffering from nervous troubles or those whose sicknesses are largely the result of their own imagination, but that such treatment is useless for physically-caused maladies. The only way to get at the truth about this problem is to divide psychological treatment into mental and spiritual categories. Mental treatment, which includes hypnotic treatment, is suitable only for nervous troubles, for there alone can it effect a cure but spiritual treatment is suitable for both nervous and physical troubles because it involves a higher power than the thinking or imagining one, a truly spiritual power which is able to affect the physical body no less than the personal mentality. Mental treatment includes a large part of so-called spiritual healing, which is not genuine spiritual healing at all. Philosophy is able to make this differentiation because it understands the psyche of man and his inner constitution, because it has a deeper knowledge than scientific observers working from the outside or religious devotees working by faith alone can get.

(18) It is a mistake to believe that because any art of healing, whether it be a material or a spiritual one, is able to heal a particular kind of sickness once, it is consequently able to heal all similar cases of sickness by its own merits. Forces outside it have something to do with the matter. There are some where failure by material methods is pre-ordained by the higher power of destiny. There are others where failure by spiritual methods is also inevitable, because the heart of the sick man has not been touched. As elsewhere, there are limits set here by certain laws to human effort.

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(19) Another extremely fanatical attitude of which we must beware is the belief that mental healing displaces all other systems and agencies for curing disease or keeping health; that its advocates may totally discard every branch of medicine and surgery, hygiene and physical treatment. Sanity and balance call for the acceptance in its proper place of whatever Nature and man can contribute. With these preliminary warnings, we venture to predict that as the principles and practices of mental healing come to be better, namely more rationally understood, it will establish for itself a firm place in therapeutics which will have to be conceded - - however grudgingly - - by the most materialistic and most sceptical of medicos.

(20) In medicine as in so many other things wisdom lies not in confining treatment to the methods of any one school but in combining the methods of all schools. For certain illnesses or for different stages of certain illnesses, it may be desirable to use allopathic remedies, but for others homeopathic remedies may be better, whilst still others require naturopathic ones.

(21) The Nature-Curist who denounces all allopathic drugs as being satanic, the homeopath who can see physical salvation only in his own minute doses of medicine and the conventional allopath who rejects the first as a quack and the second as a fool - - each illustrates in his own person the defect of an ill-balanced mind. Suffering humanity needs all the help it can get. It cannot afford to reject neither Nature-Cure, homeopathy or allopathy. It needs all three and even more.

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(1) To believe in the powers of the Overself is to believe rightly, but to suppose that those powers can be attained without complete self-suppression, is to believe superstitiously. Few are ever able to exercise them because few are ever willing to pay the requisite price.

(2) To suppose that you are going to be wafted into this lofty awareness of the Overself without having to work very hard and very long for it, is to be a simpleton.

(3) It is a great error for an ordinary person to sit down when confronted by practical problems and say, "God will take care of this for me." God may do so but it is just as likely that God will not do so. John Burrough's Poem: " I sit serene, with folded hands and wait,

My own, my own, shall come to me "

as also sayings of Lao-Tse, such as: "He who takes a back seat shall be first. He who hides his own greatness shall be put in front etc." These assertions are perfectly true -- but only of the Adept. For him, he need only sit still and all things come to him; but for the others, the unrealised, the materialistic, they must strive, struggle and suffer for everything they need.

(4) Those who promise easy attainments after little effort, do not know what they are talking about. The durable realisation of divine consciousness is the hardest of all human attainments and is reached only after prodigious effort. Only, in certain cases, the struggles and strivings have already been gone through in previous earth-lives so that a slight attempt now brings rich results.

(5) Uncritical believers in so-called metaphysical healing and in faith-cure theories are sooner or later subjected to the discipline of facts. The intensity of their pains and the gravity of their ills are intended to, and do, bring them to a truer view of actualities. Instead of blaming themselves for failure to demonstrate good health, they ought to blame these theories for having misled them. Such failure is a chance to revise imperfect beliefs to cast out errors and start again. This surely is to the good and something to be satisfied about. The problem of bodily healing is a complicated one and often depends on more than a single factor.

LVX

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(6) Those who are likely to decry this proviso are always those who tell us only of the successes of mental or 'spiritual' healing, but not of its failures. The comparative figures of the two sets of results are tremendously disproportionate. To open one's eyes to the flaunted successes of this system and to shut them to its aching failures, is not the way to understand it aright. To exaggerate what it has achieved and to minimise or deny what it has been unable to achieve, as is done by its ardent partisans, represents a falling away from intellectual integrity. To take a typical example consider the famous healing sanctuary at Lourdes, France. It was established in 1860. During recent years the attendance of sick and crippled patients has been no less than six hundred thousand annually. Yet during the first seventy years of the sanctuary's existence a total of only five thousand cures were reported. This should represent, on a conservative estimate, about one percent of successful treatments. The number of those pilgrim-patients who failed to benefit must therefore run into millions ! We dwell on this example not to decry Lourdes, which is doing a blessed and benignant work which everyone should respect, and certainly not to derogate its religious aspect, but to point out that the failures in every school of healing, whether materialistic, mental or religious, must needs exist. That the inspiration which brought Lourdes into being was truly divine and that the most amazing cures have been achieved there in a manner only to be described as miraculous, we fully accept. But that there are limitations and disappointments inherently present in this kind of healing must also be accepted.

(7) Do they not remind us of those medieval alchemists who talked glibly of transmuting brass into gold, the while their tattered sleeves and torn garments betrayed their shame-faced poverty ! Facts are stern and can't be laughed off. Exaggerated expectations are inevitably disappointing. These failures are not held against such systems. No healing system, no healer certainly not the most orthodox even, could have a record consisting only of triumphs. But no movement which boasts of its successes and ignores its failures has the right to call itself scientific. For only by studying its failures could it ever learn not only that there are errors mixed up with its truths, but also exactly what errors they are.

(d) Those who are likely to deny this proviso are always those who tell us only of the successes of mental or 'spiritual' healing, but not of its failures. The comparative figures of the two sets of results are tremendously disproportionate. To open one's eyes to the inflated successes of this system and to shut them to its shortcomings, is not the way to understand it aright. To exaggerate what it has achieved and to minimize or deny what it has been unable to achieve, as is done by its ardent partisans, represents a falling away from intellectual integrity. To take a typical example consider the famous healing sanatorium at Lourdes, France. It was established in 1860. During recent years the attendance of sick and crippled patients has been no less than six hundred thousand annually. Yet during the first seventy years of the sanatorium's existence a total of only five thousand cures were reported. This should represent, on a conservative estimate, about one percent of successful treatments. The number of those pilgrim-patients who failed to benefit must therefore run into millions! We dwell on this example not to deny Lourdes, which is doing a blessed and beneficent work which everyone should respect, and certainly not to denigrate its religious aspect, but to point out that the failures in every school of healing, whether materialistic, mental or religious, must needs exist. That the magnification which brought Lourdes into being was truly divine and that the most amazing cures have been achieved there in a manner only to be described as miraculous, we fully accept. But that there are limitations and disappointments inherent present in this kind of healing must also be accepted.

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(8) The inconsistency of the facts is so glaring that he has to invent a theory to cover it.

(9) These fantasies take such a powerful possession of his mind, that he is to this extent mildly insane.

(10) Although they start with a complete fallacy, every argument which follows it is logical and reasonable. Whoever is not on his guard against such a 'catch' is naturally led astray.

(11) To those who object to our selection, we reply that it is through such extreme instances that we can identify the real character of the process behind all of them.

(12) Lord Lothian was for many years deeply interested in Christian Science and ardently devoted to its study and practice. Yet when the suprament came in December 1940, that is to say when he was entrusted with the most important mission of his life time as British Ambassador to the United States at the most critical period of the relations between the two countries he suddenly died by a form of blood poisoning known as uraemic infection. That is to say at the time when it should have justified itself most Christian Science completely failed to cure him. Not only that but he died at the comparatively early age of 58. The proof of every theory is its consequence in practice. We hear much about the success of Christian Science but nobody ever takes the trouble to inform us about its failures which must outnumber the former by hundreds to one at least. If it were really scientific it would not be afraid, as it is, to publish the record of its failures. The discrepancy between exaggerated claim and modest result, between far-fetched theory and defective practice, is as noticeable here as in most other cults.

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(1) In a broad general division, philosophy finds three causes of sickness. They are wrong thinking, wrong living and bad karma. But because karma merely brings back to us the results of the other two, we may even limit the causes of disease to them. And again because conduct is ultimately the expression of thought, we may limit the cause of disease finally to a single one of wrong thinking. But this is to deal with the matter in a metaphysical abstract and ultimate way. It is best when dealing with sickness in a practical way to keep to the three-fold analysis of possible causes. Yet the matter must not be over-simplified as certain schools of unorthodox healing have over-simplified it, for the thinking which produced the sickness may belong to the far past, to some earlier re-incarnation, and not necessarily to the present one. Or it may belong to the earlier years of the present incarnation. In those cases, there is the fruit of an unknown earlier sowing, not necessarily of a known present one. Therefore, it may not be enough merely to alter one's present mode of thought to insure the immediate obliteration of the sickness. If we shoot a bullet in the wrong direction, we cannot control its course once it has left the gun. But we can change the direction of a second shot if we realize our error. We can continue our efforts however to change our first thinking, to get rid of negative and harmful thoughts and feelings and thus improve our character. For if we do this, the type of physical karma manifesting as in the sickness which they create will at least not come to us in the future, even if we cannot avoid inheriting it in the present from our former lives. Study of this picture would reveal what sickness as a karma of wrong thinking really means and why it often cannot be healed by a mere change of present thought alone. The proof of this statement lies in the fact that some people are born with certain sicknesses or with liability to certain diseases or else acquire them as infants or as children before they have even had the opportunity to think wrongly at all and while they are still in a state of youthful innocence and purity of thought. Therefore it is not the wrong thoughts of this present incarnation which could have brought on such sickness in their case. Nor can it be correct to suggest that they have inherited these sicknesses for the parents may be right thinking and high living people. By depriving themselves of faith in the belief in successive lives on earth, the Christian Scientists deprive themselves of a more satisfactory explanation of the problem of sickness than the one they have. They say that it was caused by wrong thinking, and yet they cannot say how it is that a baby or a child has been thinking wrongly to have been born or to have acquired at an early age, a sickness for which it is not responsible and for which its parents are not responsible.

(I) In a broad general division, philosophy finds three causes of sickness. They are wrong thinking, wrong living and bad karma. But because karma merely brings back to us the results of the other two, we may even find the cause of disease to them. And again because conduct is mistaken, the expression of thought, we may find the cause of disease finally to a state of wrong thinking. But this is to deal with the matter in a metaphysical abstract and mystical way. It is best when dealing with sickness in a practical way to keep to the three-fold analysis of possible causes. Yet the matter must not be over-stipulated as certain schools of unorthodox healing have over-stipulated it, for the thinking which produced the sickness may belong to the far past, to some earlier re-incarnation, and not necessarily to the present one. Or it may belong to the earlier years of the present incarnation. In those cases, there is the fruit of an unknown earlier sowing, not necessarily of a known present one. Therefore, it may not be enough merely to alter one's present mode of thought to insure the immediate obliteration of the sickness. If we shoot a bullet in the wrong direction, we cannot control its course once it has left the gun. But we can change the direction of a second shot if we realize our error. We can continue our efforts however to change our first thinking, to get rid of negative and harmful thoughts and feelings and thus improve our character. For if we do this, the type of physical karma manifesting as in the sickness which they create will at least not come to us in the future, even if we cannot avoid inheriting it in the present from our former lives. Study of this picture would reveal what sickness as a karma of wrong thinking really means and why it often cannot be healed by a mere change of present thought alone. The proof of this statement lies in the fact that some people are born with certain sicknesses or with liability to certain diseases or else acquire them as infants or as children before they have even had the opportunity to think wrongly at all and while they are still in a state of youthful innocence and purity of thought. Therefore it is not the wrong thoughts of the present incarnation which could have brought on such sickness in their case. Nor can it be correct to suggest that they have inherited these sicknesses for the parents may be right thinking and high living people. By depriving themselves of faith in the belief in successive lives on earth, the Guratan Scientists deprive themselves of a more satisfactory explanation of the problem of sickness than the one they have. They say that it was caused by wrong thinking, and yet they cannot say how it is that a baby or a child has been thinking wrongly to have been born or to have acquired an early age a sickness for which it is not responsible and for which it has no responsibility.

(2) Our sufferings are the consequences of our karma, that is, of bad thinking and wrong action. This is true whether they are caused by events and environments outside the body or by sicknesses and diseases inside the body.

(3) Metaphysical or faith-cure is an over-simplification of the healing problem and consequently yields only a part-truth. Bodily healing is an occasional by-product of the healing of thought and feeling, or the re-education of moral character; it is not at all the invariable result of such processes. Sickness may come to advanced students for a variety of causes, some of which arise from outside the individual. Karma is the commonest but one such cause might be the application of a test or ordeal from the divine soul to the human ego that aspires to evolve more rapidly.

(4) Disease may re-emerge again at some later time, or if it doesn't, it will do so in the next birth. We are not saying here however that all sickness and all disease are caused by wrong thinking in this present reincarnation but that a part of it is. How great or how small that part is depends entirely upon the individual concerned. With some, it is a very high proportion, with others it is a small one. In their case, therefore, we must look back to anterior lives for the wrong thought or wrong conduct which produced the sickness of the present physical body as bad karma.

(5) All diseases are not, however, caused by soul illness. Destiny looms more largely in this matter than any physician is likely to admit, although it is equally true in the long run that man is the arbiter of his own fate, that the real self bestows every boon or ill upon its fragmentary expression, the personality, and bestows them with a just impersonal hand. But I must be content to leave such a seeming paradox for its explanation in another place and at another time. Suffice it to hint that the past of individual men is infinitely more extended than is apparent at a first glance.

(6) Certain maladies in the physical being may quite easily be directly traced to evil impulses in the mental being. But it is not only man's diseases which are the consequence of his bad thinking but also man's misfortunes. If he is healthy in body he may be unhealthy in fortune. Karma's retribution expresses itself in a variety of ways. It is a mistake to narrow this linking of wrong thinking and ill feeling with the body's sicknesses alone. They are to be linked with all forms of bad karma. Disease is only one form. Their effects may appear in other forms instead. Disease is merely one of them.

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(7) The karmic relation between undisciplined passion and physical disease is obvious in the sphere of sex. It is not so obvious in other spheres.

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(9)

HEALING

(7) The karmic relation between undisciplined
passion and physical disease is obvious in the sphere
of sex. It is not so obvious in other spheres.

(1) The characteristics stamped upon earthly life are in part unpleasant, miserable, and painful. Sickness and struggle are not merely the result of wrong thinking as Christian Science avers, but native to and almost inevitable in our existence. Were it otherwise, we would be so satisfied that we would never aspire to a higher existence, but anxieties goad us eventually into seeking inner peace, worldly troubles stir us to seeking an unworldly refuge, fated frustrations drive us to seeking diviner satisfactions and bodily illness to seeking spiritual joy. Ours is the world of the Imperfect. The perfect reality could never be expressed amid its limitations. No one has ever "demonstrated" conquest over death, or complete freedom from human afflictions before death. These things are inherent in our lot. Through death's presence we are aroused to the need of eternal life; through afflictions to the need of eternal serenity. They exist only in the spirit. So the health and prosperity we can demonstrate are essentially spiritual.

(2) The treatment of unpleasant realities by not including them in his picture of the world, comforts but at the same time befools a man. None of the great prophets like Jesus and Buddha denied the existence of sickness, the reality of pain or the significance of suffering in the cosmos. No - they acknowledged them as being inseparable from human life but pitied the victims and offered them an inward comfort which was based on truth and reality.

(3) When Buddha's favorite disciple, Ananda, remarked that his master no longer looked so fine and well as formerly Buddha replied with the instruction: "Thus it is Ananda that upon youth follows age, upon health sickness and upon life death."

(4) Buddha: "Surely they do not perceive anyone overwhelmed by illness that they are so full of mirth, so void of fear in a world in which disease is a law of nature. And quite clearly they sport and laugh so much at ease and unperturbed, because they are ignorant of death who carries all away."

(5) The Buddha himself could not escape from suffering various illnesses, H.P. Blavasky was a notorious sufferer of the most painful maladies and even Mrs. Eddy herself suffered from pneumonia in her old age although her illness was kept secret.

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(4) The Buddha himself could not escape from suffering various illnesses, H.P. Blavatsky was a notorious sufferer of the most painful maladies and even Mrs. Eddy herself suffered from pneumonia in her old age although her illness was kept secret.

(6) The Buddha was not immune from disease. The austerities he practised during his search for Enlightenment permanently affected his health and his ceaseless activity for forty-five years greatly weakened him towards the end of his life. He often suffered from a severe headache and in his old age he suffered from severe back-ache which sometimes forced him to stop a sermon halfway and ask one of his disciples to continue from where he left off. The unsuitable meals which he was sometimes forced to eat were responsible for a dyspepsia which persisted throughout his life, culminating in his last fatal illness of dysentery. But none of these ailments prevented him from being always ready help for those who needed.

(7) Out of this world suffering, you may learn the greater lessons which Buddha learnt but which Mrs. Eddy was too grasping to understand. Life on earth is not intended to be an eternal bed of roses; it will forever be a mixture of pleasure and pain; the wheel of fate will forever keep turning up now one and then the other. True healing is primarily the healing of spiritual ignorance, never the gaining of prosperity and only occasionally the getting of good health. It is to win an unbreakable peace and a perfect knowledge, which neither death nor man can steal or impair.

(8) Just as sex makes him delight in the flesh, so sickness makes him repelled by it. Out of the balance which is struck between them, he may glean a truer understanding of life. Hence it is the wisdom of the Universal Mind which places sex commonest in the early part of his early existence and sickness commonest in the later part. If men and women take to religion or reflection in their middle years, it is because they have by then accumulated enough data to arrive at better attitudes or juster conclusions.

(9) If the divine will for us be sorrow or sickness -- and it occasionally is despite the Christian Scientists ! -- then we may be assured that it will work out for our highest good in the end.

(10) Another cause of illness is that God sends us tests and ordeals on this path, which may take the form of illness. But in that case we emerge spiritually stronger and wiser if they are passed and so benefit.

(11) Visudhi Marga (Buddhist text) "When the food has passed into the stomach, it becomes foul and corrupt. Even in the bodies of the Buddhas, there are bile, phlegm and blood."

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(12) Don't you think, having seen so much illness around you professionally for so many years, that life is forever striving to instil into us through pain what Buddha learned through reflection -- that both body and world is doomed to decay and die being subject to the law of universal incessant change ? The experiences of life are the lessons of a guru, for we get just the kind of karma whose silent instruction is needed at the time. The whole world, more or less, is having to learn this great truth at present but it is too blind and too ignorant to grasp the lesson in its clarity and entirety.

(13) by H.P.B. in The Theosophist: "The greatest adepts living are but mortal men, after all, and sooner or later have to die ... For he is as liable to fall a victim to disease and death as any other man unless he is constantly watching over his own personality and cares little for the rest of mankind."

(12) Don't you think, having seen so much illness around you professionally for so many years, that life is forever striving to justify into us through pain what Buddha learned through reflection -- that both body and world is doomed to decay and die being subject to the law of universal incessant change? The experiences of life are the lessons of a guru, for we get just the kind of karma whose effect instruction is needed at the time. The whole world, more or less, is having to learn this great truth at present but it is too blind and too ignorant to grasp the lesson in its clarity and entirety.

(13) by H.P.B. in The Theosophist: "The greatest adepts living are but mortal men, either all, and sooner or later have to die ... For he is as liable to fall a victim to disease and death as any other man unless he is constantly watching over his own personality and cares little for the rest of mankind."

(1) More than half the cases reported cured by hypnotic treatment were found, by one investigator to have had their symptoms temporarily lulled only, the diseased condition or bad habit returning in a worse form than before within a few weeks, a few months or at least within one and a half years. Thus the patient merely deceived himself about being cured and unwittingly allowed the disease to continue its ravages unchecked by other treatment and hence its later aggravation.

(2) The chief defect of hypnotic treatment is that its results are not lasting. The imposed suggestions are thrown off again and the supposed cures are momentary reliefs.

(3) Why is it that in the stage of heavy sleeping trance a hypnotic subject's nervous system fails to make the usual revelations to, for example, a burning match applied to the hand or a pointed pin stuck into the flesh? Why does the usual sensitivity to pain vanish so largely, often completely? If consciousness really lay in the nerves themselves it could never really be divorced from them. It is because consciousness does not arise out of the material body but out of the deeper principle of immaterial that it can function or fail to function as the bodily thought-series. Hence when the consciousness is turned away from the body, when it induced to cease holding the nerve-system in its embrace, it will naturally cease holding the pleasurable or painful changes within that system too.

(4) Hypnotism is morally wrong because it is the imposition of one man's will on another man. It is also practically ineffective because its results are mostly transient and the patient relapses later into his original or even a worse state. This is because it is an attempt to cheat karma and to sidestep evolution, but the Over-self of the patient will not allow that to happen. Hence hypnotism's failure for it is an artificial attempt to do the patient's own walking for him. Every man must in the end do it for himself. The hypnotist who cured me of the drink habit leaves me just as weak-willed afterwards as I was before, nay even more so. But if I develop my own willpower and thus cure myself of the habit I get both a permanent cure and a stronger character.

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(5) A genuine spiritual healing of the physical body will always produce spiritual results. That is, it will produce an inner change in the character of the person healed. But when this happens it means that some kind of wrong thinking or wrong feeling is the real cause of his physical sickness. For instance, thoughts of bitterness, resentment, criticism and condemnation strongly held and long sustained against other persons can and very often do easily produce liver trouble. So long as that kind of thinking and feeling continues, so long will the liver trouble continue. The proper way to heal it therefore, is to get at the psychological seat of the trouble, that is effect an inner change. Where spiritual healing treatment influences a man to give up the wrong thinking, so that it leaves him utterly, the physical effects of the change may show themselves suddenly and miraculously or slowly and gradually. Although they show themselves as a cure of a physical malady, note that it first began as a mental malady or as an emotional malady. And if the inner change is an enduring one, the after cure will be an enduring one too. This is the only type of healing which can truly be called spiritual. All other kinds of so-called spiritual healing are merely mental healing or hypnotic healing, and the cure can never be equal in quality or durability. Quite often, they have only temporary results and the sickness reappears, because the inner man has been left with all his psychological neuroses uncured. Mental healing and hypnotic healing are not strictly speaking healing at all. They are suppression of symptoms and at the cost of retention of the hidden causes of these symptoms.

(6) Spiritual healing must be separated from mental healing, as the former works by a descent of divine grace but the latter by a power-concentration of mind. A cure in the first case will not only be permanent but also affect the character of the patient where as in the second case a cure may be and often is (especially when hypnotic methods are used) transient whilst the character remains untouched. In this connection there are some statements in the chapter on "Errors of the Spiritual Seeker" in my book "The Inner Reality."

(7) The cures produced by hypnotism are similar to those produced by spiritistic mediumship, in that they are apparent only in most cases. They are dramatically quick but disappointingly brief. The illness returns and attacks the victim with all its former strength. We hear much of the 'cure' but little of its illusion.

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(8) To psychologists who know their business, all of the above are symptoms of deeper psychological maladjustments. It is true that with hypnosis these symptoms may be banished, but the psychological difficulty will remain and may break out in a more serious form elsewhere. This is the greatest limitation on the therapeutic use of hypnosis. It is effectively applied in psychology not as a cure but as a bridge to the subconscious mind to locate causes of maladjustments and phobias for other types of therapy.

(9) Dasgupta ' A History of Indian Philosophy: ' "Cf. Yoga Sutra: I, 23-29 and II 1, 45. The Patanjali Yoga sutras speak of Isvara (God) as an eternally emancipated purusa, omniscient, and the teacher of all past teachers. By meditating on him many of the obstacles such as illness, etc., which stand in the way of Hoga practice are removed. He is regarded as one of the alternative objects of concentration. The commentator Vyasa notes that he is the best object, for being drawn towards the Yogin by his concentration. He so wills that he can easily attain concentration and through it salvation."

(10) Hypnotism is a remedy which is often doubtful in permanent result and dangerous in moral results. In case after case the original physical sickness or bad habit returns within eighteen months at most in an aggravated form. And in several cases the patient has lost to the hypnotist, his inner freedom, his power of resistance and his capacity of self-control.

(11) The thought of pain must enter the field of attention before any pain at all can be felt. If attention be diverted from it by something equally powerful, that is, a different thought be substituted for it to its total conclusion or withheld altogether from it by sleep, the pain will not be felt.

(12) So powerful is the force of suggestions implanted from outside, that a man may be exercising the gift of healing direct from his own Soul yet he will believe, and believe firmly, that he is exercising and deriving it from the spirit of a dead man.

(13) It does not matter overmuch by what method, belief or principle this control of thought and concentration of mind leading to a mentally exalted state is induced.

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(13) It does not matter overmuch by what method, belief or principle this control of thought and concentration of mind leading to a mentally exalted state is induced.

(14) Flagg: on "Yoga": "It is the concentration that does the work and not the thing concentrated on. When magical healing under its various names made its appearance in America, I found it easier to believe in its good results than to understand its methods. Such of those taught that it was the recognition of certain 'truths' by the patient as well as the healer that effected the cure. I do not think that any sick or well person was ever able to do this, yet still the healing went on. Speculation brought me to the conclusion that a certain mental attitude such as the thinking of abstruse problems or trying to think out incomprehensible ones involves tendency to induce in the thinker a magical healing power. I decided that the attitude in question consisted in the arrestation of thought. Every thought is an expenditure of the mysterious force whose inflow constitutes human life. When we consider what a constant stream of thought runs through an ordinary man's head from dawn till dark, we see that an enormous waste of life is the ordinary attendant on living. Force runs out of him for the most part in useless ideation. Concentration, in such measure as it saves this waste by stopping the thinking, places at the disposal of nature an extra supply of force: thus to arrest thought is to accumulate force."

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HEALING: (e)

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(1) King Malinda said: "You have declared that the Rahats feel no pain of mind though they are all subject to pain of body, but does not the mind subsist, because of the body? Is the Rahat without authority, mastery, or supremacy over the body?"

Nagasena replied: "It is even so."

Malinda said: "This does not appear to be right. Even a bird has authority over his nest."

Nagasena said: "There are ten things that in every birth accompany the body, namely: 1. Varna (colour), 2. Tapa (heat), 3. Khuda (hunger), 4. Thrisna (thirst) 5. Mala (facase) 6. Mutra (urine) 7. Midra (sleep) 8. Vadi (disease) 9. Khaya (decay) 10. Mritya (death). Over these ten a Rahat exercises no power."

Malinda said: "Will you kindly explain to me how it is that this occurs?"

Nagasena said: "Because of the earth all being exist, the earth cannot be commanded by all these things. In like manner, because of the body the mind exists, the mind cannot command or control the body."

Malinda said: "Because there has been no accomplishment of Vidarsana and other exercises by which the mind is brought into subjection. There is a hungry bull that is tied only by a small withe which it breaks in its anger and then runs away. In the same way, when the mind is not under discipline, it becomes irritated, breaks away from fear and the voice of sorrow; thus there is pain both of body and mind. But the mind of the Rahat is under proper discipline; it does not disturb the body; it is bound as to a pleasure of Nirvana, and the Rahat is therefore free from the pain of mind, whilst he is still subject to the pain of the body."

Malinda said: "But would it not be a thing to be esteemed as a wonder if when the body is quieted or agitated, the mind were to remain tranquil? Kindly explain to me how this can be."

Nagasena said: "The branches of a tree are shaken by the wind but the trunk remains unmoved. In like manner as the mind of the Rahat is bound to the firm pillar of Samadhi by the cord of the Four Paths, it remains unmoved even when the body is suffering pain."

(2) There is no inevitability of physical suffering on this path generally, but there is for certain individuals. Karma comes down more plentifully at certain times for certain aspirants but as mind and body are highly inter-related, this is offset by the purification of body and emotions.

Hence students need not be afraid of this. Again spiritual healing is a real fact, but it works in a mysterious way dependent on divine grace; but here also it applies only to certain individuals.

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HEALING: (1) (XV)

(3) The pains and maladies which accompany and punctuate physical existence are not taken away from the spiritually-aware man. Their presence continues to act as a reminder, as much to him as to all other men, that just because they do accompany the body's life, that life is an imperfect and unsatisfying one. His five senses are working like all other men's and so must report the painful as well as pleasurable sensations. But what he does gain is a peace deeper than the body's sensations, and unbreakable by their painful nature. One part of him - the lesser - may suffer but the other part - the greater - remains undisturbed. In his higher and spiritual nature, he is well fortified against these afflictions, sustained by heavenly forces denied to other men.

(4) We need also to remember that the attitude of the advanced soul towards personal suffering is not the same as the common one. His standpoint is different. So far as we know human history on this globe, all the facts show that sickness pain disease and death are parts of the conditions governing the physical body's experience because they are inescapable and inevitable parts of all physical plane experience for highly organised forms, whether human or otherwise. That is, they are part of the Divine plan for man. We humans resent such experiences but it may be that they are necessary to our rounded development and that the Illuminatio who have approached closer to the infinite wisdom, percieve this and drop their resentment. Here we may recall Sri Ramakrishna's attitude towards the cancer in the throat from which he died, Sain Bernadette of Lourdes' attitude towards her painful lingering and fatal disease of consumption, Ramanamaharshi's fatalism about his bodily pains and ailments and Sri Aurobindo's reply to the physician who attended him for a broken knee after a fall: "How is it you, a Mahatma, could not foresee and prevent this accident ?" "I still have to carry this human body about me and it is subject to ordinary human limitations and physical laws."

(5) Even in the midst of bodily sufferings, he will still keep and not lose this beautiful serenity of mind. And he is able to do so precisely because he is able to differentiate the flesh from the mind. Inevitably, it must counteract, even though it may not obliterate, the body's pain.

(6) "Ask not for healing, or longevity or prosperity; ask only to be free." exclaimed Vivekananda.

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- (7) The question you ask about the inevitability of ill-health on this path needs a page to itself. Generally speaking, there is no such inevitability. Indeed the cleansing of the subconscious mind the discipline of the bodily senses and the quietening of the emotional nature promotes good health. Where however the student through ignorance or through outside factors fails to make certain necessary changes in thought feeling, attitude or living - necessary at a certain period for his further evolution - then his higher self forces those changes upon him through upheavals or upsets in his environment or in his body. This is done by sending down some Karma: in the latter case it means, of course, illness or disease sometimes "accident". This covers certain individual cases but there are many others where ill-health is only the ordinary Karmaic result of earlier transgressions of the laws of physical, emotional, moral or mental health, and not the result of special Overself intervention. Finally there is the third group where it is the result of the natural imperfection of life on this earth where everything, as Buddha said, is doomed to decay and perish. Nobody escapes this general law, Mrs. Eddy could not escape it nor could Buddha himself escape it, as he once explained when he fell ill with fever. Such imperfection is, however, one of the causes which drive mankind to seek a higher life, a diviner better existence, so it is not useless. This earth is not our true home. We belong elsewhere, nearer to God's perfection, beauty, harmony.
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- (9) Because he is not a hatha yogi he will feel the pain of his body when it suffers but he will also feel that the pain is itself enclosed by a sea of serenity. The ordinary man feels the pain alone. The philosopher feels both the pain and its antidote - Being.
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(1) We do not need to collect instances to prove that sickness has been created by excessive fear, excessive joy, excessive anger or excessive excitement. Every physician must know of some cases. From these facts it is but one step further to point out the connection between the mind and body in disease; the good influence of a healthy state of mind and the bad influence of an unhealthy one. A complete cure of any physical illness should not only approach it through the body but also through the mind.

(2) When plague broke like a wave over the heads of mankind in the fifteenth century and spread with startling rapidity through the nations of Europe, the obvious physical causes were in themselves but agents of the less obvious soul-causes, defects in the very character of humanity. Insomnia and cancer, to take but two of the representative illnesses of our own epoch, are no less plague-like in their menace to people of today, no less the products of causes inherent in imperfect human character.

(3) Diseased conditions in the human body are often traceable, by a subtle and penetrating analysis, to diseased conditions in the human soul. Medical science deals chiefly with the physical organism and so long as it persists in regarding only that part of the being of man, so long will it continue to find its theories falsified, its carefully prepared experiments turned into blind guesses, and its high percentage of failures maintained. I might make my point clearer, perhaps, by stating that the body is after all only a sensitive machine, and that if the thinking and feeling man who uses that machine in self-expression is distorted, unbalanced or discordant in any way, then these undesirable qualities will reproduce themselves in the physical organism as appropriate disease or functional derangements.

(4) This change in the inner condition of a man does, in a seemingly mysterious manner, actually affect the physical organism too. His contentment affects its workings in a beneficial manner; his melancholy produces chemical changes in the blood stream of an injurious nature.

(5) If his emotions are unhealthy, if they are constantly angry, hateful, lustful, envious or arrogant, sooner or later his body will become unhealthy too.

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(6) They believe that if they could rid the mind of its sicknesses the body will automatically be rid of its own too. This is an attractive plausible and, if it were wholly correct, immensely important belief. Unfortunately there is a flaw in it.

(7) The relation between thought or feeling and sickness or disease is a traceable one - the pairs cannot be separated. A man who sustains a negative emotional mood, for a sufficient length of time will, sooner or later, find it reflected in a negative physical condition. If it is a mood of excessive criticism of others, it will cause him to secrete bile excessively: the consequence will be the creation of a bilious condition. If this is prolonged long enough, his liver will be permanently disordered.

(8) If it is possible for negative thoughts and emotions to disturb the functioning of the body, should it not be possible for positive ones to promote it? If the mind can unwittingly create illness should it not be able consciously to create good health?

(9) Any of the negative emotions and thoughts may produce sickness or disease, if it is sustained enough. Among them we may list ill-will, hatred, resentment, bitterness, depression, grief, fear, lust, passion, wrath.

(10) The emotions and moods which work destructively on the physical body and may be the real origin of its sickness include fear, hatred, anger, jealousy, despondency, anxiety, worry, doubt and inordinate excitement.

(11) Negative feelings like anger and bitterness, frustration and hatred, jealousy and greediness, if strong enough and sustained enough, can become translated in time into bodily sickness.

(12) We must recognize that many outer sicknesses are at some point rooted in wrong feeling, bad thinking or faulty character. A true permanent and complete healing of them therefore should penetrate down to their hidden root, where the cause ultimately lies, and not be satisfied with working on the surface symptoms only.

(13) Are bodily symptoms the outward manifestations of mental maladies? Do disordered emotions reflect themselves in physical diseases?

(14) The mental factor in life is so much more important than people usually recognize it to be.

(15) "Ignorance breeds sorrow", says a very ancient Prakrit text.

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- (16) It is not enough to cure the physical sickness and leave its cause, the inner sickness, untouched.
- (17) Wrong thinking may reproduce itself in diseased tissue. Emotional upset may be the hidden cause of physical sickness. Moral attitudes are not without practical values. Mental processes may have bodily results
- (18) Wrong thinking expresses itself in the end in wrong functioning of some organ of the body. The nature of the thoughts and the nature of the malady correspond to each other.
- (19) Physical health is something that we can only partly control by obedience to the laws of physical hygiene. For the body's state is inseparably linked up with the mind's. Both interact and influence each other. Wrong thinking, ugly feeling or disordered passion may not at once but ultimately will find expression in fleshly ill-health or untoward accident.
- (20) When Jesus told the woman he healed to sin no more, he added that it was her sinning which brought her ill-health upon her. Here then is one of the potent causes of sickness.
- (21) It is a little-known but much-needed truth that many sicknesses can be traced to defects in character and errors in thinking. But it is quite fantastic to assert that all sicknesses are so traceable.
- (22) Thoughts can benefit health or harm it, can help the body's functions or hinder them. A man who feels the force of a bereavement to the point of intolerable anguish, may eat food and yet not digest it, may remain un nourished, become weak and thin.
- (23) There are those who would attribute Hamlet's melancholy to the disordered state of his liver, but who enquires whether the disordered state of his liver was not due to his melancholy ?
- (24) "The body is affected by mental agony like the water in a jar by the red-hot iron thrust into it." Mahabharata
- (25) That physical disease can have a psychological cause is a fact which we are only beginning to find out.

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(24) "The body is affected by mental agony like the water in a jar by the red-hot iron thrust into it." Maharshata (25) That physical disease can have a psychological cause is a fact which we are only beginning to find out.

(1) The basis of higher healing work is the realization of man as Mind. But the latter is a dimensionless unindividuated unconditioned entity. It is not my individual mind. The field of Mind is a common one whereas the field of consciousness is divided up into individual and separate holdings. This is a difference with vast implications for whoever can cross from the second field to the first, crosses at the same time from an absurdly limited world into a supremely vital one. Consequently genuine and permanent healing is carried on without one's conscious association and can be effected by dropping the ego-mind and with it all egoistic desires. Hence the first effort should be to ignore the disease and gain the realization. Only after the latter has been won should the thoughts be allowed to descend again to the disease with the serene trust that the bodily condition may safely be left in the hands of the world-mind for final disposal as It decides. There should not be the slightest attempt to dictate a cure to the higher power nor the slightest attempt to introduce personal will into the treatment. Such attempts will only defeat their purpose. The issues will partly be decided on the balance of the karmic and evolutionary factors concerned in the individual case. And yet there are cults which do not find it at all incongruous to suggest to the infinite mind what should thus be showered upon one, or to dictate to Karma what exactly it should do ! Once surrender is truly made the desires of the self go with it and peace reigns in the inner life whether illness still reigns in the external life or not. Thus there is a false easy yielding of the will which deceives no higher power than the personal self, and there is an honest yielding which may really invoke the divine grace.

(2) People are attracted towards these cults either because they are in desperate need of physical healing or because they are in need of spiritual healing, or because they see in these doctrines an opportunity to satisfy both spiritual aspiration and material needs by a single faith and effort. They are trying to make the best of both worlds. To be able to attain the kingdom of heaven and to gain prosperity or cure disease along with it is certainly a most attractive benefit. But unfortunately it is also a little too good to be true. We would all like to have it, but can we have it? What did Jesus himself say about this point? He said "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." The work of greatest importance in his sentence is the word "first". If you wish to employ the help of a higher power and feeling then you must give your first thought, your first devotion, your first reverence your first love to that higher power and not to an lesser thing, such as material gain or even physical cure, as the price of your worship.

(1) The basis of higher healing work is the realization of man as a mind. But the latter is a dimensionless undivided unconditioned entity. It is not an individual mind. The field of mind is a common one whereas the field of consciousness is divided up into individual and separate holdings. This is a difference with vast implications for whoever crosses from the second field to the first, crosses at the same time from an absurdly limited world into a supremely vital one. Consequently genuine and permanent healing is carried on without one's conscious association and can be effected by dropping the ego-mind and with it all egoistic desires. Hence the first effort should be to ignore the disease and gain the realization. Only after the latter has been won should the thoughts be allowed to descend again to the disease with the serene trust that the bodily condition may safely be left in the hands of the world-mind for final disposal as it desires. There should not be the slightest attempt to dictate a cure to the higher power nor the slightest attempt to introduce personal will into the treatment. Such attempts will only defeat their purpose. The issues will partly be decided on the balance of the karmic and evolutionary factors concerned in the individual case. And yet there are cuts which do not find it at all incongruous to suggest to the infinite mind what should be showered upon one, or to dictate to Karma what exactly it should do. Once surrender is truly made the desires of the self go with it and peace reigns in the inner life whether illness still remains in the external life or not. Thus there is a false easy yielding of the will which deceives no higher power than the personal self, and there is an honest yielding which may really invoke the divine grace.

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(3) Jesus' primary intension was to heal the inner man, to promote a directional change in his thought and feeling, to divert him from a sinful to a righteous attitude towards life and to convert him from spiritual indifference to spiritual enthusiasm. The healing of the body was but a by-product and took place only after these inner processes had been successfully carried out. When the higher elements in a man's character got the better of his lower ones, the victory was followed by and symbolised in a return of health to the sick body. It was a visible sign of the reality of the invisible healing. Jesus could not have cured the physical sicknesses if the sufferers had not previously felt his greatness, repented of their former way of life, asked forgiveness and resolved to become righteous. The Gospels record the cases of those who were able to do this; they do not record the cases of the far larger number who could not and whose bodily maladies therefore remained uncured. Most readers erroneously believe that Jesus could heal any and every person. Nobody can do that because nobody can force faith, conversion, penitence, moral evolution and spiritual aspiration into a stubborn man's heart. There is a further factor in Jesus' healings. They were often accompanied by the proclamation that the patient's sins were forgiven him. This means first, that the aforesaid pre-requisite conditions had been established and second, that the man's Overself had intimated its gracious cancellation of the particular bad destiny which had expressed itself in the sickness. The forgiveness came through Jesus as a medium, it did not originate in him. Those who believe that Jesus personally could unburden all men's evil fate, err. He could do it only in those cases where a man's own higher self willed it. Jesus then became a medium for its grace.

(4) The modern man suffers from a certain physical sickness and some mental ailments which are of his own making. This is because his thoughts are forever centring in his personal ego, his emotions forever revolving round his little self. He can help to free himself from the one and heal himself of the other if he will create an oasis in this desert by daily and purposely withdrawing into the impersonal atmosphere of the higher nature.

(5) There is a difference of basis between mental healing and spiritual healing: the two ought not to be confounded. In the first case, we have an activity of the human ego, but in the second, an activity of the divine overself.

Jesus' primary intention was to heal the inner man, to promote a directional change in his thought and feeling, to divert him from a spiritual attitude towards life and to convert him from spiritual individualism to spiritual universalism. The healing of the body was but a by-product and took place only after these inner processes had been successfully carried out. When the higher elements in a man's character got the better of his lower ones, the victory was followed by and symbolized in a return of health to the sick body. It was a visible sign of the reality of the invisible healing. Jesus could not have cured the physical ailments if the sufferers had not previously felt his greatness, repented of their former way of life, asked forgiveness and resolved to become righteous. The Gospels record the cases of those who were able to do this; they do not record the cases of the far larger number who could not and whose bodily maladies therefore remained unhealed. Most readers erroneously believe that Jesus could heal any and every person. Nobody can do that because nobody can force faith, conversion, penitence, moral evolution and spiritual regeneration into a stubborn man's heart. There is a further factor in Jesus' healings. They were often accompanied by the proclamation that the patient's sins were forgiven him. This means first, that the arrested pre-terrestrial conditions had been established and second, that the man's Overself had directed its gracious cancellation of the particular bad destiny which had expressed itself in the ailment. The forgiveness came through Jesus as a medium, it did not originate in him. Those who believe that Jesus personally could minister all men's evil fate, etc. He could do it only in those cases where a man's own higher self willed it. Jesus then became a medium for its grace.

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(6) Unless a genuinely scientific and metaphysical basis is found it will be discovered, as one famous healing cult has already discovered, that although cures are effected which cannot be doubted many of these cures are not permanent. The principle which is the key to such healing - - if it is to be real healing and not a temporary suppression of symptoms - - and which overrides all others was pointed out in an earlier book ("The Inner Reality" or "Discover Yourself"). It is the surrender of the conscious will, the personal will, to a higher power. It is the giving up of ego by offering of your body-problem to the power behind all bodies. It is that the cure is not effected and cannot be effected by the patient himself or by any professional healer who may be employed. It is done only by the Overself itself, which means that it is essentially a bestowal of grace. Now grace is an active force, not a mere intellectual thought or emotional attitude. It is the cosmic will-power, or what Indians call kundalini. This bestowal in turn requires that not merely the body alone be touched but also the mind. Hence a cure which is genuine and permanent will always involve to some extent a mental re-adjustment, a correction of outlook, even an ethical conversion.

Thus it is not the personal 'I' which can do this work. The part played by patient or healer or hypnotist is to help the patient suppress the waking ego, the conscious will. It is the world-mind which provides the needful power to implement such a decision, not the healer or hypnotist. This is because the same creative force which brought the body into being at birth and has maintained it ever since and kept its pulsations going, can also repair its ravages. And that force is - - Nature, as some call it; the Overself, as mentalism calls it, God as religionists call it. This is the power which is plainly but only half-consciously drawn on by all healing cults, disguised though it sometimes be under high-sounding psychological terminology or religious jargon.

(7) Every teaching which rejects the knowledge and skills gained by science, in order to put forward its own point of view - however "spiritual" this may be - condemns itself in theory and cripples itself in practice. It may do some good and help some people, because of the modicum of truth inherent in it, but it would be able to do more good and help more people by accepting the result of science and adding them to its own. The same is just as true of the orthodox narrowness of scientific medicine itself as it is of a medical-mystical cult.

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(8) We earlier mentioned that successful healing could never be guaranteed and was only occasionally possible. The healing cults are quite correct in looking for a practical demonstration of successful spirituality in the affairs of daily living but they are quite wrong in believing that this demonstration always takes the form of perfect health. It is so far from fact that some adept yogis and sages have been known to take on their own shoulders the diseases karmically incurred by disciples closely associated with them, for just as such an one can transfer his own karmic merit to others in order to help them so he may take from them their karmic demerits. But ordinarily man is not entirely a free agent in this matter, whatever credulous enthusiasts may assert to the contrary, and does not have the last word to say in it: karmic and cosmic evolutionary forces being also at work.

Again, these enthusiasts have to face this problem. The thoughts of God must necessarily be expressive of the will of God. It is quite impossible to separate the one from the other. It logically follows that suffering and sickness being present in the world, must also be the expressions of God's will.

(9) When it is asked: If mentalism is a true doctrine then why are we not able to alter physical things, such as our fleshly bodies for instance, merely by exercising our thought upon them? We have to answer that it is the creative activity which gave rise to these things and it is admittedly no less a mental activity than introspection, remembrance and reverie, but whereas the latter occur in the individual conscious mind the former occurs independently of us in the cosmic subconscious mind; and that the miracles which do unquestionably occur occasionally are primarily performed by the cosmic will and only secondarily because the necessary conditions of intense concentration or utter self-surrender have been successfully provided. In short, man's creative power is only a semi-independent one.

(10) Whoever wishes to experiment in healing himself or others need not be deterred by these provisos from trying to do so. He does not need to be an adept in yoga or a sage in philosophy to receive the power of grace. Technically, even a slight realization of the principle involved may suffice to bring success. For the result is not in his hands but God's. And partly because of this but partly because many physical ailments can be traced to their psychological equivalents in defective character, deep repentance is an additional factor of definite importance in such self-treatment.

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(11) It is a mistake however, to turn the higher Self into a mere convenience to be used chiefly for obtaining healing or getting guidance, to heal the sicknesses of the physical body, or to guide the activities of the physical ego. It should be sought for its own sake, and these other things should be sought only occasionally or incidentally, as and when needed. They should not be made habitual. In his periodic meditations for instance, the aspirant should seek the Divine source of his being because it is right, necessary and good for him to do so and he should forget every other desire. Only after he has done that and found the source, and only on his backward journey to the day's activities, may he remember these lesser desires and utilize the serenity and power thus gained for attending to them.

(12) The search for mental, moral and emotional causes of bodily effects is valid only in a proportion of cases, not in all cases. For there are physical laws governing the physical body, laws which when broken, automatically bring punishment.

(13) To tell yourself that you are getting better and better every day, when the cause of your sickness is making it worse and worse, is to lead the mind into illusion, error and self-deceit. Suggestion has its proper place and usefulness but it is only a part and not the whole of psycho-therapy.

(14) The mere giving of an auto-suggestion, such as "I am perfect health" which is belied by facts and made untrue by the body's condition, cannot bring about a cure. Such a fictitious statement can only bring about a fictitious result. To deny an illness' existence whilst refraining from denying the body's existence, is illogical.

(15) The secret of exercising spiritual power is to turn towards the other and higher being which is the soul. The price of exercising it is self-abandonment. This is as true of spiritual healing as it is of spiritual initiation.

(15) Spiritual healing cannot be successfully practiced by anybody who has merely picked up its jargon and intellectually familiarised himself with its ideology. It can be successfully practised only by him who has entered into the consciousness of, and surrendered his ego to, the divine spirit within himself.

(16) Sickness heads the list of Patanjali's obstacles to spiritual development.

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(17) The power of a painful illness to fasten attention upon the body and to restrict interest within the personal ego, is immense. Of what spiritual value can such an experience be, then ? It interferes for a while with the tyranny of appetites and lusts, it makes even the most materialistic person somewhat disgusted with earthly life, and it provides the too extrovert with a chance to reflect leisurely upon their life from an unusual position.

(18) All inner healing depends ultimately upon the operations of Grace for its effectiveness. For Grace is guided by wisdom and it is not always wise for a man to be healed quickly or even at all. In the case of certain characters good health may be but a gate to dubious activities leading to worse ills that would befall them.

(19) Dorothy Kerin was almost instantaneously restored to health and freed from diabetes and tuberculosis. Moreover her wasted flesh filled out and a gastric ulcer vanished within an hour. At the same time she saw a vision of Jesus, Mary and the Angels.

(20) Francis Schlatter replied to a query as to the secret of his successful healings: "I am nothing but the Father is everything. Have faith in the Father and all will be well. The Father can grow a pair of lungs just as easily as He can cure a cold."

(21) The divine self cannot be aristocratically ordered by its lowly offspring to do this or that although it may be humbly implored to do so. The ego cannot impose its will.

(22) From the moment that a healing cult fastens itself to the Bible exclusively it narrows its vision and limits its power.

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(20) Francis Schaffer replied to a query as to the secret of his successful healings: "I am nothing but the Father is everything. Have faith in the Father and all will be well. The Father can grow a pair of lungs just as easily as He can cure a cold." (21) The divine self cannot be aristocratically ordered by its lowly offspring to do this or that although it may be humbly implored to do so. The ego cannot impose its will.

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(1) The practical method which is here presented differs radically from the method of the Christian Scientists, although a superficial reading may give the impression of similarity. The Christian Scientist asserts his inner nature to be divine and a part of God, but the assertion remains a mere intellectual statement unless he has previously opened up a channel to that inner nature with the tool of meditation, prayer or aspiration. If he has done this then the assertion rises into the realm of reality and may produce remarkable results; if he has not succeeded in doing this then his assertion remains mere words, one thought out of the multitude which pass and re-pass through the brain of man. Moreover, so long as he possesses false notions of what constitutes "demonstration" so long as he thinks that he is entitled to prosperity, good health and other desirable worldly things because of his spirituality, so long will he find, as so many Christian Scientists do find, that his successes alternate with startling failures. It would be an unpleasant task to illustrate this statement with instances of such failures not in the rank and file, but in the foremost ranks of the Christian Scientists, and I shall not attempt it. These failures indicate that we must follow no narrow track of sect-ordained thought but do some research on our own account.

(2) Some of these visionaries, strangely enough deal in the art of attracting earthly things. A good deal of New Thought and Christian Science is like the ostrich. It buries its head in the sand, holding the thought of prosperity the while, and refuses to see the slum in which God compels it to live. It becomes excited to the point of purple ecstasy with its vision of riches yet to come ... Vut alas ! when that vision fades down the years through the hard refusal of facts to accommodate themselves to our theories, bewilderment comes like a blasting wind, yet bringing an aftermath of enlightenment to those who have been forced to think.

It seems to me the average New Thoughtist wants to deal herself ALL the aces of life, leaving the poorer sort of cards for the lesser and unfortunate mortals.

(3) There are times when the Overself's grace may manifest even in the ugly form of illness ! If its entry into the everyday consciousness is blocked or twisted by materialistic scepticism, animalistic obsessions, inherited complexes or excessive introversion, it may forcibly make its way through them. The body may then be stricken down with sickness until such time as the blockage or distortion is removed.

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(4) People ask why, if all is mind, if as you say our bodies are only ideas, can we not control regulate and improve our bodies by controlling regulating and improving our minds ? Why not go further still, with Christian Science and play with the possibility, not only of these achievements, but also of rendering the body immortal by thinking it so?

The answer is that nobody can deny the creative power of the mind. It may do all these things, except the last. That it will never do. Why ? Because we live in a world whose fundamental law of being, as Buddha discovered and Jesus taught, is decay and death, change and transition. Indeed, it was because they were so painfully aware of these truths that they sought and found the only true way of escape for man and that was into Nirvana, into the kingdom of heaven -- not into the physical body again ! No Christian Scientist from the first founder down to the latest follower has ever achieved physical immortality, nor ever will. "Man will never tire of seeking immortality!" wrote Dr. Alexis Carrel, whose biological researches, yet mystical sympathies entitle him to speak with high authority "He will not attain it, because he is bound by certain laws of his organic constitution...Never will he vanquish death. Death is the price he has to pay for his brain and his personality."

Now as for the other things, the possibilities of spiritual healings, of pathological conditions, miraculous mental cures of disease and rapid acceleration of organic repairs through concentrated thinking, I repeat that we do not deny them. They have always existed, always been demonstrated. The relation between psychological and physical processes must certainly exist if our doctrine is true. But there are two other factors at work in human life which must also be considered and dare not be ignored. What are they ? The first is the factor of destiny, self-earned in previous lives and now awaiting physical expression in the present life. It has something to say, whether we like it or not. The second is the factor of renunciation. When you accept the doctrine that all is mind and each individual thing is but an ephereral idea, you must preforce accept the doctrine that you as an individual, as the ego, are also an ephereral idea. Now when you go further and declare that you want reality, you want to find eternal and not ephereral life, you will have to abandon the fleeting idea for the eternal Mind in which it occurs:

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that is, you will have to sink the ego and merge its will in the greater universal will of the Infinite Being. Do this ! What will you find next ? That your personal desires have sunk with it, that your individual wishes and hopes and fears have dissolved and disappeared. The desire bodily betterment, however very attractive, would have gone too. You cannot have a single desire and yet enter the kingdom of Heaven, as Jesus pointed out. So good health, the care of your painful diseases the healing of your disturbed organs, - right, necessary and desirable as they undoubtedly are - are nevertheless matters which you must try to effect in a desireless way; you may try to cure them but you must leave the result to the higher will. If you insist that the body must yield to your desires of a cure, to your personal desires, then your ego has got the upper hand and is directing you, not the real universal self. In that case you will be no better off for you have no guarantee of success even then. Most Christian Scientists experience a score of failures to every cure. Whereas if you do your best, mentally and physically to put your body right but do it impersonally accepting failure if it comes with as much equanimity as you can, you will certainly be no worse off than the Christian Scientist so far as the possibilities of cure are concerned, and you will be infinitely better off so far as realizing truth is concerned with all the wonderful peace that will bring in its train. This is one meaning of the words "Not my will but Thine be done" which Mrs. Eddy failed to learn.

(5) A sister cult is that which teaches them to surrender to the higher divine power, that rules the world and that the more they surrender the more prosperous they will become. This is a misunderstanding of the wiser notion that surrender can only be actual and justified after they have done everything humanly possible to get what they need and that they are here to strive for it, thereafter leaving ultimate results to destiny.

In an age when economic troubles are widespread, we need not be surprised at the prevalence of another type of cult, more particularly in the Occident, which believes that mere thinking frequently in meditation of desired possessions, the latter will fall somehow into one's life.

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(6) Another of the great errors for which Mrs. Eddy was responsible is the idea that physical death will ultimately be conquered by the practice of Christian Science. Mrs. Eddy herself, the foremost exponent of her own system, could not demonstrate that conquest. No other Christian Scientist has yet demonstrated it. And I might add the prediction that no Scientist will ever do so. Here again there is a basis of actual truth behind the erroneous teaching and the whole doctrine provides an apt illustration of the tendency of Christian Science to enter a region of misunderstanding the moment it attempts to apply its true principles to things of this earth.

There was a time in the far past of the human race, a time now lost in the dim mists of antiquity, when the life of man was stretched to a number of years far in excess of what it is today. That time has been hinted at by hoary legends of a Golden Age and by Biblical stories of a pre-Flood race. Such a time will return in the cyclic course of our planet's history, but naturally it is far-off in the future. Nature herself is in no hurry. She has plenty of time to accomplish her purposes. And in those days men will again live for hundreds of years as a normal thing.

There exists in Asia a certain ancient knowledge whose name may conveniently be translated as "The Art of Yogic Body Control," which promises its votaries astonishing benefits in longevity. This age-old art is not the same as the alchemy of medieval Europe, when men sought vainly in experiments for the elixir of life. It is of such antiquity that those who hand it down tell us that it was born in the period just after the time when the fabled gods had ceased to walk this earth. The exponents have almost disappeared from the world, but the tradition is widespread throughout the East that solitary individuals still practise it in remote and unfrequented places. So difficult are the exercises which belong to this system, so laborious are its practices, so ascetic the self-discipline which it involves, that one can understand why it has almost faded out of existence. It performs strange feats such as stopping blood circulation and lung-action; permitting knives and daggers to be run like skewers through the living flesh without harming it and with an extremely rapid drying of blood; even the burial alive of an entranced body beneath the ground and its safe resurrection several hours or some days later. The principal basis of these feats consists in

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making certain changes in the breath rhythm, changes which involve such risk to life and health that we are not prepared to assume the responsibility of describing here the exercises for development of such powers. It is also necessary to live a celibate and chaste existence, to refrain from expending energy in worldly work and business and to reduce diet to an astonishing minimum.

Because they demand a special and severely ascetic training which is the work of several years devoted wholly to this austere task, such feats are necessarily uncommon. The ordinary layman could hardly be expected to find the time for it nor is there any necessity for him to do so. These displays are certainly spectacular but have primarily only scientific medical and theatrical values rather than a general one. Meanwhile Nature has set her brief term to the human body and those whose attachment to the body is not overweening will resignedly accept that term while the others have to.

But this is a different matter living in the fleshly body for ever and ever, a notion which must seem insupportable to many who find the present brief term of man's existence quite enough for them to cope with. If Nature cared so much to preserve the physical body of man, she would not introduce earthquakes, eruptions, hurricanes, famines, pestilences and floods into the scheme of things. The fact that she does do so indicates rather that she regards his body as being only a fragment of the man, not as the full man himself. It was Mrs. Eddy's idea, of course that in those days sin and sickness would also have disappeared from the world, so that our existence would be a halcyon one. It is a pretty picture but man's true home is not in the tabernacle of flesh; it is elsewhere. The fleshly body is but a temporary abiding place at the best and when he has arrived at a state of perfect spirituality he will abandon it and use a vehicle more consonant with his high condition, an electro-magnetic body that will more easily and more faithfully represent him. Yes, death will be conquered but not in the way that Christian Scientists imagine. It will be conquered first, by extending the duration of human life to a constantly-increasing period, and secondly, by completely abandoning the physical body for a subtler one.

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Because they demand a special and severely ascetic training which is the work of several years devoted wholly to this austere task, such tests are necessarily uncommon. The ordinary layman could hardly be expected to find the time for it now as there any necessity for him to do so. These displays are certainly spectacular but have primarily only scientific medical and theatrical values rather than a general one. Manville Mathews has set her brief term to the human body and those whose attachment to the body is not overbearing will readily accept that term while the others have to.

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Mary Baker Eddy saw clearly enough that the real inner man, his spiritual being, is undying and immortal. That is a truth for the statement of which she deserves much credit, although it is certainly not a novel one. But when she began to consider that inner being in relation to its transient earthly tenement, the body, she became confused and misunderstood the nature of that relationship. The hour of every man's death is fixed by a higher will than his own, by that power which some call destiny but which itself takes its rise out of the Infinite Power, and no Christian Science practitioner or ordinary physician has ever "saved" the life of anyone. A man's own Overself fixes the dates of certain major events in his life prior to the moment when he utters his first cry as a babe, and the date of his death is but one of those appointed hours.

Dharmapadd says: "Not in the sky, nor in the depths of the ocean, nor by entering the caverns of the mountain, nowhere in the world can such a place be found where a man might dwell without being overpowered by death."

We are as flies on the wheel of the Universe. For all our loud buzzing it still rolls along on its own path. And yet these people confidently imagine they set the great Laws of Destiny at naught, and interfere with the workings of Cosmic Plan.

(7) Christian Science, like Sri Aurobindo sets up the goal of physical immortality. Neither has yet succeeded in turning this from a theoretical into a demonstrable achievement. I believe, with the Buddha, that neither of them ever will. But this is something which the future must settle. What we can settle with certainty now is that the goal is inconsistent with the general teaching. For in the case of Christian Science, matter is ardently proclaimed to be unreal. Why then all this pother to immortalise a material body? Why should any consistent Christian Scientist be so attached to an admittedly false concept of his own consciousness as to wish to perpetuate it for all eternity? And in the case of Sri Aurobindo, the arch-exponent of Yoga, we ask why, if the attainment of the divine consciousness is the declared goal of yoga, death should not be regarded as being the failure to seek this consciousness and true immortality as being its successful realisation? It is perfectly true, as C.S. Asserts, that

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there is a world of being where error, evil and sickness are quite unknown and that man can penetrate and dwell in this world. It is however quite untrue to assert that he can thereby abolish his life in the lower world where error evil and sickness do exist all around him. He will, in fact, have to carry on a double-sided existence. Within, all will be harmony goodness health. Without, much will be discord, baseness and disease. He can liberate himself from the flesh and its environment, but only in his attitude towards them. Both will still be there. He can, by intense inward concentration resulting in a trance-like state, thin them out of his existence completely for a time but not for all time. Nor can he change their character, that is, he cannot convert the body into a tree in actuality, nor a tree into a river.

(8) Although the theory of these cults is in part quite fallacious, the practice of them brings striking results at times. This is because the healing power really comes forth from the patient's own higher self, to which the cults do, although somewhat unconsciously, direct him.

One of the Yoga-paths being the creative use of imagination and thought for self-improvement, so far as it embodies such a technique Christian Science is a yoga-path too. It instructs its disciples to see themselves as perfect as the Universal Mind sees them, to concentrate on the concept of, and hold to the belief in the divine in man. These meditations and attitudes draw forth higher resources, which may effect results where ordinary ones fail.

This thinking runs somewhat as follows: The entire universe is but an idea. Therefore the human body is also an idea. Therefore the human being, as the thinker of this idea, possesses complete power to alter improve and even change his body. Therefore, he can abolish disease, annul sickness, restore health and perform miraculous environmental betterments at will provided he can suitably readjust and control his thoughts. All this sounds plausible and attractive but there is a fallacy in it. And this is that the human being is the sole thinker of the world-idea. He is not. He only participates in it along with the World Mind. His power over the body is a limited one. By his thought he can influence its functioning and sometimes modify its mechanism.

The Christian Science practitioner who heals a sickness for a few, takes on his own shoulders, half the bad karma which was thus expressing itself through the sickness. H.P.B.'s esoteric teaching to students.

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(9) Mrs. Eddy I regret to say, made these and other errors but it is not my purpose to value either the merits or demerits of her cult. She had her part to play in the spiritual instruction of the Western world and if she made serious mistakes, she nevertheless brought to birth a wide-spread movement which, as she says, has done much good. The system which she founded contains elements of the highest truth and if her followers will only have the courage to remove the fetters which have been placed upon their independent thought, if they will not hesitate to utilise the powers of free inquiry which God has bestowed upon them, and if they will not shut their eyes but adopt an attitude of wider sympathy and less intolerance towards other systems, they may avoid the fate which overtakes most spiritual movements, when growing numbers kill the spirit and adhere to the letter. I have introduced Mary Baker Eddy's name into this book to render some small service of correction for the sake of her large following, if not for the benefit of the world at large. I cannot conceal a certain admiration for the dignified way in which Christian Science is doing its work in the world, much as I deplore its fanatical narrowness and intellectual mistakes. It contains truths which are sorely needed by ignorant humanity today.

(10) Mrs. Eddy tried to manage with a single point of view and to dispense with the balanced point of view of philosophy which takes both an ultimate and an immediate. Consequently she put herself eventually in the ridiculous position of denying the existence of evil and asserting the sole existence of good, yet privately and practically she had great fear of animal magnetism and of evil mental working directed against her. She even had a band of her innermost circle meeting and working mentally to protect her against the evil thoughts whose existence she did not admit theoretically but was forced to admit practically. How much more sensible is the philosophic standpoint which says that in the ultimate there is only the supreme beneficent principle of divinity, but in the immediate world of time and space and form there are evil creatures, evil entities, and evil forces and the evil thoughts of imperfect human beings.

(9) Mrs. Eddy I regret to say, made these and other errors but it is not my purpose to value either the merits or demerits of her cult. She had her part to play in the spiritual instruction of the Western world and if she made serious mistakes, she nevertheless brought to birth a widespread movement which, as she says, has done much good. The system which she founded contains elements of the highest truth and if her followers will only have the courage to remove the fetters which have been placed upon their independent thought, if they will not hesitate to utilize the powers of free inquiry which God has bestowed upon them, and if they will not shut their eyes but adopt an attitude of wider sympathy and less intolerance towards other systems, they may avoid the fate which overtakes most spiritual movements, when growing numbers kill the spirit and adhere to the letter. I have introduced Mary Baker Eddy's name into this book to render some small service of correction for the sake of her large following, it not for the benefit of the world at large. I cannot conceal a certain admiration for the dignified way in which Christian Science is doing its work in the world, much as I deplore its fanatical narrowness and intellectual mistakes. It contains truths which are sorely needed by ignorant humanity today.

(10) Mrs. Eddy tried to manage with a single point of view and to dispense with the balanced point of view of philosophy which takes both an ultimate and an immediate position of denying the existence of evil and asserting the sole existence of good, yet privately and practically she had great fear of animal magnetism and of evil mental work- ing directed against her. She even had a band of her innermost circle meeting and working mentally to protect her against the evil thoughts whose existence she did not admit theoretically but was forced to admit practically. How much more sensible is the philosophic standpoint which says that in the ultimate there is only the supreme beneficent principle of divinity, but in the immediate world of time and space and form there are evil creatures, evil entities, and evil forces and the evil thoughts of imperfect human beings.

MENTAL AND SPIRITUAL HEALING

XVI

- (a) SYNTHESIS, NOT FANATICISM NEEDED
- (b) ITS LIMITATIONS AND FAILURES
- (c) KARMA AND SICKNESS
- (d) EARTHLY LIFE INSEPARABLE FROM DECAY,
SUFFERING AND DEATH
- (e) HYPNOTIC AND SPIRITISTIC METHODS UNSATIS-
FACTORY
- (f) HIGH SPIRITUAL CONSCIOUSNESS IN SICKNESS
- (g) MENTAL AND EMOTIONAL CAUSES OF ILLNESS
- (h) TRUE SPIRITUAL HEALING
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(24) (10)

(1) MENTAL HEALING: Is there a science of spiritual healing? If there is, we can discover it only by freeing ourselves from the cultist standpoint for, with conflicting doctrines and different methods, Christian Science, Spiritism, Roman Catholicism, Hypnotism and Coueism have yet produced similar results. It follows that these healings do not prove all their claims but may prove a part

(2) The sufferer should use whatever physical medical means are available, both orthodox and unorthodox ones. At the same time he should practise daily prayer. But he should not directly ask for the physical healing for its own sake. He should ask first for spiritual qualities and then only for the physical healing with the expressed intention of utilising his opportunity of bodily incarnation to improve himself spiritually.

(3) Those who neglect their body and break the laws of its health can gain no cure by mental means but only a temporary respite.

(4) Because we must refuse to follow the Christian Scientists all the way, because we must refuse to regard Christian Science as the one and only thing that matters, is no excuse for not following them part of the way.

(5) It is foolish to believe that there is any particular healing method which, has only to be applied for it to be universally and equally successful or that there is any particular human healer who has only to be visited for one to be cured.

(6) It is impossible either to guarantee or predict what would happen in any individual case. The difficulty is that if one tries to get at the Truth simply as a means to achieve the healing, the Truth eludes him. One has therefore to seek Truth and leave his fate to it, which will always work out for the best materially or otherwise.

(7) There are no miracles in Nature but there are happenings to which science possesses no key. The human consciousness, for instance, is capable of manifesting powers which contradict psychological knowledge just as the human body is capable of manifesting phenomena which contradict medical knowledge. Both powers and phenomena may seem miraculous but they really issue forth from the hidden laws of man's own being. The processes take place in the dark only to us.

(8) But we must remember that Mental Healing is only a single aspect of the art of healing. All the others must be brought in to make a balanced system. God has given us valuable herbs, for instance, which possess remedial virtues. We should accept the gift.

(9) The Christian Scientist who has the temerity to condemn the achievements of the surgeon and the physician, thereby condemns himself.

LXX
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P. J. W.

(11) We hope no one will misunderstand us to be supporting the enemies of Christian Science and taking sides against it when we state, without feeling and quite as a matter of scientific observation, certain facts. We are not here judging these facts but only stating them. These paragraphs are intended to explain, and not to justify, a point of view which we do not hold. It is an unreasonable point of view but anyway it is an intelligent one. Although we do not accept it, at least we understand how and why others come to accept it. But we do not stand on the same platform with them. It is not that we are hostile to their attitudes. It is simply that we feel we cannot participate in it. Christian Science has its virtues and faults. It contains a number of needed truths but also it contains a number of dangerous errors. Hence it cannot be accepted as it stands. Nevertheless we are always glad to give our blessing and not our opposition to a genuine spiritual movement. Therefore we give it to Christian Science.

(12) The practice of dis-identification from the body detailed in "The Quest of the Overself" is not the same kind of mental treatment as Christian Science. The latter begins and ends with dogmatics whereas the other is a rising from the known facts by strict reasoning to the unknown. Constant and repeated thinking about these arguments must go on until they are your own, until you have achieved thorough conviction.

(13) It is perfectly true that the divinity within man will shelter, feed and clothe him materially, as it will also do spiritually, provided he looks for it, submits himself to its guidance and obeys its promptings. But it is also true that the self-same divinity may strip prosperity and possessions from off a man's shoulders and lead him into the cold waters of destitution and this because it has begun to make its presence felt in his life. It may do this or it may not, depending on individual circumstances and the man's degree of attachment to material possessions, but whatever it does will be wise and needful.

(14) To affirm the facts do not exist, will not help you. To deny the body any existence at all on the ground that it is only 'mortal error' does not abolish its mental existence for you. It is wiser to accept the fact but to understand their deeper meaning.

(15) The attainment of spiritual consciousness does not automatically bring with it the attainment of healing powers, any more than it brings mathematical powers or musical powers.

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(16) Whereas Christian Science denies the reality of a diseased condition and doesn't deny the physical body altogether, philosophy denies only the materiality of the physical body and accepts the existence of the condition. Again whereas Christian Science asserts that physical sickness was never given a place in God's scheme of things, philosophy says that it was given a place and fulfills a part of the Divine purpose in our human evolution from a lower to a higher state of consciousness.

(17) The divine self does not necessarily demonstrate "supply" as money; it may demonstrate it by reducing one's bank account still further. True supply is entirely spiritual, the bringing-up of a set of circumstances to the personal self which will afford it the spiritual lesson, expression or opportunity necessary at the time. Those circumstances may be either prosperous or poverty stricken, as the wisdom of the Overself determines. Destiny, too, has something to say in the matter but it is best left in the background of our reckonings, for needless to say destiny always works hand in hand with the Overself, because both arise out of the same great Source - God. Poverty for some has been a gateway to higher things for in times of prosperity the necessity of obtaining some understanding of the deeper side of life is not so strongly felt.

(18) Such is our ignorance that we weep when one man, who is weary with age, escapes from his body and we perform a dismal ceremony of lament when another man, tired with sickness, separates himself from it. We pretend to believe in god, in a mind infinitely wise, and yet we have not learnt to accept death as a wise event in nature and as proper as birth. These cults which seek to perpetuate earthly life, thereby question the diving wisdom and reveal their own materialistic and egoistic attachments.

(19) If the individual mind were completely cut off from the universal mind, if it really lived in a realm composed only of its own thoughts, then the formation and continuation of the world-image would be fully under its control. But this is not the case. Consequently it lacks the freedom to mould the body-thought as it would nor prolong its life at will.

(20) There are misguided Christian Scientists who believe that the existence of poverty is an outward sign of inner failure, of inability to comprehend and apply the spiritual purport of life !

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(21) There is no disease which can affect the man's divine soul, no sickness which can lay it low. It is his incorruptible element. Hence it is certainly true to say that the perfect man does not suffer from these things. But what is usually ignored or generally unknown, is that 'the perfect man' does not exist on earth, only 'in heaven'; never in the flesh, only in the spirit. This earth and this body have been given over to the alternations of decay and growth, of death and birth, in short, to processes of change involving corruptibility. There is only one sure permanent and impeccable way of overcoming disease or sickness and that is to live consciously in the Overself as well as the body. Whoever understands all this will find it easy to understand that the same causes prevent the possibility of living forever in identically the same body, and thus of attaining physical immortality. The laws which influence the building up of the body are precisely the laws which also influence its eventual breaking down. There is no trustworthy record in history that any human being has so far evaded the operation of these laws and survived the planet's vast evolutionary cycles. That man may discover how to prolong his life beyond the present average span or how to preserve his body in good functional and organic health, is however a possibility which need not in any way be denied by these statements.

(22) During her lifetime Mrs Eddy became one of the spiritual illuminators of the western world. Her work began on the American continent, yet the organization she founded has spread across Europe. In spite of the fierce light of publicity which beat down upon her, she remained an enigmatic figure to the end, partly because her followers permitted no whisper of criticism to disturb their placid regard, and partly because the scoffing world outside her church could obtain practically no access to her. The result was that her believers came to look upon her as a goddess who never erred, when in reality she was but a human being possessed of certain failings, yet one who also attained a mixed illumination.

(23) The fallacy that the body is automatically healed of its diseases when the mind is healed of its ignorance, needs to be exposed because it is so specious and so attractive.

(24) Another wrong assumption of C.S. is that pain, sickness, discord and poverty are necessarily always undesirable, always signs of non-spiritual forces at work. On the contrary they are sometimes so desirable that it is the spiritual forces themselves which bring them into being. We must check our theories by experience.

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(25) The wonderful truth of reality hidden behind the illusion of this mortal world, was the greatest and grandest discovery of Mrs. Eddy; but the finding of this reality would automatically bring perfect health, giving power to bring perfect health to others, was her illusion, and no Adept who knows what reality is, ever regards physical healings or physical miracles as being other than illusion, because he knows from whence they proceed. He knows that the powers which work such miracles are hidden and latent powers of the human mind, and not of the diving self, and that you can by concentration or by yoga, if you concentrate deeply enough, awaken these power

(26) "Seek ye first the kingdom of heaven and all these things shall be added unto you" was the uncompromising injunction of Christ. Whoever has the courage to test the soundness of this counsel, will discover its truth. But many people, Christian Scientists, make the mistake of trying to exploit the Kingdom of the sole purpose of financial rewards and physical health. In other words, they do not seek first things first, and therefore do not attain them. They may reach an intellectual understanding of spiritual purpose but this is in no way the same as living realization. Yet, this said, it is good to remember also that the distortions and perversions and confusions which have accreted around this great teaching, cannot engulf its pristine spiritual greatness.

(27) Mrs. Eddy's fundamental contribution of importance was the teaching that the world is Mind, and thus she paved the way for the higher truth which is based on this doctrine and which has yet to be unfolded to the Western world. But it is a truth which is purely spiritual, that does not attempt to bribe people with material benefits to enter the kingdom of heaven - - a thing which can't be done. That is why I criticized her doctrine in my book.

We are all working in our different ways - C.S. people and myself - for the spiritualisation of the world, but that need not cause one to confuse the issues. There are different grades of perception and consequently different grades of truth.

(28) Philosophy does not make the mistake, that some cults make, of dismissing sickness, disease and death as non-existent illusions.

(29) But before one talks of depending upon the Overself one must first have established a relation with it, earned a title to its grace. Otherwise the talk is premature. Nor can such dependence ever annul the duty of utilising all ordinary means, all human channels.

(25) The wonderful truth of reality hidden behind the illusion of this mortal world, was the greatest and grandest discovery of Mrs. Kiddy; but the finding of this reality would automatically bring perfect health, giving power to bring perfect health to others, was her illusion and no adept who knows what reality is, ever regards physical healings or physical miracles as being other than illusion, because he knows from whence they proceed. He knows that the powers which work such miracles are hidden and latent powers of the human mind, and not of the diving self, and that you can by concentration or by yoga, if you concentrate deeply enough, awaken these powers. (26) "Seek ye first the kingdom of heaven and all these things shall be added unto you" was the uncompromising injunction of Christ. Whoever has the courage to test the soundness of this counsel, will discover its truth. But many people, Christian Scientists, make the mistake of trying to exploit the kingdom of the sole purpose of financial rewards and physical health. In other words, they do not seek first things first, and therefore do not attain them. They may reach an intellectual understanding of spiritual purpose but this is in no way the same as living realization. Yet, this said, it is good to remember also that the distortions and perversions and confusions which have accreted around this great teaching, cannot engulf its pristine spiritual greatness. (27) Mrs. Kiddy's fundamental contribution of importance was the teaching that the world is Mind, and this she paved the way for the higher truth which is based on this doctrine and which has yet to be unfolded to the Western world. But it is a truth which is purely spiritual, that does not attempt to bring people with material benefits to enter the kingdom of heaven - a thing which can't be done. That is why I criticized her doctrine in my book. We are all working in our different ways - O.S. people and myself - for the spiritualization of the world, but that need not cause one to confuse the issues. There are different grades or perception and consequently different grades of truth. (28) Pathology does not make the mistake, that some outside make, of dismissing sickness, disease and death as non-existent illusions. (29) But before one talks of depending upon the Overself one must first have established a relation with it, earned a title to its grace. Otherwise the talk is premature. For can such dependence ever annul the duty of utilizing all ordinary means, all human channels.

(30) The fallacies of Christian Science arise not only from its ignorance of the law of karma but also from its ignorance of the law of opposites. Every kind of experience in this space-time world is mutually conditioned by its opposite kind. Thus light appears to us only because darkness also appears. We can call some things large only because we are able to call others small. We are accessible to joy only because we are also accessible to misery. We live only because we die. Consequently in claiming the right and power of mankind to physical immortality, unbroken prosperity and continuous good health in wanting pleasure without the pain which it rests upon, Christian Science claims what is contrary to universal law and when it believes it has succeeded in making a demonstration of truth, it has merely succeeded in making a demonstration of self-delusion.

(31) This incidentally is not the same thing as the "demonstration" claimed by Christian Science and kindred cults. The latter make the mistake of attempting to measure inward spiritual attainment by outward material gain, an absurd and materialistic notion and one which could never have taken hold had it truly understood the message of Jesus. The claims that fortune can be amply supplied through the services of the Divine Mind as though Providence took a special interest in our private purse. Those who wish to effect an unholy conjuncture of God and Mammon, who wish to widen the narrow way. It cannot be done. They are really worshipping money, not spirit and truth. They are entitled to do this but they ought not to deceive themselves in the matter.

(32) That alone can exist for ever which is not compounded together out of different elements for it is a law which we see everywhere at work in the universe that all such composite things must become decomposed again in time. We may be able to devise means to prolong the body's life but we shall never be able to immortalise it.

(33) Christian Science has discovered these truths; for that we must honour it. But it has carried them to extremes which are unreasonable and fanatical; for that we must criticise it. When it tells a patient that he is not sick, it adopts a foolish technique. The philosophic way is to admit the sickness, but find out its cause. Only after that should the mentalist treatment be given.

(34) Christian Science suffers from metaphysical confusion and practical exaggeration.

(35) Studies in Christian Science and Unity will also have been useful in preparing you for the metaphysical studies.

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(36) Will man ever be able to retain and maintain the same physical form permanently ? To some it would be the height of happiness to realize such an aim whereas to others it would be a sentence of captivity without hope of release. Is the sage able to prolong his physical life far beyond the normal period ? Is there any truth in the Indian legends of yogis who live for a thousand years or more ? If not why should such advanced men lack this power ? The answer to the first question is in the negative; to the second question probably in the negative. The answer to the third question is that transiency is the law governing all formed things; that death is the inevitable complement of birth because as Buddha pointed out whatever has a beginning in time must likewise have an end in time; and that the truth is that the sage does not really die for he persistently reincarnates in order to help mankind.

(37) Pain and suffering, sin and evil, disease and death, exist only in the world of thoughts, not in the world of pure Thought itself. They are not illusions, however, but they are transient. Whoever attains to pure Thought will also attain in consciousness to a life that is painless, sorrow-free, sinless, undecaying and undying. Being above desires and fears, it is necessarily above the miseries caused by unsatisfied desires and realized fears. But at the same time he will also have an accompanying consciousness of life in the body, which must obey the laws of its own being, natural laws which set limitations and imperfections upon it. This much can be said to be the element of truth contained in some theoretical doctrines of Vedantic Advaita and Christian Science.

(38) Yes, Christian Science made a powerful contribution towards the discovery of spiritual truth and the practice of spiritual living in the nineteenth century. But we are forced by facts to recognize that it was not a totally pure contribution. It was a mixture. There were lower elements in it which would not manifest themselves in a perfect enlightenment and which do not belong to a divine order.

(39) Mary Baker Eddy must still receive the tribute and credit due to her for grasping anew and developing in a modern way these fundamental age-old truths, which are so important to the well-being of mankind. I say this although I am not a Christian Scientist in the narrow sense of one who holds this faith and no other. Her system enshrines deep truth but even in her own lifetime she altered her teaching from time to time.

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(36) Will man ever be able to retain and maintain the same physical form permanently? To some it would be the height of happiness to realize such an aim whereas to others it would be a sentence of captivity without hope of release. Is the sage able to prolong his physical life far beyond the normal period? Is there any truth in the Indian legends of Yogis who live for a thousand years or more? If not why should such advanced men lack this power? The answer to the first question is in the negative; to the second question probably in the negative. The answer to the third question is that transiency is the law governing all formed things; that death is the inevitable complement of birth because as Buddha pointed out whatever has a beginning in time must likewise have an end in time; and that the truth is that the sage doesn't really die for he persistently reincarnates in order to help mankind.

(37) Pain and suffering, sin and evil, disease and death, exist only in the world of thoughts, not in the world of pure thought itself. They are not illusions, however, but they are transient. Whoever attains to pure thought will also attain in consciousness to a life that is painless, sorrow-free, sinless, unobscuring and unending. Being above desires and fears, it is necessarily above the miseries caused by unsatisfied desires and realized fears. But at the same time he will also have an accompanying consciousness of life in the body, which must obey the laws of its own being, natural laws which set limitations and imperfections upon it. This much can be said to be the element of truth contained in some theoretical doctrines of Vedantic Advaita and Christian Science.

(38) Yes, Christian Science made a powerful contribution towards the discovery of spiritual truth and the growth of spiritual living in the nineteenth century. But we are forced by facts to recognize that it was not a totally pure contribution. It was a mixture. There were lower elements in it which would not manifest themselves in a perfect enlightenment and which do not belong to a divine order.

(39) Mary Baker Eddy must still receive the tribute and credit due to her for grasping away and developing in a modern way these fundamental age-old truths, which are so important to the well-being of mankind. I say this although I am not a Christian Scientist in the narrow sense of one who holds this faith and no other. Her system maintains deep truth but even in her own lifetime she altered her teaching from time to time.

(40) In all this Christian Science teaching it is essential to me that the healer can utter these healing formulae, think these healing truths, either out of his intellect or out of his insight. In the first case his words and thoughts are merely like the map of a country. In the second case they are like an actual visit to the country. The first healer makes an unwarranted claim, does not see that his statements could be truly made only if he attained the stature and purity of Jesus. It is not enough that the patient should have faith; the healer himself must have the requisite higher consciousness. For the divine power which actually effects the healing will not come from his ordinary self but out of this higher one.

(41) Christian Science has taken up this great truth of mentalism. For this it must be praised and respected. But, in important ways, it has also misunderstood and misapplied it. Moreover it is not enough simply to make the affirmation "Divine Mind is the only reality". It is also necessary to adopt the practical course of self discipline and mental reeducation which will enable a man to realise this truth.

(42) The progress of Christian Science students and the success of the movement itself does however afford some encouragement, some hope that mentalism will not be entirely a voice in the wilderness but will also find a few receptive hearers.

(43) Unhealthy emotions like jealousy, hatred, anger, fear, and despondency react physically and tend to create unhealthy conditions in the body.

(44) You will learn from such study how Mrs. Eddy's work is full of falacies, albeit she stumbled like a blind person on the great truth that the world is Mind.

(45) C.S. offers material benefits as a bait to induce men to seek for the kingdom of heaven. But Jesus himself is authority for the statement that the kingdom must be sought for its own sake, or it will not be found. And all history shows that the men who have succeeded in finding it were men who had through wide experience or deep insight, abandoned earthly desires. For them the C.S. bait would have been the very opposite - a bar !

(46) Another defect of its technique is that it makes attainment too cheap and too easy. The notion that anyone can attain the Real without paying the requisite price and especially without a purification and ennoblement of character, is a deceptive one. It is a bubble that not a few mystics harbour but it will be pricked in the end.

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(47) Whereas Christian Science denies the reality of the body and hence of the body's ills, most other spiritual healing schools admit it. Whereas Christian Science nowhere speaks of man struggling upward through constant reincarnations on earth to realize his highest possibilities, its most powerful rival, the Unity School of Christianity, proclaims this doctrine.

(48) Dhammapada: "There is no place in the sky, no place in the ocean, not even if one retires in the world where one can stay free from death."

(49) The essential difference between the Christian Science method and the one which has been explained here is that the former asserts that man is divine whereas the latter asks what man is and then awaits the answer. The first method may, and often does, easily fail by remaining a mental statement and not becoming a spiritual experience.

(50) Here again mentalism makes it possible for us to understand the basic principle which is here at work. The entire body being a mental construct it is occasionally possible to apply mental forces so as to repair wastage, heal disease and restore healthy functioning. We say 'occasionally' advisedly for reasons which will shortly be given.

(51) When Christian Science starts to deny that pharmaceutical remedies have any value, it is time to put on our hats and depart. Philosophy is wiser. It says where pharmaceutical remedies can advantageously be used, use them. But at the same time remember and meditate on the higher truths, that Mind is free from disease and that you, in inmost essence, are Mind.

(52) I prefer to take truth from Buddha rather than from Mrs. Eddy. As against her claim that Christian Science could demonstrate immortality in the flesh, Buddha declared: "That which, whether conscious or unconscious, is not subject to decay and death, that you will not find."

(53) In common with other cults and attached to a number of dubious propositions, Christian Science has promulgated one great truth, "The real world is mental."

(54) The notion that a perfect spiritual consciousness implies also a perfectly healthy physical body, free from disease, is a fallacious one.

(55) The refusal to explore experience for its meaning by denying its very existence merely because it is painful experience, is simply to evade the very purpose of incarnation here on earth. It is only by striving to understand the significance of what happens to us, only by drawing the lessons of life from it, that the higher truth about ones self and about the universe can ever reveal itself.

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- (56) Gita: Chapter 1: also confirms that no living being is free from death.
- (57) "The King of Death will crush all. The Buddhas, Bodhisatvas and disciples are destined to cast away the body; how much more the common creatures?" - Chinese, Buddhist text: "Fachiyao Sung Ching"
- (58) Mary Baker Eddy, from the safe distance of the study, conveniently denied the existence of disease. Meanwhile the gods have smiled cynically as millions in Asia have picked up cholera and passed to their doom.
- (59) We may admit many principles of this system are true without also admitting its intemperate and arrogant claims. The latter do not promote health. On the contrary by unsettling the reason they endanger balance and sanity.
- (60) The Christian Science doctrine is only partly true and its claim only partly tenable. This is because the human mind is only the part-maker of the world of its experience.
- (61) The mental peace obtained by denying facts like sickness may be welcome to the sufferer. But it may also turn out to be a false peace.
- (62) Will the attainment of the highest spiritual degree immediately give deliverance from bodily sickness and economic distress ?
- (63) The fallacy of Christian Science on its practical side is its over-estimation of the powers of man. It turns him into a veritable God.
- (64) The truth is with Jesus, who said that flesh and blood shall not inherit eternal life.
- (65) Christian Science has got hold of the truth of mentalism but has put it to bed with strange companions.
- (66) Mary Baker Eddy was an inspired woman, an illumined teacher. She had a great mission but she muddled it. And this faulty execution derived, as it often derives, from the interference of the lower ego, with its earthly desires, in both her inward receptivity and her outward activity.
- (67) "Astronomy, optics, acoustics and hydraulics are all at war with the testimony of the physical senses. This fact intimates that the laws of science are mental, not material." - wrote Mary Baker Eddy. This shows her acceptance of Mentalism as the basis of her teaching.
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(69) Some cults come close to this truth when they assert that there is in reality but one true consciousness - the activity of divine Mind. We are in sympathy with much of their theory but less with their practice. For we admire their propaganda of mentalistic truth - obscurely understood though it be - but dislike their degradation to commercialistic methods.

(70) The error of Christian Science would appear to be that it confuses theory and wrongly applies practice. Its principles are half-right, half-wrong, its technique is the same. The injunction to 'cast thy burden on Me' which it seems to apply is misunderstood to advise neglecting practical means of healing troubles and leaving all to God. But correct way is not to neglect them but to do them whilst at same time, leaving results to God and being indifferent to them.

(71) The theory that a man may live forever in one and the same physical body is unacceptable to metaphysics. It knows that this universe is in a state of ever-becoming and that its fundamental character is incessant change.

(72) Death is an inevitable part of the processes of Nature.

(73) Mental Healing Art: When Christian Science states profound mentalist truths it becomes elevating but when it mixes them up with refutable conjectures, it becomes misleading. In the first case it is supported by the facts of life whereas in the second it conflicts with them.

(74) A proper argument possesses steps and must move by logical jumps. But here Christian Science's first facts do not justify its last conclusions.

(75) Christian Science, useful anticipator of the fuller philosophic teaching.

(76) Write up interview with Mr. Truex, a Seattle banker who told me whenever Christian Scientists came for a loan he put himself on special guard. For he had found that they denied the existence of negations, hence ignored facts and realities of their present situation, saw only those of a desired one. Hence they lied to themselves and consequently to the banker.

(77) Mental Healing: revise my attitude towards C.S. - Aurobindo theory of physical immortality. Continue to deny that abolition of death is possible but admit that prolongation of physical life may well be possible. In the case of good individuals admit also its desirability.

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For we admire their propaganda of mentalistic truth - with much of their theory but less with their practice. ness - the activity of divine kind. We are in sympathy assert that there is in reality but one true consciousness (69) Some critics come close to this truth when they

- (1) When his strongest passion is to make real the presence of the Soul and when he demonstrates this by the strivings and sacrifices of his whole life, he is not far from the visitation of Grace.
- (2) If he thinks that the result depends wholly upon his personal endeavours after holiness, he is wrong. But if he does little or nothing to control himself because he waits for the Grace of God or the help of a master to come into his life, he is also wrong.
- (3) Does a man have to rise above his passions by will or can he be relieved of them by Grace?
- (4) It is a mistake to believe that the mystical adepts all possess the same unvarying supernormal powers. On the contrary, they manifest such power or powers as are in consonance with their previous line of development and aspiration. One who has come along an intellectual line of development, for instance, would most naturally manifest exceptional intellectual powers. The situation has been well put by St. Paul in the First Epistle to the Corinthians: "Now there are diversities of graces, but the same Spirit. And there are diversities of ministries but the same Lord. And there are diversities of workings but the same God who worketh all in all." When the Overself activates the newly-made adept's psyche, the effect shows itself in some part or faculty; in another adept it produces a different effect. Thus the source is always the same but the manifestation is different.
- (5) Grace needs a prepared mind to receive it, a self-controlled life to accept it, an aspiring heart to attract it.
- (6) It seems a tiring and endless task this, of tracking down the ego and struggling with it in its own lair. No sooner have we given ourselves the satisfaction of believing that we have reached its last lair and fought the last struggle than it reappears once again, and we have to begin once more. Can we never hope to finish this task? Is the satisfaction of victory always to be a premature one? When such a mood of powerlessness overwhelms us utterly, we begin at last to cast all further hope for victory upon Grace alone. We know that we cannot save ourselves and we look to the higher power. We realize that self-effort is absolutely necessary to our salvation, but we discover later that it is not enough for our salvation. We have to be humbled to the ground in humility

(1) When the subject matter is in such a state that it is not possible to determine the exact nature of the subject matter, the court should not attempt to do so, but should refer the matter to the appropriate authority for its determination.

(2) It is the duty of the court to determine the facts of the case, and to apply the law to those facts. It is not the duty of the court to determine the law, or to determine the facts of the case if the law is so uncertain that it is not possible to determine the facts of the case.

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and helplessness before Grace will appear and itself finish the work which we have started.

(6) His dependence or self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind - what may be called the practise of nonduality - in it he should seek to indentify himself with the universal and infinite power, to forget that he is an individual.

(7) Grace, from a source above and beyond himself, is the last answer to all his questions, the last solvent of all his problems, when his own intellect fails with the one and his own management cannot cope with the other. And the first prayerful call for the gift must go forth by way of silencing the confusion within himself and stilling the tumult within his mind. The ego must recognize its own natural untrustworthiness and pause, must stop its persistent activity, in passive meditation.

(8) When the divine has become the sole object of his love and the constant subject of his meditation the descent of a gracious illumination cannot be far off.

(9) Two things are required of a man before Grace will manifest itself in him. One is the capacity to receive it. The other is the co-operation with it. For the first, he must humble the ego; for the second, he must purify it.

(10) There is always hope for a man so long as he is looking for something higher than his little ego, so long as he is aspiring for release from the merely personal. This hope is that Grace may touch and transfuse him.

(11) A man must first recognize his weaknesses, admit his deficiencies and deplore his shortcomings if Grace is to come to him. By that act and attitude of self-abasement he takes the first step to opening the door of his inner being to its presence. This is a necessary procedure but it is still only a first step. The second is to call out for help - whether to God or man, and to keep on calling. The third step is to get to work upon himself unremittingly and amend or elevate his character.

(12) We may wander about and wait for Grace to come or we may follow a disciplined way of working for it.

The following is a list of the names of the persons who were present at the meeting held on the 15th day of June, 1900.

1. Mr. J. H. ...
2. Mr. ...
3. Mr. ...
4. Mr. ...
5. Mr. ...
6. Mr. ...
7. Mr. ...
8. Mr. ...
9. Mr. ...
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11. Mr. ...
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21. Mr. ...
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23. Mr. ...
24. Mr. ...
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27. Mr. ...
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29. Mr. ...
30. Mr. ...

31. Mr. ...
32. Mr. ...
33. Mr. ...
34. Mr. ...
35. Mr. ...
36. Mr. ...
37. Mr. ...
38. Mr. ...
39. Mr. ...
40. Mr. ...

41. Mr. ...
42. Mr. ...
43. Mr. ...
44. Mr. ...
45. Mr. ...
46. Mr. ...
47. Mr. ...
48. Mr. ...
49. Mr. ...
50. Mr. ...

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

(14) If it is individual effort which has to make the long journey from ignorance to illumination, it is divine Grace which has secretly and silently to lead the way for it.

(15) If we are wholly and solely dependent on Grace then a man's endeavours to better himself are certainly superfluous and may well be unavailing.

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

(17) These repeated prayers and constant aspirations, these daily meditations and frequent studies will in time generate a mental atmosphere of receptivity to the light which is being shed upon him by the Grace. The light may come from outside through a man or a book, or it may come from inside through an intuition or experience.

(18) If he begins his meditations as a coldly intellectual enquiring sceptic, without faith in the divine soul but willing to investigate experimentally if there be one, he will be brought to continue them at a certain stage of advancement as a warmly aspiring believer, and this will happen not by any desire of his own but by the Grace of the Overself. The gap between these two phases will be a dark night of the soul.

(19) God's Grace is the spark which must fall into human effort to make it finally effective.

(20) When he has passed successfully through the last trial, overcome the last temptation and made the last sacrifice of his ego, the reward will be near at hand. The Overself's Grace will become plain, tangible and wholly embracing.

(21) Even after he sinks back to his former state, the mystic who has had a flash, a glimpse, a revelation or a vision of something beyond it, can never be exactly the same as he was before. The light cannot fall upon him without leaving some little effect behind at the least, or some tremendous change at the most.

(22) Grace is within each of us but it manifests itself mostly in those who furnish the proper conditions for such manifestations and give it a chance to operate.

(1) In this respect, it is evident that I have already
to the fact that Grace is not a mere abstract
then the blessing will be actually given to
(2) It is an individual effort which has to make the long
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which has been the result of the way to it.
(3) It is a state of mind and a state of heart that
man's endeavor to better himself and to help
the way - all the while.

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(7) The Grace is the spirit which will fill his mind and
his heart and make it finally effective.

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

(24) Belief in the reality of Grace and hope of its coming are excellent. But they are not to be turned into alibis for spiritual sloth and moral sin.

X (25) You have been given a glimpse of the goal. Now must strive to attain that goal. The glimpse itself has enable you to understand the consciousness and the characteristics to strive for. Both are so subtle that words merely hint at them and may be meaningless. In receiving an experience beyond words, you have therefore been so fortunate as to be favoured with the Overself's Grace.

(26) Grace is not a fruit which can be artificially forced. It must be left to ripen of itself.

(27) The sudden, unexpected and violent agitation of the diaphragm for a few moments may be a favourable phenomenon. It signifies a visitation of Grace from the Overself, a visitation which is the precursor of coming intellectual change and spiritual re-direction.

(28) It is not often easy to discern the why and wherefore of its operations and manifestations. Grace does not conform to human expectations, human reasonings, or human modes. It would not be divine if it always did that.

(29) It is true that Grace is something which must be given to a man from a source higher and other than himself. But it is also true that certain efforts made by him may attract this gift sooner than it would otherwise have come. Those efforts are: constant prayer, periodical fasting.

(30) Most things may be acquired by violent effort, but not Grace.

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

(32) It is not the teacher's business to impose his own will on the other but to help the introduction and working of Grace in the other.

(33) The strength needed for sustained mystical contemplation must come at first from his own ego's persistence but will come in the end from the Overself's Grace.

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

(25) When his application filed in an overpowered minority
is a sign that State is not in the bill.

(26) Belief in the reality of God and hope of its coming are
essential. But they are not to be taken into account for their
own sake and moral life.

(27) You have been shown the way of the goal. You must
follow it to the end. The things which are made you
understand the connection of the things to be done.

(28) For the things which are made you understand the connection
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(29) For the things which are made you understand the connection
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"On Grace"

(35) To make the result dependent on Grace alone, would be to deny the existence and power of the universal law of recompense. The need of effect can only be ignored by those who fail to see that it plays an indispensable part in all evolution, from the lowly physical to the lofty spiritual.

(36) Grace settles the intellect on a higher level and stabilizes the emotions with a worthier ideal.

(37) What is the work of Grace in this process?

(38) If he has the courage to let these lower things go out of his nature and deeds and life, the Overself will unfailingly reward him with its Grace.

(39) The process which leads to this attainment is a long one. Those who teach or believe otherwise, who see it as a sudden and magical one, dependent on the only single stroke of effort are refuted by the facts of experience and observation.

(40) The mysterious interaction of personal effort and divine Grace is covered with darkness.

(41) When the power of Grace descends into his heart, no evil passion or lower emotion can resist it. They and their accompanying desires fade and then fall away of themselves.

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

(43) From that time he will feel increasingly yet intermittently that a force other than his own is working within him, enlightening his mind and ennobling his character. The Overself's Grace has descended on him.

x (44) The course of each individual quest, its exstasies and sufferings, is not easily predictable. The factors of Karma and Grace are always present and their operation in different life-situations may always be different and cannot be foreseen.

(45) Those who believe that the universe is governed by law and that human life, as a part of it, must also be governed by law, find it hard to believe in the forgiveness of sins, and the doctrine of Grace of which it is a part. But let them consider this: that if the man fails to appropriate the lesson and to amend his conduct, if he lapses back into the old sins again, then their forgiveness automatically lapses too. The law of recompense is not negated by his forgiveness but its own working is modified by the parallel working of a higher law.

(10) To make the result dependent on the state, would be to
 deny the existence and power of the universal law of reason-
 nature. The need of effort can only be ignored by those who
 fail to see that it plays an indispensible part in all evolution.
 from the lowest physical to the highest spiritual.

(11) Grace exists the instant on a higher level and establishes
 the connection with a world of ideal.

(12) What is the work of Grace in this process?

(13) It is the power to lift the lower into the higher as one of
 his nature and laws. The Universal will certainly re-
 ward him with its Grace.

(14) The process which leads to this attainment is a long one.
 Those who wish to believe otherwise, who see it as a sudden
 and magical one, dependent on the work of a single stroke of effect
 are misled by the lack of understanding and observation.

(15) The mysterious interaction of personal effort and living
 Grace is covered with darkness.

(16) When the power of Grace descends into the heart, no evil
 passion or low ambition can resist. They and their accom-
 panying desires fade and their place is taken by the universal.

(17) Although there are some conditions, it is generally only
 when the desire for light has been overcome and the desire for
 worldly life that Grace begins to manifest itself.

(18) From the time it will be manifestly set in motion
 as that power which has been working within him, the
 testimony of mind and conduct, his character. The Ever-
 lasting Grace has descended on him.

(19) The course of each individual's life, its obstacles and
 setbacks, is not really predictable. The factors of karma
 and Grace are always present and their operation in the human
 life situation may always be different and cannot be foreseen.

(20) Those who believe that the universe is governed by law
 and that human life, as a part of it, must also be governed by
 law, find it hard to believe in the lawlessness of sin, and the
 freedom of Grace of which it is a part. But let them consider
 that that if the man fails to appreciate the lesson and to
 act on it, he will have a wealth of sin and his will
 that that lawlessness and that lawlessness too. The law of
 karma is not a rigid law but the law of the spirit and its own
 working is modified by the personal working of a higher law.

"On Grace"

(46) Having done all he could do by his own strivings; being aware that he has travelled so far by the power of self-dependence, he now realizes that he can do no more except throw himself humbly on the Grace. He must wait patiently for its coming to complete by its power transcending his own, what has thus been started.

(47) When the Overself's Grace is the real activating agent that is stirring up his petition, the coming event has cast its shadow before. When this is the case the meaning of Emerson's cryptic sentences "What we pray to ourselves for is always granted," becomes luminously revealed.

(48) Let him feel even in the very heat of this world's activity that his Guardian Angel is ever with him, that it is not farther away than his own inmost heart. Let him nurture this unshakable faith, for it is true. Let him make it the basis of all his conduct, try to ennoble and purify his character incessantly and turn every failing into a stepping stone for a further rise. The quest winds through ups and downs so he must make despair a short-lived thing and hope an unkillable one. Success will not depend on his own personal endeavours alone, although they are indispensable; it is also a matter of Grace and this he can get by unremitting prayer, addressed to whatever higher power he believes in most, and by the compassion of his guide.

(49) Whilst he patiently waits with surrendered will for the oncoming of divine Grace, he directs conscious effort to improve himself and thus, incidentally, deserves it.

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

(51) When the ego's total submission is rewarded by the Overself's holy Grace, he is granted pardon for the blackest past and his sins are truly forgiven him.

(52) The need for this purification arises from the need of removal of obstructions to the inflow of the blessed feeling of Grace, the light of new understanding and the current of higher will.

(53) The simple working of inward Grace is the essential mystical experience; the extraordinary clairvoyant accompaniments are not.

(54) Whoever invokes the Overself's Grace ought to be informed that he is also invoking a long period of self-improving toil and self-purifying affliction necessary to fit him to receive that Grace.

When he begins to see that passion is something which arises within him and with which he involuntarily associates his whole self-hood, he begins to see that the metaphysical study of "I" and the mystical discipline of thought can help greatly to free him from it.

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

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

(57) The glimpse or Grace bestowed on him, whether by a teacher or by God, must be fully utilized and fully recognized for the opportunity, guidance help and inspiration that it is. Otherwise, it will remain only transient emotional experience, which has left behind tantalising saddening memory of a joy he is unable to catch again.

(58) The factuality of Grace does not cancel the factuality of its absence, does not enable the aspirant to dispense with self effort as an expression of this need.

(59) What he cannot achieve by his ordinary human capacities he can achieve when they are completed by the descent of Grace.

(60) Grace may be granted at any unexpected time. We supply the channel but do not determine the means.

(61) When he becomes acutely aware both of the sacred duty of self-improvement and of the pitiful weakness which he brings to it, the need of getting the redeeming and transforming power of Grace follows logically. He is then psychologically ready to receive it. He cannot draw Grace to himself but can only invoke and await it.

(62) If he could penetrate into the so-called unconscious levels of his mind he might find to his utter amazement, that his enemy, critic or domestic thorn-in-the-flesh are the very

(2) Whosoever loveth the Overworld's Grace ought to be informed that he is also having a long period of self-improvement and self-purifying affliction necessary to fit him to receive that Grace.

And he ought to see that position is something which arises within him and which he involuntarily associates in an unconscious way, he begins to see that the metaphysical work of I and the metaphysical work of another can help

possibly to fit him from it.

(3) Grace, when it comes to the man who opens himself humbly and anxiously to receive it, his personal feelings undergo a transformation and his higher spiritual nature. His very weakness becomes a condition for gaining elevation. His selfishness becomes a condition for gaining elevation. His selfishness becomes a condition for gaining elevation.

(4) He who will be able to enter the field, also will be able to enter the field.

However, the divine Grace

is not a thing, it is a state of personal effort.

(5) The things of Grace are not on him, which by a

teacher or by God, which are not and fully recognized for the opportunity. Guidance and instruction that it is

otherwise, it will remain only transient emotional experience which has left behind something resembling memory of a joy

to be used to enter again.

(6) The faculty of Grace does not cancel the faculty of

the senses, does not make the student in discipline will still be in the possession of his own

(7) What he cannot see in his ordinary human condition

he can achieve when they are purged by the action of

Grace.

(8) Grace may be granted at any unexpected time. We supply the channel but do not determine the means.

(9) You do not receive Grace at the point of the sacred day

of self-improvement and of a single weakness which he brings to it. The act of getting the spiritual and transformational power of Grace follows logically, as a result of the work

only to receive in the channel, Grace is himself and son

only in one and only one

(10) It is not possible to have an untroubled unconscious. In the state of the mind to the other hand, the mind is

in a state of grace, the mind is the mind, the mind is

in a state of grace, the mind is the mind, the mind is

answer to his prayer for Grace. They fully become so, however, only when he recognizes them as such, when he perceives what duty or what self-discipline they give him the chance to practise.

(63) If all his efforts are concentrated on self-improvement, then the circle of his thinking will be a small and limited one. The petty will become over-important in his own eyes and the insignificant will become full of meaning. It is needful to balance the one attitude with another - surrender to, and faith in the power of Grace.

(64) There are three types of Grace. Firstly, that which has the appearance of Grace but which actually descends out of past good karma and is entirely self-earned; Secondly, that which a Master gives to disciples or aspirants when the proper external and internal circumstances exist; this is in the nature of a temporary glimpse only but is useful because it gives a glimpse of the goal, a sense of the right direction and inspiring encouragement to continue on the Quest. Thirdly, when a man attains the fullest degree of realization, he is enabled in some cases to modify overhanging negative karma or in others to negate it because he has mastered the particular lessons that needed to be learned. This is particularly evident when the Hand of God removes obstructions in the path of his work. The philosophic conception of Grace shows it to be just and reasonable. It is indeed quite different from the orthodox religious belief about it, a belief which regards it as an arbitrary intervention by the Higher Power for the benefit of its human favorites.

(65) The fact of Grace being an unpredictable descent from above does not mean that we are entirely helpless in the matter, that there is nothing we can do about it. We can at least prepare ourselves both to attract Grace and to respond aright when it does come. We can cleanse our hearts, train our minds, discipline our bodies and foster altruistic service even now. And then every cry we send out to invoke grace will be supported and emphasised by these preparations.

(66) If the Overself's Grace does not come to the help of a man, all his exertions will be fruitless. But, on the other hand, if he does not exert himself, it is unlikely that the Grace will come at all.

answer to his prayer for Grace. They fully become so, how-
ever, only when he recognizes them as such, when he per-
ceives what duty or what self-discipline they give him the
chance to practice.

(97) If all his efforts are concentrated on self-improvement,
then the spirit of his thinking will be a small and limited one.
The spirit will become over-important in his own eyes and his
interests will become his own. His thinking is so narrow in his
eyes that one might say that he is not yet, and lacks in
the power of Grace.

(98) There are three types of Grace. Firstly, that which has
the appearance of Grace but which really does not exist and
is not good for him and is only a self-interest. Secondly, that
which a person gives to himself as a discipline when the prop-
er external and internal circumstances exist. This is in the
nature of a temporary thing only but it is good because it
gives a glimpse of the good, the way of the right direction and
inspiration. Another person to continue on the path. Thirdly,
when a man gains the discipline of contemplation, as in

many in some cases to the point of being a religious man
or in others to regard it as a duty. This is the path
for those that need to be helped. This is particularly
evident when the mind of the person is concentrated in the path
of his work. The religious discipline of Grace shows it to
be just and reasonable. It is a discipline which comes from the
orthodox religious belief and is a belief which regards it
as an obligatory discipline of the highest power for the man
in his human nature.

(99) The last of Grace being an unchangeable discipline from
above does not mean that one is entirely helpless in the mat-
ter. That there is nothing to be done is not so. We can do just
grace ourselves with an inner power and in response bring
when it does come. It can change our hearts, train our
minds, discipline our bodies and change our spiritual lives over
now. And then there are various other disciplines which will be
expected and encouraged by the disciplines.

(100) If the discipline of Grace is not to be the help of a
man, all his activities will be in vain. But on the other
hand, if he does not have the discipline, it is almost certain
that he will never be able to reach the goal.

(67) Sorrow for a wrong course of life, the resolve to abandon it and the readiness to make definite amendments are pre-requisites to secure Grace.

(68) If he tries to fulfil these conditions of sincere self-preparation, and if he tries to practise service, compassion and kindness, Grace will come and its meaning will be found. For Grace holds a significance that is very close to love, to unselfish love. What he has given to others, will be returned to him by the law of recompense.

(69) There is a point where self-effort must cease and self-abasement must begin. Not to recognise it is to show conceit and hinder Grace.

(70) With the coming of Grace, his development takes on a life of its own and is no longer to be measured in direct ratio to his effort.

(71) Few men find their way to the real prayer for Grace before they find their hearts broken, their minds contrite.

(72) When a man begins to see the error of his ways, to repent greatly and lament deeply about them, it is a sign that Grace is beginning to work within him. But how far the Grace will go and whether it will carry him into a religious conversion or still farther, into a mystical experience, no one can predict.

(73) Although all this working of Grace takes place outside the level of ordinary consciousness - whether above or beneath it is a matter of the point of view - nevertheless it influences that consciousness far more than most people suspect.

(74) When man's endeavour is met by divine Grace, the fruits of success begin to appear.

(75) We do not arrive at salvation by self-effort alone, nor by Grace alone. Both are needed.

(76) We pray to confess sin or to humble self, to commune with the Divine or to invoke Grace, in joy as well as in despair.

(77) Grace is the unknown factor in the mystical life. The one dynamic and dominant, the other passive and receptive.

(78) The working of Grace is sometimes elusive and undetectable. When a man thinks it is his own exertions that are advancing him on the path it may really be the Overself's Grace that is doing so.

(67) borrow for a wrong course of life, the resolve to abandon it and the readiness to make definite amendments are prerequisites to a true Gnostic.

(68) It is false to fulfil these conditions of sincere self-purification, and it is false to practice earnest concentration and meditation. Gnosis will come and its meaning will be found. For Gnosis holds a significance that is very close to that of unselfish love. What the Gnostic offers, will be returned to him by the law of reciprocity.

(69) There is a point where self-effort must cease and self-abandonment must begin. Not to recognize it is to show oneself unready for Gnosis.

(70) With the coming of Gnosis, his development takes on a life of its own and is no longer to be measured in direct ratio to his effort.

(71) For most the best way is the last power for Gnosis before they find their power, wisdom, their minds content.

(72) When man begins to realize error of his ways, to repent greatly, and earnestly about himself, it is a sign that Gnosis is beginning to work within him. But how far the Gnostic will go and whether it will be a religious or a religious conviction or still farther, into a spiritual experience, no one can predict.

(73) Although all the workings of Gnosis takes place outside the level of ordinary consciousness - whether above or below it is a matter of the point of view - nevertheless it is a fact that consciousness has never been people's property.

(74) When man's intellect is led by divine Gnosis, the limits of ordinary being are opened.

(75) We do not know a self-fulfilling by self-effort alone, nor by Gnosis alone. Both are needed.

(76) We have a right to our own self, to ourselves, with the right to be free. Gnosis, to say as well as in itself.

(77) Gnosis is the answer factor in the mystical life. The dynamic and dominant, the other passive and receptive.

(78) The sphere of Gnosis is sometimes divine and sometimes human. When a man finds it in his own existence, that is, the working out of his path, it may really be the Gnostic's Gnosis that is doing so.

(79) But if no man can create Grace for himself, every man can create the conditions required by Grace before it will manifest itself.

(80) Also Grace's visitations seem arbitrary; it is not really so. It obeys a hidden law of its own.

(81) These illuminative glimpses do not come at will or at once. They do not come once for all or when it pleases us. They come and go like the wind and when it pleases them. For they come by Grace.

(82) What he is unable to attain by all his efforts will, if he is blessed by Grace, be given him unexpectedly and suddenly when all desire for it has lulled.

(83) We may strongly feel our unfitness for Grace, but yet as strongly feel our need of it.

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

X (85) When men begin to organize a church and dogmatize a creed out of the Seer's pure inspiration, they begin also to

- (76) But if no man can create grace for himself, every man can create the conditions required by Grace before it will manifest itself.
- (77) Also Grace's violation, even arbitrary, is not really evil. It is only a hidden law of the soul.
- (78) These fundamental principles do not come at will or at once. They do not come over us all or when it pleases us. They come and go like the wind and water's splashes there. For they come by Grace.
- (79) What he is made of is written by all his efforts with it he is created by Grace. He is created progressively and suddenly with all Grace for it is Grace.
- (80) We may strongly feel our readiness for Grace, but yet it may not come.
- (81) Grace breaks in upon a man's thoughts and his will and creates results.
- (82) When a man begins to prepare for Grace and does not let a word out of his mouth but in meditation, they begin to

1 (149) The teacher has an immense task when (XVIII.) he is asked by the ordinary seeker to accept him as a personal pupil. For the latter unconsciously seeks confirmation of what he already believes and therefore has come to teach the teacher! Consequently the master is compelled to refuse him. For the seeker comes to him filled with his own ideas of what constitutes truth and in what direction the path leads, what the teacher ought to say and how behave. All these modes of thought are mere encumbrances from the teacher's standpoint and all these prejudices are heavy shackles. To ask the seeker to abandon these obsessions with the past immediately, will meet with failure in almost every case-- only in the rarest type of seeker is there likely to be an immediate obedience. With others there is not even the desire for release from these intellectual and emotional patterns which imprison the man; these habit-mechanisms in which he has allowed himself to be caught.

2 (150) The candidate for admission into a Japanese Zen training community was at first strongly but courteously refused admission. If he was half-hearted about the matter he departed and was not heard of again. If however he was whole heartedly keen he returned again and again but still met with refusals, ending even in being forcibly thrown out! But if he applied once more after this happened he was cordially welcomed and put on probation.

3 (151) A wise old Indian potter spoke of a certain Namdev, an aspirant, as being "kaccha", i.e., half-baked, because he had not found his teacher.

4 (152) Truth cannot be got without a master. That the Buddha did get it without such help does not disprove the truth of this principle. For the arising of a Buddha is a rare phenomenon on this earth. Mortals who are struggling in mental darkness compose the mass of mankind, not Buddhas sent to enlighten them, and therefore destined to be self-enlightened.

5 (153) If world history shows little if any ethical progress on the part of humanity, are the sages to be blamed as futile? No. That merely shows the intractability of the human material they are working on for their lives are given to doing whatever they can. They are not miracle men

6 (154) The answer to the Buddha's soliloquy came, belatedly it is true but at the right ripened hour. It is "Is the opinion of the ignorant many more important to you than the helping of the earnest few? If the first will disdain your words, the second will heed them. Who else can help them?" The final five words affected him deeply and forced him into action at last.

(XVIII)

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(22) The teacher has an immense task when

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7 (155) "Chandogya Upanishad" tells of a (XVIII.) blindfolded man who is able to find his way home only after the bandage is lifted and this is an allegory of our need of a guide who shall lift the bandage of ignorance and error from our minds.

8 (156) The immediate presence of a teacher acts as a catalyst upon the student. His defects, no less than his virtues cannot then be hidden for long and circumstances will usually so arrange themselves that these qualities will glaringly reveal themselves in time. Hence this is necessarily a probationary period. Tests will come not through any arbitrary act on the part of the teacher but through the ordinary events of everyday life and also through persons met. They are not alone tests of an ethical kind - after all, we are all sinners until we realize truth - as of his devotion to truth rather than its counterfeits. The student will be tested first to observe how far he can remain personally loyal to the teacher - because the latter stands in symbolic relation to truth - despite the efforts of critics and enemies to put a plausible face on their opposition. The most elementary condition of spiritual instruction is complete confidence between the teacher and pupil. All sorts of blind critics and malicious enemies will appear from time to time to attempt to disturb that confidence. They are unconsciously or consciously the instruments of the adverse elements in nature. He will be tested too by surface shocks to his prejudices, preconceived notions and expectations. He will be tested to reveal how far he is willing to go in the unselfish service of humanity when such service comes into conflict with his personal interests. It does not follow that if he does not know when and where he is being tested that the test is unfair. It is for him to use his intelligence at such times as at others, and to consult his pledge whenever doubts arise and difficulties occur. These tests will sometimes be plainly evident and therefore comparatively easy to pass through, but there are others which are more subtle or disguised and therefore more difficult to pass through. However, all tests have one object alone - to detach him from the path towards truth. If he keeps this clearly in his mind, it will help him to understand them and those who emerge with unwavering confidence despite all the opposition encountered will receive their reward. If after the probationary period is over - and its length cannot be fixed for it will vary with each individual - those whose feet still follow the teacher unhesitatingly and completely will naturally find the interval of time between probation and acceptance is much shorter than will those in whom

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9 (157) The beginner cannot take his lessons from the skies. He has to find a teacher, even if only to impart the right atmosphere and inculcate the right ideas.

10 (158) The aim of the teacher is not to create a philosophical elite for its own sake but for the larger sake of mankind.

11 (159) It is important to note that in the Bhagavad Gita the introduction of the subject of Grace and its actual descent upon the disciple Arjuna, come only at the very end of the book after Arjuna, by patient discipleship, has really earned it. Without grace there is no entry. We may strive and weep but unless the grace falls on us we cannot enter into the kingdom of Heaven. How and when it should come depends partly upon our karma, partly upon our yearning and partly upon the channel which God uses.

12 (160) The student who is working with a genuine and competent teacher will discover that the latter seems to "speak" mentally to him, to carry on "thought-conversations" with him and to be actually present during such conversations. This is not an illusion although it is not achieved precisely in the way which the student in his ignorance thinks it is achieved. It illustrates rather the working of subliminal mind. For the student sets a vibration going by thinking aspirationally devotionally or enquiringly of the teacher, which converts him into a receiving-set and the teacher's mental radiation is then able to find him no matter how far off in distance he may be. The student is then like the negative and the teacher like the positive and the two kinds of thought meet and thus establish a continuous circuit. All this is possible because there is only one Mind and because all individual minds are secretly linked together by this hidden All-Mind.

13 (161) The sage is not eager to welcome those whose chief qualification is only an ephemeral enthusiasm. To admit the wrong class is to bring eventual disappointment to the student and eventual loss of time and energy to the teacher. Hence he must avoid contact, likely to prove unprofitable to the candidate and unsatisfactory to himself. The only way to make a success of his tuition is to choose his students, not merely to be chosen by them. Every candidate must be adequately qualified before admission to his intimate circle, and pass through a probationary novitiate before acceptance, as a regular full-fledged student. He cannot afford exaggerated optimism about human beings. Hence those who are silently enrolled as pupils

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- 14 (161) must first serve a term of probation, to be weeded out if proved unfit and to be rejected if proved unreliable. The proof of their fitness will therefore come from themselves.
- 15 (162) To find many candidates for discipleship is easy but to find a few disciples is hard. There is much enthusiasm over a newly-gained master, but little sustained loyalty to an old one.
- 16 (163) "Rare is the true disciple" says an old Asiatic text.
- 17 (164) It is not the custom of a true master to accept personal students externally and formally from among those who apply for the first time, but only from those who have been in touch with him for some years at least and hence have had sufficient time to make sure that this is really the teacher they want. Such a teacher would not desire and ought not accept those pupils who do not belong to his orbit by inward affinity. He would be foolish to accept a candidate whose true call is with some other teacher; unwise to permit a passing enthusiasm to waste his own time and ~~ximp~~ disappoint the enthusiast's hopes. It is easy in transient moods of enthusiasm to make a mistake in this matter and to find that he is not after all the kind of man they originally believed him to be or the kind of teacher that best suits them. So for their sake no less than his, it is better to look elsewhere unless they have the patience to wait a few years before making such a firm and final decision. For every teacher will naturally possess his own notion of the qualifications for discipleship which he values most and seeks most. He always places more stress upon deep loyalty than upon any other virtue. He would not even mind so much that his students should drink alcoholic liquor to excess as that they would fail him in this regard. Fidelity is the finest of virtues in his eyes. Disciples who lack this will soon be dropped. But if he asks for loyalty he does not ask for slavishness. He will be perfectly satisfied to be taken for an ordinary mortal without being turned into a perfect unerring god. He is the last man to wish to be set up for what he is not. Nor will he demand from anyone that blind servility which does duty with most aspirants in place of the genuine loyalty that ought to be offered. Externally and formally however there is nothing to stop anyone meanwhile from appointing himself, if he so wishes, a student -mentally secretly and internally. For discipleship is self-created by the mental attitude of devotion which by reaction spontaneously brings him interior help. He will not really need the external signs of acceptance. then

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- 18 (165) The teacher is expected to put the candidate on a probation or testing period for a whole year if possible, for six months if not, for three months at the very least, before accepting him as fit for instruction.
- 19 (166) He calls them his students; they call themselves his disciples. The difference is wide and significant of their respective standpoints.
- 20 (167) The teacher is compelled to restrict his help to those seekers who have already made the necessary elementary efforts in their own behalf.
- 21 (168) Each seeker must find out his own path, his own technique for himself. Who else has the right or the capacity to do it for him?
- 22 (169) We must find in our own inner resources the way to the blessed life.
- 23 (170) Has the modern seeker anyone beside himself to look ^{to} for help?
- 24 (171) This injunction to be oneself is to be followed discriminatingly, not blindly. Why should I not follow the procession of another man's thoughts if they be good and true and beautiful?
- 25 (172) He who depends upon his own personal intellect and personal strength alone, deprives himself of the protection which a higher power could give him.
- 26 (173) It is true that the higher self can guide and even teach the aspirant from within and that in the end it is the only real guide and teacher. But it is also true that a premature assumption of self-sufficiency may lead him dangerously astray. Indeed, the higher self will direct him to some other human agent for help when he is sufficiently ready. Self-reliance and independence are valuable qualities but they may be pushed too far and thus turned into failings. The student who remains self-guided and self-inspired without making missteps or wasting years, is fortunate.
- 27 (174) The quest is too individual a matter to fit everyone in the same way, like a ready-made suit of clothes. Each man has his own life-problems to consider and surmount. In trying to do so wisely nobly and honestly he does precisely what the quest calls for from him at the time.

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- 28 (175) When Dillip Roy, a famous Bengali musician, first came to Sri Aurbindo for an interview, the latter said: You must tell me clearly what it is exactly that you seek and why you want to do my yoga. Seekers approach yoga with diverse aims. Some want to get away from life. Others aspire after supreme bliss. Yet others want yoga power or knowledge or a poise impervious to the shocks of life. So you must first be definite as to what, precisely, you seek in yoga."
- 29 (176) When a seeker's determination to follow the quest becomes tough enough not to be deviated by adversity or by luxury, he is ready for a teacher.
- 30 (177) To the seeker who moves amid torturing questions and engulfing darkneses, the path becomes a vicious circle from which there is no escape until a guide appears to take his hand and lead him onwards.
- 31 (178) In his endeavours after a better life, he should welcome the help that could come to him from every right source.
- 32 (179) Discussion of his doubts and difficulties with one who has gone farther on this quest than himself, may be helpful in clearing them up.
- 33 (180) He cannot tell with certainty whether he is on the right path. It is then that he needs a guide.
- 34 (181) If someone knows what I do not yet know, if he has trodden farther on this path, then it is well to learn from him if he will teach me.
- 35 (182) It is painful and arduous to think things out for oneself, to grope one's way through these dark problems. Without the assistance of somebody who has previously done it, and done it successfully, the outcome is uncertain.
- 36 (183) He needs someone to guide him through this unfamiliar territory.
- 37 (184) If reason fails him and experience is insufficient, there remains the chance that another man may lead him to see the inadequacies of such a position.
- 38 (185) The examples of good men help us when we compare ourselves with them, and especially our worst with their best.
- 39 (186) The intellectually bewildered and the spiritually helpless do not find advance possible by their own efforts alone; they feel the need of a hand to be stretched out to them.
- 40 (187) For the earnest tseeker a master will not only provide all these helps, he will also give assistance in the art of meditation so that it will be more easily and quickly learnt than could otherwise have been possible.

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- 41 (188) It is because this quest demands so much (XVIII.) from us and we can give so little, that outside help is such a boon.
- 42 (189) Progress and success in treading this Path depends partly on finding a competent personal teacher who has realized this goal in himself.
- 43 (190) It is to expound truth and correct errors, to place an example before others and to purify them by his company, that such a teacher appears in the outer world.
- 44 (191) A teacher whose knowledge is surer than one's own, whose experience is larger and longer than one's own, can be an invaluable asset.
- 45 (192) This problem of finding a master in what is almost a masterless world, is a difficult one. The only realistic suggestion which can be given is to select somebody in whom you have so far been able to place most confidence. But if such a person does not exist then select the book which helps you most and make it your tutor.
- 46 (193) The seeker who has found the path proper to him and the teacher in affinity with him, should waste no more time in the experimental investigations of other paths, other teachings and other teachers. If he is to get the full benefit of his association he must remain absolutely loyal to his guide. If he is to make the quickest progress in the shortest time, he must cease wandering about and remain on the chosen path until he arrives at its goal.
- 47 (194) The belief of ignorant seekers that by visiting a number of teachers they will accumulate a stock of knowledge and help, is sheer self-deception; on the contrary, they will end in confusion. A disciple may study the teachings and follow the practices of masters other than his own without harm provided first, that they are not discordant with the latter's and second, that his sense of personal loyalty is not weakened.
- 48 (195) No seeker should be so foolish as to reject the proffered hand of a worthy master. Indeed, such is his weakness and ignorance that he needs all the help he can get from all the strong and wise men of his own times and, through their writings, of past times. But the basis of his relation to such a master should not therefore be one of complete servitude and intellectual paralysis, nor of totalitarian prohibition from studying with other masters or in other schools. He should keep his freedom to grow and his independence to choose if he is to keep his self-respect.

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- 49 (196) The few who have a broad experience of (XVIII.) life, whose reason is sufficiently alive to judge both fruits and roots correctly and whose intuition is sufficiently active to recognize nobility when meeting it, who want the whole truth and nothing less, will find a friend (for he will not wish to be anything more) who will decline to permit others to hold a fanciful vision of an earthly perfection which is non-existent; who will be humble, sane and balanced above all things, and yet prove with time-- if they themselves prove loyal- to be also a sure and benevolent guide in this dark forest where so many wander bewildered, deceived or self-deceived. Excessive unreflective saint-worship raises exaggerated and even false hopes. It has historically often ended with exploitation of the worshipper. But even where it does not, it is still incompatible with healthy self-development; an affectionate respect is wiser and safer. Let us not ask a teacher to be a god, because thereby we are liable to deceive and endanger ourselves, but let us ask him to be competent and illumined, truthful and helpful and compassionate.
- 51 (197) The badly balanced, the wildly hysterical, the unadjusted and unintegrated personality, the neurotically self-centered, should not trouble a teacher for higher development when they have yet to attend to, and finish, their ordinary development as human beings. They have not the right to claim entry on a path which demands so much character and capacity from its very beginning.
- 52 (198) The pupil has to be properly qualified to learn by his intelligence character balance and intuition. Only such a one has the right to demand the services of a properly qualified teacher.
- 53 (199) The kind of master he seeks will be a loving one- a master who is large-hearted enough to receive him, sins weaknesses and foolishnesses and all.
- 54 (200) Let him not expect to find perfection in any mortal. Let him be satisfied to find someone who has so developed his spirituality that he is worthy to lead those who are still much in the rear.
- 55 (201) It is the teacher's business to act as a lighthouse and warn him of the rocks and reefs which will appear on his course. Thus he may save the disciple from many dangers.

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(1) The few who have a broad experience of life, whose reason is sufficiently alive to judge both fruits and roots correctly and whose intuition is sufficiently active to recognize nobility when meeting it, who want the whole truth and nothing less, will find a friend (for he will not wish to be anything more) who will decline to permit others to hold a fanatical vision of an earthly perfection which is non-existent; who will be humble, sane and balanced above all things, and yet prove with time-- if they themselves prove loyal-- to be also a sure and benevolent guide in this dark forest where so many wander bewildered, deceived or self-deceived. Excessive unselfishness, saint-worship raises exaggerated and even false hopes. It has historically often ended with exploitation of the worshipper. But even where it does not, it is still incompatible with healthy self-development; an affectionate respect is wiser and safer. Let us not ask a teacher to be a god, because thereby we are liable to deceive and endanger ourselves, but let us ask him to be competent and affectionate, truthful and helpful and compassionate.

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(6) It is the teacher's business to set as a light-house and warn him of the rocks and reefs which will appear on his course. Thus he may save the disciple from many dangers.

- 56 (202) What else can the teacher do for the disciple? He can help with questions which call for answer, with doubts which call for clearing up and with problems which call for an insight beyond the disciple's present capacity.
- 57 (203) It is said that a man will recognize in a moment the master with whom he has true affinity, when meeting his person or words. That is true, but the recognition may be so vague or partial or faint that a few years may pass before he will become aware of it, and hence before he takes any action about it.
- 58 (204) His own little experience may be too limited to comprehend mystical revelations aright. Consequently he may in parts or at times, misinterpret them. A safeguard against this is first, to call in the experience of other seekers, which he may do through their books or speech, and second, to call on authority, which he may do through joining his inner life to a trustworthy teacher.
- 59 (205) When it is said that the readiness of the seeker determines the appearance of the master, this applies to the first fundamental initiation of his spiritual life. It does not mean that a master will come into his town and seek him out, but that he will come into his life. And this may be brought about in various ways, as by the seeker himself being led either by worldly circumstances or by his own seeking, out of his own town to the town or country where the master is living.
- 60 (206) But to wait for the true master requires a certain patience and strength.
- 61 (207) It often happens that seekers do not get the true master simply because they would not be attracted to him even when they met him. They naturally are drawn to one whose temperament, character, mentality and actions are like their own. The unbalanced and the neurotic would be repelled by a sane and equable teacher, the hysterical by a disciplined one, the futile dreamers by an efficient and active one.
- 62 (208) Does this mean that the aspirant should seek no guide, should take no friendly hand in his own at all? No! It simply means that if he realizes that his choice of a teacher might well change his whole life for better or for worse, and if he seeks well-qualified guidance, he must be discriminating, which means that he must not rush into acceptance of the first guide he meets. He should take his time over the matter and give it the fullest thought. It is quite proper and sound practice for him

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(20) What else can the teacher do for the disciple? He can help with questions which call for answer, with doubts which call for clearing up and with problems which call for an insight beyond the disciple's present capacity.

(21) It is said that a man will recognize in a moment the master with whom he has true affinity, when meeting his person or words. That is true, but the recognition may be so vague or partial or faint that a few years may pass before he will become aware of it, and hence before he takes any action about it.

(22) His own little experience may be too limited to comprehend mystical revelations aright. Consequently he may in parts or at times, misinterpret them. A safeguard against this is first, to call in the experience of other seekers, which he may do through their books or speech, and second, to call on authority, which he may do through joining his inner life to a trustworthy teacher.

(23) When it is said that the readiness of the seeker determines the appearance of the master, this applies to the first fundamental initiation of his spiritual life. It does not mean that a master will come into his town and seek him out, but that he will come into his life. And this may be brought about in various ways, as by the seeker himself being led either by worldly circumstances or by his own seeking, out of his own town to the town or country where the master is living.

(24) But to wait for the true master requires a certain patience and strength. If often happens that seekers do not get the true master simply because they would not be attracted to him even when they met him. They naturally are drawn to one whose temperament, character, mentality and actions are like their own. The unbalanced and the neurotic would be repelled by a sane and equable teacher; the hysterical by a disciplined one, the futile dreamers by an efficient and active one.

(25) Does this mean that the aspirant should seek no guide, should take no friendly hand in his own at all? No! It simply means that if he realizes that his choice of a teacher might well change his whole life for better or for worse, and if he seeks well-qualified guidance, he must be discriminating, which means that he must not rush into acceptance of the first guide he meets. He should take his time over the matter and give it the fullest thought. It is quite proper and sound practice for him

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to be prudent before signing away his life to a teacher or his mind to a creed. It is not the first teacher he meets or the first doctrine he hears that he should accept. Rather should he follow Confucius' practical advice to shoppers: "Before you buy try three places." Nay, he might have to try thirty places before he finds a really competent teacher or a completely true doctrine. Such a search calls for patience and self-restraint, but the longer it continues the likelier will its goal be reached.

63 (209) The man in whose presence your character rises to its best and your faith to its highest, is the man who can help you spiritually. Without this inward affinity it is of no much use to attach yourself to a guide, however reputed he may be.

64 (210) If you can find someone whose person attracts you most, or whose teachings appeal to you more than those of others, or whose writings inspire you above all other men's writings, then make him your spiritual guide. You do not have to apply for his permission for it is to be done with the privacy of your own inner life. You are not dependent on his personal acceptance or rejection for the idea of him which you ~~firmly~~ believe in and the image of him which ^{you} form to become alive and effectual. But, you will object, is not the whole process a self-deceptive one and does it not lead to worthless hallucination? We reply, it could become that if you misuse it and misinterpret its results, but it need not if you work it aright. For telepathy is a fact. Your faith in, and remembrance of the other man lays a cable from your inner being to his own and there ^{will} flow back along it a response to your attitude.

65 (211) Other things being equal, choose your teacher from among those approaching the end of life, or at least, well into middle life. For they have the mature experience which younger people lack; they can give the tranquil counsel which comes from the acceptance of life, the adjustment to its situations and the waning of physical desires.

66 (212) Even at the beginning of probation the seeker will ^{often} be given a hint of what awaits him later through mystical experience resulting out of the contact with the teacher. But whether he gets it or not, from the moment of acceptance there will come to every student a sense of peace, and above all, an inner stability and certitude which will become one of ~~his~~ ^{the} greatest assets in his life.

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to be prudent before signing away his life to a teacher or his mind to a creed. It is not the first teacher he meets or the first doctrine he hears that he should accept. Rather should he follow Confucius' practical advice to shoppers: "Before you buy three pieces." Nay, he might have to buy thirty pieces before he finds a really competent teacher or a completely true doctrine. Such a search calls for patience and self-restraint, but the longer it continues the likelier will its goal be reached.

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- 67 (213) To follow this quest wholly without guidance would be foolish. But it is not necessary to look here and there for some man to give that guidance personally. There are books which he can tap for it.
- 68 (214) To rely wholly on oneself is not so wise as to rely both on oneself and on the teachings of illumined men. Such teachings exist in abundance in the whole world's great literature, sacred, philosophical and ethical.
- 69 (215) When a teacher or a teaching, a book or a mystical exercise is itself being used as the indirect expression of the Overself's own movement to shed grace, then it is sheer blindness to denounce it as useless.
- 70 (216) The seeker who is fumbling for the right direction to take, should welcome the help of a competent guide. But where such a guide is not personally forthcoming, the best substitute is a personal disciple of his or, failing that, a book written by him.
- 71 (217) One of the helps to kindle this spark into a flame is the reading of inspired literature, whether scripture or not; the mental association through books with men who have themselves been wholly possessed by this love.
- 72 (218) It is a claim at once irrational and unjust that no man is to be saved who does not approach a master in the flesh. For few men can find such a master nor, finding him, can they always know him except from a distance.
- 73 (219) It is not essential to find a teacher in the flesh - he may be in print. A book may become a quite effective teacher and guide.
- 74 (220) A man's spiritual aspirations may remain asleep until he comes into contact with an advanced mystic or an inspired book. By marking out the path which his feet will have to tread as well as by showing its deviations and pitfalls, the man or the book may help him to tread aright.
- 75 (221) All the instruction which he needs at every step of the path will be supplied ^{either} by his own higher self or by his master or by a book. ^
- 76 (222) It would be a sorry lookout for seeking men and women if their salvation depended on the goodwill and pleasure of some other mortal.
- 77 (223) In the absence of a sage's personal society, one may have recourse to the best substitute - a sage's printed writings.

(XVIII)

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81) In the absence of a sage's personal society, one may have recourse to the best substitute - a sage's printed writings.

- 78 (224) The problem is to take advantage of outside help and yet leave the student individually free. Its solution is simple. He can get this help through books written by seers sages and philosophers.
- 79 (225) Why not make these great men your teachers through their writings? Why not be the disciple of Socrates, Buddha, St. Paul and dozens of others?
- 80 (226) A man can take from the printed word what he is unable to hear from the spoken word.
- 81 (227) Buddha said: "Seeking the way, you must exert yourselves and strive with diligence. It is not enough to have seen me! A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician. He who does not do what I command sees me in vain. This brings no profit. Whilst he who lives far off from where I am and yet walks righteously is ever near me."
- 82 (228) If a seeker believes that he has achieved a certain extent of self-preparation and self-purification; if he is convinced of the desperate need of a master and if he does not succeed in finding a worthy one, then let him pray for help in the matter.
- 83 (229) Each man has to strive for this higher consciousness in his own way. Each path to it is unique. But at the same time he may profitably avail himself of the general instruction contained in writings like the present one.
- 84 (230) As a preface to this reflective reading, he should put his heart in an attitude of humility and prayerfulness. He needs the one because it is the divine grace which will make his own efforts bear fruit in the end. He needs the other because he must ask for this grace. And however obscurely he may glimpse the book's meaning at times, his own reflective faith in the truth set down in its pages and in the inner leading of his higher self, will assist him to progress farther. Such a sublime stick-to-it-iveness brings the overself's grace in illuminated understanding.
- 85 (231) From these books he may draw inspiration, glean wisdom and discover lines of development.
- 86 (232) The reflective study of these high-grade writings forces the mental growth of the student. The absorption of their spirit elevates him for a while to the spiritual plane of the author.
- 87 (233) But he must beware of imagining that the pleasure he derives from spiritual reading is any sign that he is making progress in spiritual living. It is easier to read lofty thoughts than to think them out for oneself, and to live them is the most difficult of all.

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- 88 (234) Spiritual awareness is not like a landed estate which can be handed down as an heirloom to another. Those who want it must create it for themselves.
- 89 (235) The immediate task is to become increasingly aware of the overself's presence or, if he is working under a master, of the master's presence in his own heart.
- 90 (236) Before he reaches a certain stage he will necessarily have to seek guidance from without, from books and teachers, because of his uncertainty, lack of confidence and ignorance. But after he reaches it, it will be wiser and safer for him to seek guidance from within. The higher self will impart all the knowledge he needs, as and when he needs it.
- 91 (237) Nobody should overrate the help which a spiritual guide is able to give and underrate his own resources. The quest is a work whose continuity goes on for a whole lifetime whereas the personal contact which is needed to make a guide's help effective can only be gotten occasionally at most and then only for limited periods of time. I give the warning because I know from several of my correspondents that this is a common tendency among beginners and even among those who ought to know better.
- 92 (238) The guide can point out the way but not do the seeker's traveling for him; can indicate where truth and peace lie but the aspirant must himself pursue them. In the end he must work out his own problems, helped by such guidance though he be, or he will never solve them at all.
- 93 (239) But parallel with this practice of self-reliance and this assumption of self-responsibility we may receive the help of a more advanced person if it is available to us. It should of course be received only if it leaves our freedom untouched and only if it is competent. Thus we do not take advantage of such help to sink into lazy forgetfulness of the work that must be done upon and by ourselves.
- 94 (240) The attitude of faith in another person is undoubtedly helpful to beginners, provided the faith is justified. But it is a stage necessarily inferior to the attitude of faith in one's own soul. To turn inwards rather than outwards; to overcome the tendency towards externality, is to ascend to a higher stage.
- 95 (240) Other results of associating with one who is more spiritually advanced, are that it incites a student to excel himself, strengthens him in the resolve to pursue the quest and fans the spark of longing for the Divine.

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(1) Spiritual awareness is not like a landed estate which can be handed down as an heirloom to another. Those who want it must create it for themselves.

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(2) The immediate task is to become increasingly aware of the over-self's presence or, if he is working under a master, of the master's presence in his own heart.

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(8) Other results of associating with one who is more spiritually advanced, are that it incites a student to excel himself, strengthens him in the resolve to pursue the path and fans the spark of longing for the Divine.

- 96 (211) To place oneself under another's spiritual tutelage is an act which may be dangerous or may be auspicious. It depends on the other- on whether his mind is really irradiated with the divine effulgence or whether it is darkened by its own ego.
- 97 (212) The outer teacher's prime duty is to lead the aspirant to his own inner teacher. But if he leads the aspirant towards ever-increasing attachment dependence and submission to himself, -that is, outwards and away from the inner teacher then he only exploits him rather than directs him, and there is only false progress.
- 98 (213) In the end the only way the earnest seeker can find a teacher is to find himself. The deeper he penetrates into the mysterious recesses of his own spiritual being, the closer he comes to the ever-present master within- the higher self. The longer he looks the more powerful will be its attraction, the more magnetic its spell over him. This is true for all students generally but it is especially true for those students who have had the good fortune of coming into personal contact with a living teacher. It is not by their physically seeing him or personally speaking to him or corresponding with him that they enter into real contact with such a teacher, but rather by finding his presence within their hearts in thought feeling and imagination, by responding passively to the intuition of such a presence and by accepting the guidance of its prompting to a more spiritual existence. Thus not only is man's soul within him and must be found there, but even his living embodied teacher is within him too and must be found there likewise. It is not by living in the same house with a teacher that discipleship becomes a fact. It is not by sitting year after year in the same ashram with him that devotion is shown or the path is followed, but by seeking him intuitively and obeying his inward leading away from the surface of the ego to the deep center of the soul. When this is realized, it will be realized that a distance of seven or seven thousand miles will not be long enough to separate a pupil from his master. An absence of seven years will not be enough to weaken the sense of his presence and of inner contact with him. The sooner the aspirant recognizes this truth the quicker will he make progress.

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99 (243-2) ~~knave~~ Most Western women candidates for discip- (XVIII) (c)
leship possess neurotic personalities which cause mystical meditation to be harmful to them. They suffer from emotional instabilities which causes philosophic discipline to be unbearable. They are unable to keep the relation as pure and as lofty as it ought to be kept. They will drag it down sooner or later, to the physical, sully it with the personal, fall into illusions about it and into obsessions about the teacher himself. Since most of them suffer from acute frustrations of one kind or another, they soon find it easy to fool themselves into the belief that he—who has liberated himself from all desires of the flesh, all vanities of the ego—is interested in them sexually, or even maritally! Unless he wears a long beard, carries at least sixty years of flesh over his skeleton, and has a wife and family, it would be as foolish and dangerous for a teacher to accept such women as students as ~~stupid~~ it would be futile and disappointing for them to expect to fulfil satisfactorily the exacting requirements and rigorous qualifications of discipleship itself. Moreover, hysterical unbalanced women are quite unfit for mystical practice.* When they take to it they become a disgrace to mysticism and a danger to themselves. The ego is usually too strong in them to permit submission to the philosophic discipline. They are unready for the teacher-disciple relation.

Most Western women candidates for leadership possess neurotic personalities which cause mystical meditation to be harmful to them. They suffer from emotional instabilities which cause philosophic disciplines to be unbearable. They are unable to keep the relation as pure and as lofty as it ought to be kept. They will drag it down sooner or later, to the physical, only it with the personal, fall into illusions about it and into obsessions about the teacher himself. Since most of them suffer from acute frustration of one kind or another, they soon find it easy to fool themselves into the belief that he—who has liberated himself from all desires of the flesh, all vanities of the ego—is interested in them sexually, or even maritally! Unless he wears a long beard, carries at least six years of flesh over his skeleton, and has a wife and family, it would be as foolish and dangerous for a teacher to accept such women as students as ~~to expect to fulfill satisfactorily the exacting requirements and rigorous qualifications of discipleship itself.~~ Moreover, hysterical unbalanced women are quite unfit for mystical practice. *When they take to it they become a danger to mysticism and a danger to themselves. The ego is usually too strong in them to permit submission to the discipline. They are unready for the teacher's discipline.

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- 100 (244) To achieve this frequent inner contact with the spiritual counsellor telepathically, the disciple must relax his mind from everyday affairs and concentrate upon the quest anew, must separate it from its burden of cares and desires and doubts, must let everything else go except the thought of the counsellor with whom he seeks to re-establish the consciousness of inward contact. He must abate the everlasting dominance of the personal ego and ^{come} ~~ex~~ as a humble child in the presence which he seeks to invoke
- 101 (245) To sum up: a competent spiritual director of his way is certainly worth having but unfortunately the problem of where to find such a man seems insuperable. If an aspirant is lucky enough to solve it without becoming the victim of his own imagination he will be lucky indeed. If not, let him exploit his own latent resources. Let him appeal to the divine soul within himself for what he needs
- 102 (246) Both an inspired church and a qualified master have their place but it is only a limited one. Beyond those limits nothing outside his divine soul can really help the spiritual seeker. For its grace alone saves and enlightens him. The religious man who depends on a church for his salvation thereby delays it. The mystical aspirant who depends on a master for his self-realization also delays it. He will have to learn to rely less and less upon other people for his spiritual and worldly advancement, more and more upon his inner self. SEEKING THE MASTER (D)
- 103 (247) Great possibilities attach themselves to the first interview between the student earnestly seeking direction, needing guidance or requesting counsel, and the illuminate who has established communion with his own Overself. These possibilities do not depend upon the length of time it takes nor upon what is said during the actual conversation itself. They depend upon the attitude which a student silently brings with him and upon the power which the illuminate silently expresses. In other words, they depend upon invisible and telepathic factors.
- 104 (248) When the first meeting with the destined master takes place the seeker will experience an emotion such as he has had with no other person before. The inner attraction will be immense, the feeling of fated gravity intense.
- 105 (249) The experience which the candidate has at the initiatory meditation with the master is often (but not always) a herald and token of his possibilities of later attainment under this particular master.

To achieve this frequent inner contact with the spiritual counselor telepathically, the disciple must relax his mind from everyday affairs and concentrate upon the quest now, must separate it from its burden of cares and desires and doubts, must let everything else go except the thought of the counselor with whom he seeks to re-establish the consciousness of inward contact. He must abate the overbearing dominance of the personal ego and as a humble child in the presence which he seeks to invoke (101) To sum up: a competent spiritual director of his way is certainly worth having but unfortunately the proportion of where to find such a man seems insuperable. If an aspirant is lucky enough to solve it without becoming the victim of his own imagination he will be lucky indeed. If not, let him exploit his own latent resources. Let him appeal to the divine soul within himself for what he needs. Both an inspired church and a qualified master have their place but it is only a limited one. Beyond those limits nothing outside his divine soul can really help the spiritual seeker. For its grace alone saves and enlightens him. The religious man who depends on a church for his salvation thereby delays it. The mystical aspirant who depends on a master for his self-realization also delays it. He will have to learn to rely less and less upon other people for his spiritual and worldly advancement, more and more upon his inner self.

(D) BRIDGING THE GAP

Great possibilities are each commensurate to the first interview between the student earnestly seeking direction, needing guidance or requesting counsel, and the illumined who has established communion with his own Overself. These possibilities do not depend upon the length of time it takes nor upon what is said during the actual conversation itself. They depend upon the attitude which a student silently brings with him and upon the power which the illumined silently expresses. In other words, they depend upon invisible and telepathic factors. (102) When the first meeting with the destined master takes place the seeker will experience an emotion such as he has had with no other person before. The inner attraction will be intense, the feeling of fated gravity intense. (103) The experience which the candidate has at the initiatory meditation with the master is often (but not always) a herald and token of his possibilities of later attainment under this particular master.

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- 1 (250) The number of meetings needed with the initiator into meditation will naturally differ in different cases.
- 2 (251) Once both the meeting, however briefly, with the master and the parting from him have taken place, the candidate's next and hardest task will be set him. And this is to learn to accept the Idea of the master as being not less real than the body of the master. The disciple must learn to dwell mentally in the sacred presence as satisfyingly as if he were dwelling physically in it.
- 3 (252) He will draw strength and imbibe calm from these meditations. These qualities, drawn from the master, will infuse themselves in a mysterious manner into his own being remaining vivid for hours, sometimes for days.
- 4 (253) Contrary to common belief the teacher is not found in the inner psychic life first and then the discovery reflected in the outer physical life later. He is met first in the flesh but the discovery must eventually become a settled psychic fact before any real relationship can be established between the two. He must be found unshakably established in the innermost depths of the heart as a presence and in the background of the mind as a picture. No mere meeting with his body can be a substitute for that, but must rather be a gateway to it.
- 5 (254) The student's delight in learning must be matched by the master's delight in giving.
- 6 (255) Contrary outer appearances and logical doubts may seem to negate the inner fact. But it is there, inescapable and irresistible. They beat their heads against it in vain.
- 7 (256) What the master gives by way of personal example and verbal precept is only the beginning and not the end of what he can give. The silent inward transmission is even more important.
- 8 (257) The master's presence has a paradoxical effect upon disciples. While with him they feel that they amount to nothing, that the contrast between his inner greatness and their inner littleness is tremendous and they are humbled to the dust in consequence. But soon after they leave his presence an opposite reaction develops. They feel they amount to something, that they are approaching the verge of spiritual attainment and are stimulated and excited as a result.

(1) The number of meetings needed with the instructor into meditation will naturally differ in different cases.

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(3) He will draw strength and joy from these meditations. These qualities, drawn from the master, will infuse themselves in a mysterious manner into his own being remaining vivid for hours, sometimes for days.

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(4) Contrary to common belief the teacher is not found in the inner psychic life first and then the discovery reflected in the outer physical life later. He is met first in the flesh but the discovery must eventually become a settled psychic fact before any real relationship can be established between the two. He must be found unmistakably established in the innermost depths of the heart as a presence and in the background of the mind as a picture.

(5) No mere meeting with his body can be a substitute for that but must rather be a gateway to it.

5

(6) The student's delight in learning must be matched by the master's delight in giving.

6

(7) Contrary outer appearances and logical doubts may seem to negate the inner fact. But it is there, inescapable and irresistible. They beat their heads against it in vain.

7

(8) What the master gives by way of personal example and verbal precept is only the beginning and not the end of what he can give. The silent inward transmission is even more important.

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(9) The master's presence has a paradoxical effect upon disciples. While with him they feel that they amount to nothing, that the contrast between his inner greatness and their inner littleness is tremendous and they are humbled to the dust in consequence. But soon after they leave his presence an opposite reaction develops. They feel they amount to something, that they are approaching the verge of spiritual attainment and are stimulated and excited as a result.

9 (256) The image of the master will afterwards come back to the disciple again and again after this first meeting. They may never have a second one on the physical plane, yet its inner relation, the mental contact, will never die.

10 (257) The law of compensation is everywhere operative. If the disciple smirks complacently about his residence in a holy retreat or his connection with a holy master, the danger is that he may fall into the delusion of rapid progress where in fact there is none. For in the emotional stimulation provided by such retreat or such master, he may naturally feel that he is now at levels of character spirituality and even consciousness which are far superior to those he formerly possessed. And in a sense there is some truth in his feeling. What he overlooks, however, is that the stimulation will one day be withdrawn, (it is not necessary to go into the how or why of this here) that his condition is only a temporary one, and that he is really like a man basking in warm sunshine who imagines that the warmth and light are radiating from himself instead of from an outside source.

11 (260) It is rarely and reluctantly that a true master will give personal interviews. He finds that so many enquirers come either with an idealized pre-conceived picture of what he looks like (or ought to look like) or with certain prejudices which are activated when they see him, that in many cases the good work done by his writings may be nullified by the disappointment consequent on the meeting. This is because few persons are sufficiently non-materialistic to look behind physical appearances for the mental reality of the man interviewed. Most come carrying a pre-conceived picture of some perfectly wonderful, perfectly handsome, perfectly saint-like Perfect Friend. The ideal is not realized. They leave the meeting disillusioned. It is better for their sakes ^{that he} remain behind the barrier of written words and not let them meet him face to face. What hope INSERT A could a bandy-legged master have to find any disciples? Of course, the seeker who confounds him with his body is really still unfit for philosophy and ought not be given any interview until life and reflection have prepared him to take proper advantage of it. It is unfortunate that this human weakness is so common. This is one of the lesser reasons why the philosophic discipline has to be imposed on candidates for philosophy as a preliminary to be undergone before its threshold can be crossed. The real teacher is hard to behold. For he can be seen partly with the heart, partly with the mind but rarely with the eye of flesh. He is the invisible man, whom they can recognize only by sensing, not by seeing him. vol 30

Insert (A) Para. 260; XVIII.

How many prefer pigmentation to proficiency as a standard of spiritual wisdom, as shown by the numbers who cannot accept a dark-skinned Indian for teacher! How many are held prisoners by their preconceptions! How many reject both a teacher and his truth merely because they dislike the shape of his nose!

(VIII)

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MS. 1058
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1058

(A) Part 380: VIII
How many prefer presentation to proficiency as a standard of spiritual wisdom, as shown by the numbers who cannot accept a dark-skinned Indian for teacher? How many are held prisoners by their preconceptions? How many reject both a teacher and his truth merely because they dislike the shape of his nose?

- 12 (261) If he has not got the appearance they think he ought to have or they expect him to have, that is another cause for offense. The reality is blamed- and not themselves- for disappointing the fantasy.
- 13 (262) You do not see the master when you see his body. You do not know him when you know what he looks like. You do not love him if you are attracted only by his handsome appearance. The real master is his mind.
- 14 (263) Those who reject truth because of the external repulsiveness of the truth-bearer, do so for the right reasons, that is, they are not ready to receive it. Those who accept truth because of the external attractiveness of the truth-bearer, do so for the wrong reasons, that is, they have not received it at all. For in both cases it is not the mind or the heart to which appeal has been made, but the senses. It is not reason or intuition, sufficient experience or sufficient authority which has judged the testimony for truth, but bodily sight hearing and touch.
- 15 (264) Those who form romantic grandiose exotic or miraculous pictures of what a master is like and of what they seek in a man before they could accept him as a master, doom themselves to frustration and assure themselves of disappointment. For they do not yet understand what masterhood really is, hence they are still unfit for personal instruction by a master.
- 16 (265) Where is such a master, such a faultless paragon of virtue wisdom strength and pity, to be found? Look where we will, every man falls short of the ideal, shows an imperfection or betrays a weakness. The ideal sage portrayed in philosophical (as distinct from mystical) books, has not come to life in our times however much he may have done so in ancient times.
- 17 (266) How superficial the mind, how futile the expectation which believes that when it meets an adept's body it meets the adept himself. The body may be insignificant in size, unattractive in appearance, frail in health, all that is visible being indeed in complete and deceptive contrast to the man ensouling it.
- 18 (267) In the end, it is no external person who can save us but only the internal soul itself. The master may point out the way to discover that ~~xxxxx~~ soul, he may even be useful in other capacities, but he cannot do what it is ultimately the business of the divine in us to do.

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- 19 (268) Although it is true that the meeting with inspired men does arouse some persons for the first time to the need of a higher life, it is also true that deep probing would show to what a large extent previous events or reflections had already mentally led such persons to the verge of this need. The inspired teacher does not create it. He ~~is~~ only indicates it. Fate brings him at the right moment into the other man's life to enable this to be done.
- 20 (269) The mere physical proximity of teacher and disciple does not constitute their association. Unless the lesser man catches by empathy and cultivates by effort something of the greater one's thoughts and feelings, he does not associate with him at all, whatever his body may be doing. It is not the person of a master but his Idea that is important.
- 21 (270) Those who interest themselves in personalities take the wrong path. A master's ideas are the best part of him. Let students take them and not trouble themselves about his appearance, career, traits and habits.
- 22 (271) With the meeting the aspirant's supreme chance has come. When an aspirant comes into contact with an advanced soul, his own longing is like a magnet which itself spontaneously attracts spiritual force and thought from the other man. Thereupon he experiences an uplift and an enlightenment. If the meeting is a personal one this result is at its fullest. If through a book or letter written by the other man, it is still present but in a weaker degree.
- 23 (272) That man is most likely to become and is best fitted to become your teacher to whom you are drawn not so much by his experience and wisdom, his goodness and power, as by some intuitional attraction. For this is a sign of an earlier relationship in other lives on earth. The personal trust and intellectual dependence which it generates are themselves signs that you have been teacher and disciple in former reincarnations. It is best to accept the leading of this attraction. For the man under whom you have continuously worked before is the man whom destiny will allot you to pick up the same work again. You may postpone the opening up of such a relationship again but in the end you cannot avoid it. Destiny will have the last word in such a matter.

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- 24 (273) The adept inspires such a feeling of devotion that we would like to stay with him for years.
- 25 (274) Sometimes an aspirant, a candidate, a neophyte or a disciple will refuse the opportunity of personal contact with a master, when it occurs, because he feels unworthy, shamefaced or even guilty. It is a grave mistake for him to reject what a favorable destiny thus offers him. However sinful he be, there is also the fact that he aspires to rise above his sins, else he would not feel sorry for them. However pure the master himself be, there is also the fact that he blames no one, shrinks from no one, extends good-will to the virtuous and the sinful alike. Of the master it may truly be said that the utter absence of the pride or conceit leads to the utter absence of the thought that he is holier than another. The chance to meet him should be taken despite all personal fears of him or personal feelings of one's own lack of virtue.
- 26 (275) The personal contact with a teacher is helpful. It informs the mind, ennobles the heart and invigorates the will.
- STEPS IN DISCIPLESHIP (E)
- 27 (276) Even a single meeting with a master is vastly important to the aspirant. He may never enter into any personal relation with the master but that meeting will alone suffice to do four fundamental things: It will vindicate the value of his aspirations and demonstrate their attainability; it will convince him that the Overself does exist and show him in what direction he is to seek it.
- 28 (277) For those who have taken to the path of discipleship a familiar sentence from the Bible may be slightly revised: "Be still and know that I am the master."
- 29 (278) One of the first duties of a spiritual guide is to correct the beginner, show where he has mistaken his way and expose his fallacies of thought feeling and conduct. A competent guide will be quick to perceive and fearless to point out these matters however unpleasant a duty it be and however unpalatable to the pupil.
- 30 (279) The first task of a genuine guide is not to flatter the seeker but to criticize him, not to let him remain ignorantly in the grip of his unrecognized weaknesses but to point them out relentlessly to him.
- 31 (280) A primary duty of the teacher during this phase of self-purification is to tell the disciple about his weaknesses, show him his failings. This is a disagreeable duty but any teacher who evaded it would fail in his responsibility.

(XVIII.)

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(E) STAGES IN DISCIPLINE

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- 1 (~~281~~) Instead of flattering him the first duty of a true teacher is to point out to the student his weaknesses faults deficiencies and prejudices.
- 2 (~~282~~) The aspirant comes to the philosophic teacher with a mind filled by error and ignorance. He comes to the philosophic life with a character filled by egoism and prejudice. Thus he is the largest stumbling-block in his own path. He himself prevents the spiritual consciousness from approaching him. So the first duty of a teacher is to show him all this error ignorance egoism and prejudice for the ugly things they are and make him aware and ashamed of them.
- 3 (~~283~~) Too many aspirants waste their time in trying to follow the path of discipleship when they possess too little qualification even to permit their entry. They are unprepared. It would be more profitable for them to bestow upon the improvement of their own psyche the thought they bestow upon the quest of a master.
- 4 (~~284~~) No aspirant has the right to seek personal discipleship with a genuine teacher before he has sufficiently developed himself for it, any more than a child who has not learned to read and write has the right to seek entrance into a college.
- 5 (~~285~~) The services of a spiritual director in correcting errors, providing instruction, stimulating aspiration and fostering intuition are immense, but they are only a prelude to the services a student must render to himself.
- 6A (~~286~~) It is mere folly to believe that acceptance by, or faith in, a master exempts anyone from the duty and need of working diligently to improve his own character and to develop his own self.
- 6 (~~287~~) The technique must be followed by the pupil for himself; the teacher may expound it but cannot realize it vicariously for another person.
- 7 (~~288~~) We must gain our advancement through our own personal efforts and by our own merits. No master can do our walking for us nor hide our weaknesses from the inexorable laws which govern the quest. Flattery helps little. It is the duty of the guide clearly to perceive and frankly to expose to the disciple the evil parts of his character and the weak places of his consciousness.
- 8 (~~289~~) He may give the correct technique but he cannot give its ineffable result. That, you must earn for and by yourself. He cannot even promise you a successful outcome of your own endeavors. That is bestowed only by the grace of God.

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- 9 (290) This consciousness cannot be got from another man by transfer (although its presence in him may be felt by sensitivity) but only by one's own hard toil.
- 10 (291) One of the teacher's most important labours is to give the pupil impulses in the right direction.
- 11 (292) The average aspirant does not find the true teachers because he would not behave himself correctly with them if he did. Sooner or later he would abuse the lofty character of the relation of discipleship and seek to force it to become a half-worldly one. It is probably true to say that even the imperfect teachers, who are all that the public is likely to know, often receive from their followers frantic appeals for this or that personal intervention or frenzied outpourings concerning this or that personal material problem for which immediate help is demanded. But even when the aspirant has linked himself up with an embodied master or invisible adept, a scriptural personage or his own higher self, he may start to assume that the higher power or person is henceforth going to settle all his personal problems for him spontaneously and dispose of all his personal troubles without his own exertions being called for. This is a piece of wishful thinking. The very purpose of evolution would be defeated if he were to be deprived of the opportunity of tackling his problems and troubles for himself. It is only so that his capacities can stretch out and his understanding enlarge itself. We may sympathize with the need of troubled disciples but a wrong notion of what constitutes the teacher-disciple relation will not help them. It will lead to false hopes and the anguish of subsequent disappointment. For what is it that they are really trying to do? They are not merely using the teacher as a spiritual guide, which is quite correct, but also as a material guide, leaning post and father-mother, which is quite wrong. They ~~xx~~ want to shunt their own responsibilities and shift their personal burdens on to the back of a master or at least to share them with him. Such a conception of discipleship is a wrong one. Also it is an unfair one. Instead of using the master as a source of principles and inspirations to be applied by themselves in practical life, they try to exploit him, to avoid the responsibility for making their own decisions by saddling it upon his shoulders. The master cannot solve all their personal problems or carry ~~xxx~~ all their burdens. This task rests with the disciples themselves. To seek to shift their responsibility for it on the master's shoulders

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is to demand the impossible, the unfair and the unwise. If successful it would defeat the very purpose of their incarnation. It would rob them of the benefit of the experience to which they have been led by their own Overself. Such excessive reliance on the guide makes them more and more incapable of independent thought and judgment. But it should be the object of a competent guide to help them develop these very things and grow in spiritual strength, as it should be the aim of a sincere one not dictatorially to rule their conduct but suggestively to elevate it.

If they are to advance to higher levels disciples must learn to rely on their own endeavors. No master can relieve them of this responsibility. It is not the work of a philosophic teacher to save students from having to make decisions for themselves. It is, on the contrary, his duty to encourage them to face up to rather than flee from the responsibility and profit of working out their own solutions. The prudent master will leave them to work out for themselves how to apply philosophy to their personal situations. For him to manage their lives, settle their problems and negotiate their difficulties might please their egos but would weaken their characters. Hence he does not wish to interfere in their lives nor assume responsibility for forming decisions on those personal, domestic, family, employment and business problems which they ought to arrive at for themselves. At best he can point out the general direction for travel, not supply a definite map; he can lay down the general principles of action and it is for them to find out the best way of applying these principles. The agony of coming to a right judgment is part of the educative process in developing right intuitions. Each experience looked at in this way brings out their independent creative faculty, i.e., makes them truly self-reliant. The principles of such solutions are partially in their hands; practical horse sense must be harnessed to shrewd reason and guided by ethical ideals and intuition.

12 (~~293~~) It is not right for the would-be disciple to take the new relationship as an excuse for releasing himself from all personal responsibilities, all personal decisions. He should not expect the teacher to take entire charge of his entire life for him. Nor is it right for a teacher to accept such a position, to play a role consisting of father and mother and God combined into a single person toward an individual who has reached adult life. It will not help a disciple to let him evade his responsibilities

is to demand the impossible, the unfair and the unwise. It is successful it would defeat the very purpose of their instruction. It would rob them of the benefit of the experience to which they have been led by their own Overself. Such excessive reliance on the Guide makes them more and more incapable of independent thought and judgment. But it should be the object of a competent Guide to help them develop these very things and grow in spiritual strength, as it should be the aim of a sincere one not dictatorially to rule their conduct but suggestively to elevate it.

If they are to advance to higher levels disciples must learn to rely on their own endeavors. No master can relieve them of this responsibility. It is not the work of a philosophic teacher to save students from having to make decisions for themselves. It is, on the contrary, his duty to encourage them to face up to rather than flee from the responsibility and profit of working out their own solutions. The prudent master will leave them to work out for themselves how to apply philosophy to their personal situations. For him to manage their lives, settle their problems and negotiate their difficulties might please their egos but would weaken their characters. Hence he does not wish to interfere in their lives nor assume responsibility for forming decisions on those personal, domestic, family, employment and business problems which they ought to arrive at for themselves. At best he can point out the general direction for travel, not supply a definite map; he can lay down the general principles of action and it is for them to find out the best way of applying these principles. The agony of coming to a right judgment is part of the educative process in developing right intuitions. Each experience looked at in this way brings out their independent creative faculty, i.e., makes them truly self-reliant. The principles of such solutions are partially in their hands; practical horse sense must be harnesses to shrewd reason and guided by ethical ideals and intuition.

(101) It is not right for the world-be disciple to take the new relationship as an excuse for releasing himself from all personal responsibilities, all personal decisions. He should not expect the teacher to take entire charge of his entire life for him. Nor is it right for a teacher to accept such a position, to play a role consisting of father and mother and God combined into a single person toward an individual who has reached adult life. It will not help a disciple to let him evade his responsibilities

12 (295)

and shirk his decisions. If the atmosphere between them is surcharged with emotion alone without the restraining balances of reason and common sense, this is the kind of situation which is likely to be brought about. A wise teacher will try to meet his disciple upon the proper ground between accepting such helpless dependence and rebuffing it brusquely altogether. Any other meeting would be unhealthy emotionally and unsound intellectually.

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(294) The spiritual counsellor who takes personal advantage of the dependence ~~shown~~ placed upon him or of the trust shown in him, thereby renders himself unfit for such a high position. Therefore in his dealings with disciples it is best for him to maintain an independence in practical affairs and worldly relationship as well as a cool detachment in social contact and personal intercourse. It is inevitable that the disciples should feel hurt at such impersonality and such objectivity, but therein lies a protection both for themselves and for the teacher until such time as they are more developed, better balanced, more controlled and farther seeing. Then and then only is it possible for the teacher to revise the relationship and make it not only a warmer one but even a more personal one, with safety to both sides. Disciples who are not well balanced and somewhat neurotic often try to get the teacher personally involved in their lives. For they want to be set free from the need of developing themselves, the duty of improving their characters, the burden of accepting their responsibilities and the painfulness of working out emotional problems which are merely the result of their own egoism. If the teacher succumbs to their appeals then they remain unevolved and the relationship itself remains unpracticable. But if he firmly resists them he may, by such resistance, force a change in their attitude and consequently an increase in their wisdom. In doing so however he courts misunderstanding on the part of his disciples who may first become bewildered and later resentful. Affection may turn to anger for a time and the disciple may even withdraw altogether. If they are so foolish as to do this their development will not only be stopped but also, what is worse, set back for months or years.

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- 14 (295) The method of a philosophic teacher is not to make the decisions of the pupil for him but rather to lead him to make them for himself. The teacher will outline the process of arriving at the correct conclusion but he will not deprive the pupil of responsibility of trusting that process and accepting its outcome. The teacher may even make available information which will be helpful to the student in arriving at a decision but beyond that he cannot go if the student is to arrive at independence and maturity. The relationship which we find in mystical and or Oriental circles which leaves the pupil completely or continuously dependent upon his guide and causes him to come constantly running to and fro for advice as to what he should do next, will only increase the helplessness of the pupil. The philosophic way is to help him develop his own ability to dispose of problems and confront situations effectively. The philosophic method is to lead the pupil to the point where he requires no teacher. The mystical method is to lead him to the point where he cannot do without the teacher.
- 15 (296) Not only is the teacher helpful in pointing out the proper path to be followed and also in exposing the errors of the disciple but furthermore in bestowing upon him an impetus to the practice of meditation and the strength to obtain the concentration required for it. The impetus is needed because through long habit engendered over many reincarnations of the past, most people are unbalanced. That is, they are either too extroverted and over-active with outward matters or live in a state of continual mental restlessness through being too busy with their own thoughts. The strength is needed because keeping the attention along a single track and sustaining it for a certain period is an extremely difficult task. Once the inner contact has been properly established, quite often the mere thought of the master will be enough to inspire the disciple and thus give him both the impetus and the strength required to make his attempts at meditation more effectual.
- 16 (297) The reason why the master cannot remake another man miraculously is because no man can think for another one. Each can do it for himself alone.

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(3) The reason why the master cannot remake another man miraculously is because no man can think for another one. Each can do it for himself alone.

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- 17 (298) Why is it that on the path we seem to meet students and aspirants only, not real teachers or genuine adepts? Why is it that so few ever seem to realize their spiritual selves? The answer is that the way is long and the game is hard, that the animal self is too strong and the human ego too foolish, and that the struggle against our innate bestiality and ignorance is too long-drawn and too beset with failures. This is what observation tells us. It may be saddening but by being realistic we at least know what to expect, what is the nature of the path we are undertaking, and what a tremendous patience we must bring to it.
- 18 (299) The Theosophic teaching that the master takes on the karma of his pupil is often misunderstood. So many students think that the master hesitates to accept a pupil because of this heavy liability of accepting his karma. The measure of truth in this belief is that the master does have some moral responsibility for the self-injuring mistakes committed by the pupil as a direct consequence of special knowledge entrusted to him, or for society-injuring misuse of special powers transferred to him or aroused into activity within him because of special instructions given by the teacher; in either case before he was sufficiently strong morally and pure in motive. But the general karma of the pupil is not accepted nor can it be accepted by any master. That is the pupil's making and he himself must work it out.
- 19 (300) It is a self-deception to believe that the master can interfere in all sorts of miraculous ways in the disciple's worldly life or intervene in all sorts of arbitrary ways in his spiritual life. The master's true function, the most important role he can play in the disciple's career, is to assist the latter's efforts to withdraw into his inner self, to guide, strengthen and protect his endeavor to practice meditation.
- 20 (301) Part of a teacher's work and power is to arouse individuals to search for their higher selves.
- 21 (302) It is not the teacher who can sever the disciple's attachment to worldly life, for a man's heart is his own most intimate, most private possession. The disciple must do it for himself. It is he who must realize the necessity of renunciation and it is he alone who must change his feelings accordingly. Such a change requires constant thinking about values, and incessant discipline of tendencies. Who else but the disciple is to think these thoughts and exercise this will if the result is to be shown in his character? The teacher cannot help him in any vicarious sense, cannot save him from the stern task of working upon himself.

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- 22 (303) The guide renders a great illuminating or healing service when he clarified the major problems for the aspirant, as and when each is reached.
- 23 (304) The true teacher assists his disciples to find their own spiritual feet so that they can walk increasingly without leaning on him or anyone else. It is the duty of an honest disinterested spiritual guide to point out to his followers that their dependence on him is a weakness to be overcome, not a virtue to be cultivated. The false teacher, seeking to profit in some way by the situation, makes them utterly dependent on him.
- 24 (305) Too many disciples commit the fault of being too demanding and too possessive in their attitude towards the teacher. In the end they become a burden, a liability or even a nuisance to him. They ought to give him devotion, yes, they ought to think often of him for inspiration and guidance but they ought not to turn themselves into emotional parasites who are unable to live on their own vitality at all.
- 25 (306) He who turns himself into a burden to his teacher by shirking his own responsibilities and throwing them on his teacher, is being selfish as well as weak.
- 26 (307) The guide will not only point out the way to spiritual maturity but also encourage the pupil to follow it. He seeks no other recompense than your loyalty, no better payment than your faith, no superior satisfaction than your own spiritual progress.
- 27 (308) It is not the business of a master to save the disciple from suffering so much as to save him from the faults in himself which create suffering. He may suggest and advise but never impose his will upon yours. He turns a lamp upon your problems but leaves you free to work them out for yourself.
- 28 (309) The master can see the disciple's character and motives, hidden complexes and unrevealed weaknesses better than he can himself.
- 29 (310) Whatever he says or suggests to his disciples is said or suggested with a view to their ultimate good. Therefore he may sometimes recommend a course of action which brings immediate pain or self-denial or self-discipline.
- 30 (311) As the disciple is slowly led onwards along this difficult path, confidence in the teacher is replaced by consciousness of the teacher, i.e., he finds as an inner presence the mental atmosphere of the teacher and thus comes to know him much better.

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- 31 (312) Do not stray into waters that are too deep for you. Do not try to grasp the mystery of your master. You cannot do it and you will never do it for if ever you came to the very edge of succeeding in doing it both you and he would disappear from your ken. Do not seek to touch the untouchable. It is better to accept him for what he is and let it go at that than to indulge in useless speculations and erroneous fancies. Not that you are to repress the faculty of enquiry but that you are to exercise it in the right place and at the right time. Your task now is to understand yourself and to understand the world. When you have come near the close of completing those two tasks, you will then be faced with the further task of comprehending the true character of your master but not till then. For then only will you be able to comprehend him correctly; before then you will only get a wrong notion, which is far worse than no notion at all. The last lesson of these words is: Trust him where you cannot understand; believe in him where you cannot follow and no regret on this point need ever be yours.
- 32 (313) Another value of a master is that in his person we can verify under everyday conditions the fact of a superior state of his and the practical importance of the philosophic ideal.
- 33 (314) For in the annals of wisdom it is said that hard it is to find a true master, but harder still to become accepted by him. For the relationship between pupil and teacher develops into a grave one, with certain self-sinking^g duties on the former's part and certain self-giving responsibilities on the latter's.
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- 34 (315) But if the teacher must have the capacity to point out the right way, the student, in his turn, must have the capacity to travel every ~~step~~ step of it in thought with him.
- 35 (316) The student's faith must meet the teacher's patience and the teacher's knowledge and integrity must be such as to inspire confidence in the student.
- 36 (317) "To avoid error in choosing a teacher the disciple requireth knowledge of his own faults and virtues," are the wise words of an old Tibetan text which wear well even in our own time.

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37 (31E) If you as the student choose him as your guide, and if he as the teacher accept you, what will follow? You should not have mistaken or exaggerated notions about this relation, should not imagine, for instance, as so many have imagined, that within a week of acceptance you will have super-normal experiences, magically attain the transcendent insight or receive hour-by-hour watchful care from him. The path is a lifetime one; it may well run into several lifetimes. For the first and second things to happen is to run contrary to the laws of nature. His own work is so widespread and so surprisingly varied, his correspondence so large, his writing labours so important, that it is physically impossible for a teacher continuously to pay personal attention to the several hundred individuals seeking his help. What help, then, may you legitimately expect from him? You may expect help in the three branches of this path: the development of philosophical intelligence, the practice of mystical meditation, and the living of a wise and virtuous existence. Concerning the first item your intellectual difficulties questions and problems will be cleared up through advanced disciples or through the post or, less frequently, at personal interviews. Concerning the second item, you will be given a practical initiation at a personal meditation with him, which may even be repeated a number of times if possible. In addition you may be given the same privilege with his advanced disciples. But beyond this you must travel your own path. You must faithfully study the needful books, carry on the regular meditations and try to adjust your actions to your ideals for yourself and by yourself. You cannot omit any part of this work and then rightfully expect the teacher to carry you forward to successful achievement of the goal. He may be there to direct inspire and encourage your work but that does not absolve you from doing the work itself. When Buddha was asked by critics if all his disciples acted according to his teaching, he frankly answered: "Some do and some do not." The critics exclaimed: "How is it that even your own disciples do not follow you?" So Buddha explained "My task is merely to show the path. Some tread it and others do not."

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- 38 (319) It is needful for you to understand that a philosophic teacher never really wants anyone to follow him but only to follow Truth. Socrates humourously described himself as practicing the same vocation as his mother who was a midwife, the only difference between them being that whereas she helped the women to deliver themselves of infants he helped men to deliver themselves of the true ideas with which their minds were in labour. His business, like that of all genuine teachers, was not to impart truth as something new and foreign but to assist the student to elicit it from within himself. Every genuine teacher tries in his work to lead the student's mind in such a way that his thinking gradually changes without his becoming conscious of the fact at the time, although he will recognize it in retrospect later. He makes students think for themselves, stimulates them to solve their own metaphysical personal and emotional problems, periodically gives an inner mystical impetus to their meditation practice and points out the pitfalls and fallacies which lie in their life-path. Because his outlook is so disinterested, because his primary purpose is to liberate and not limit them, to give and not get, such a teacher's services can never be bought by anyone although they may be claimed by those who are prepared to cast off the shoes of conventional prejudice at his door and who are willing to refrain loyally from imposing upon him their pre-conceived notions of what characteristics the teaching, the teacher and the quest should possess. Thus if he will not shackle them they in their turn must not shackle him. Such would-be disciples are rare but such teachers who practice what they preach are rarer still.
- 39 (320) It is not enough that the would-be pupil is ripe. He must also be able to enter easily completely into sympathetic relationship with the particular teacher to whom he applies.
- 40 (321) The help which the master gives is intended to bring the disciples to the point where they can help themselves - or he is no true master.
- 41 (322) It is not less a part of his task to point out the way than it is to point out the disciple's errors, weaknesses, shortcomings and misconceptions.
- 42 (323) It is not merely that knowledge is passed on or instruction is memorized. The student is required to do something more. He has to introvert his attention earnestly and keep himself passive to the subtler feelings which now tend to form themselves within him; to submit resignedly to their sway and to merge into union with them.

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- 43 (324) The help is given telepathically and the student will begin to sense during quiet periods and at odd times the current of peace flowing toward him.
- 44 (325) The attitude of the student towards his teacher is of great importance to the student, because it lays an unseen cable from him to the teacher, and along that cable passes to and fro the messages and help which the teacher has to give. The teacher can never lose contact with the student by going to another part of the world. That unseen cable is elastic and it will stretch for thousands of miles, because the World-Mind consciousness will travel almost instantly and anywhere. Contact is not broken by increasing physical distance. It is broken by the change of heart, the alteration of mental attitude by the student towards the teacher. If the attitude is wrong, then the cable is first weakened and finally snapped. Nothing can then pass through and the student is really alone.
- 45 (326) If a teacher must put into finite phrases every communication from his inner being to a pupil, if he must use material means for every transmission of his own thought, then the man is not yet ready to be a disciple.
- 46 (327) You must play the teacher to yourself. He cannot tread the path for you; you must walk and work by your own effort. The mother cannot grow up on behalf of the child, no matter how greatly she loves it. The adept cannot do your growing-up for you. Nature's laws must prevail. He has shown you the way: use your will to follow it. But devote a little time each day to keeping open the channel of communication with him and thus receive his impetus, his inspiration to help you. So ~~and~~ ^{although} you must strive by your own use of free will, do not imagine that you need strive unaided.
- 47 (328) To see what such a man is in bearing and conduct is itself a silent form of instruction.
- 48 (329) The telepathic impulses which he sends out to others during these times of prayer or meditation are most often received quite subconsciously. Only later is their effect felt or their origin suspected. His disciples may not be aware of any new reception of truth or beatitude at the time. But increasing clarification or growing liberation may slowly change their course. ~~The impact of such telepathic blessings upon the disciples~~

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(1) The help is given telepathically and the student will begin to sense during quiet periods and at odd times the current of peace flowing toward him.

(2) The attitude of the student towards his teacher is of great importance to the student, because it lays an unseen cable from him to the teacher, and along that cable passes to and fro the messages and help which the teacher has to give. The teacher can never lose contact with the student by going to another part of the world. That unseen cable is elastic and it will stretch for thousands of miles, because the World-Mind consciousness will travel almost instantaneously and anywhere. Contact is not broken by increasing physical distance. It is broken by the change of heart, the alteration of mental attitude by the student towards the teacher. If the attitude is wrong, then the cable is first weakened and finally snapped. Nothing can then pass through and the student is really alone.

(3) If a teacher must put into finite phrases every communication from his inner being to a pupil, it is most material means for every transmission of his own thought, then the man is not yet ready to be a disciple.

(4) You must play the teacher to yourself. He cannot tread the path for you; you must walk and work by your own effort. The mother cannot grow up on behalf of the child, no matter how greatly she loves it. The adept cannot do your growing-up for you. Nature's laws must prevail. He has shown you the way: use your will to follow it. But devote a little time each day to keeping open the channel of communication with him and thus receive his impulse, his inspiration to help you. So long as you must strive by your own use of free will, do not imagine that you need strive unaided.

(5) To see what such a man is in bearing and conduct is itself a silent form of instruction.

(6) The telepathic impulses which he sends out to others during these times of prayer or meditation are most often received quite unconsciously. Only later in their effort felt or their origin suspected. His disciples may not be aware of any new reception of truth or beatitude at the time. But increasing clarification or growing liberation may slowly change their course.

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- 49 (330) The impact of such telepathic blessings upon the disciple's mind may be instantaneously felt. Or it may first start a subconscious process working which will produce the same result more slowly and less certainly.
- 50 (331) The disciple who believes himself to be in continual contact with a master unconsciously projects his own influence limitation and suggestion into the figure he sees, the message he receives or the intuition he feels.
- 51 (332) Again and again the novice falls into mistakes about the telepathic communications which he feels he is receiving from the master. He regards them as such when they are nothing of the sort, or he interprets them in too material or too egoistic a manner. The master sends a thought-current to him which is intended to lift him up to a diviner, hence more impersonal level. He, however, drags it down to a lower, more egocentric level.
- 52 (333) Few aspirants are sufficiently developed to justify receiving the personal attention and tuition of a master. All aspirants may, however, seek for his blessing. He will not withhold it. But such is its potency that it may at times work out in a way contrary to their desire. It may bring the ego suffering in the removal of inner weakness as a prelude to bringing it inner light. They should therefore pause and consider before they ask for his blessing. Only a deep earnestness about the quest should motivate such an approach.
- 53 (334) The guide may send his blessing telepathically only once but if it is powerful enough it may work itself out through a hundred different experiences extending over several years. Because he identifies himself with the timeless spaceless soul, his blessing may express itself anywhere in space and anywhen in time. Moreover he may formulate it in a general way but it may take precise shapes unconsciously fashioned by and suited to the recipient's own mentality and degree of development.
- 54 (335) The teaching that "when the pupil is ready the master appears" does not mean that the master knocks on the pupil's door and invites him to accept tuition.
- 55 (336) Discipleship imposes certain responsibilities upon ^{the} ~~the~~ disciple also. It is not a one-way street. Not only is correct instruction on the teacher's side needed, but conscious effort on the disciple's also.

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- 56 (337) When a sensitive heart, receptive mind and a strong yearning for spiritual perfection meet a man who embodies such perfection to a large degree, there is or should be some recognition, some brief purification, some intellectual clarification, some emotional exaltation, amounting in all to a miniature mystical experience.
- 57 (338) There are certain qualifications which a candidate must possess before he can be accepted as a personal disciple. This is the old tradition in the Orient. It is considered a waste of time for anyone lacking such fitness to seek initiation, which would bring confusion to himself and danger to others. Consequently although an Oriental master may give advice, grant interviews or correspond with hundreds of persons, he will personally instruct or train very few of them.
- 58 (339) The way of discipleship means that there is to be constant endeavor to live in the master's mental atmosphere. Of course this can be done very feebly and only occasionally at first. Success depends not only on the pressure of perseverance but also on the sensitivity to thought-transference.
- 59 (340) Patanjali prescribes "complete obedience to the master" as one of the necessary practices "to bring spiritual insight and to reduce suffering."
- 60 (341) Where a teacher genuinely derives his authority from the higher self, reverence and obedience love and respect should surely be his desserts.
- 61 (342) Nobody need remain long puzzled if he will come humbly and converse frankly with his teacher in any difficulty, instead of proposing to regard himself as fit and qualified to sit in judgment upon his teacher. His humility will always be met by kindness and his frankness by an equal frankness. The teacher is ever ready to help him clear up these difficulties but he is not ready to assist any to the slightest degree who come with a mind already prejudiced to distrust, or who do not come at all but assume their fitness to understand the teacher or his doctrine prior to initiation and acceptance.
- 62 (343) Students do not understand the role played by the teacher in group meditation. In order to reproduce in them the condition of yoga-withdrawnness, he has first to produce the deeper condition of trance within himself. If therefore he does this and appears to fall asleep, whether it be faint moderate or deep, they must understand that he has done it for their benefit. Although he may show all the outward signs of sleep, they will be much mistaken if they take it for ordinary sleep.

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1 ~~(314)~~ All this talk of master and disciple is vain and futile. You yourself, when attracted to a certain man in whom you have faith, set him up as a master in your own mind, keep him there for a number of years, and eventually drop him if you no longer feel the need of a human symbol of the Infinite. All this time it is your own higher self which is guiding you, even when it is using the mental image of the guide you may have selected, for the purpose. All this time you were moving in the direction of the discovery of your Overself inwardly even when you seemed to be moving towards an external master. If you find A B C a helpful symbol, use him as your master, but do not ask him to confirm this usage for the choice was yours. No confirmation from him is called for. Why doubt the guidance of your Overself? If you accept the master in full faith, by that very act you are showing faith in the leading given you by the Overself. Your obedience to it is enough. It has accepted you or it would not be drawing you inwards, as it is. A B C is one with it. Therefore how could the master refuse you? But do not lose sight of the inwardness of the whole process by going to him for an outward sign. Do not materialize it. Make use of him if you wish to, and if he is what you believe him to be, your faith will not be wasted. Your act of mental creation will not lead to hallucination so long as you know that the true A B C is not his body but his mind.

2 ~~(315)~~ The notion of pure spirit or even of the higher self is too vague for most aspirants, and hence too difficult as a theme for concentration. The mental image of an inspired man gives their thoughts something concrete to fasten on and their aspirations something immediately recognizable to turn towards. Here, then, is a prime value of having a human ideal.

3 ~~(316)~~ Here arises the need of a Symbol, to which his heart can yield loving devotion and on which his mind can practice intense concentration.

4 ~~(317)~~ Wherever he may be, the intelligent disciple can create inner contact with his master by finding the latter's mental image within himself as a deep vivid and actual presence.

5 ~~(318)~~ Photograph the master's face with your mental camera and then carry the picture with you- not of course in the foreground of attention but always in its background. When at odd places and odd times you wish to meditate, preface your exercise by gazing intently at the eyes in your mental picture for a minute or two.

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- 6 (~~349~~) The photograph of the teacher is placed immediately in front of the pupil. The latter fixes his gaze upon it and gives the whole energy of his mind to its contemplation. Thus the photograph becomes "printed" on the mental screen. The practice is continued until it can be "seen" with the eyes closed as clearly as with the eyes open. This after-image must then be meditated.
- 7 (~~350~~) When this picture impresses itself so strongly, so vividly and so frequently on his consciousness that it begins to have a hypnotic effect, the real work of his guide also begins.
- 8 (~~351~~) It is the mystic's ego which constructs the image of his teacher or saviour, and his Overself which animates that image with divine power. This explains why earnest pupils of false teachers have made good progress and why saviours dead for thousands of years still seem to help their followers.
- 9 (~~352~~) There are two ways whereby help is given by a master to his disciples. The first is a conscious one whereas the second is not. And it is the second, the apparently less important way, which is really the commonest one. Just as the sun does not need to be aware of every individual plant upon which it sheds its beneficent life-giving growth-stimulating rays, so the master does not need to be aware of every individual disciple who uses him as a focus for his meditations or as a symbol for his worship. Yet each disciple will soon realize that he is receiving from such activities a vital inward stimulus, a real guidance and definite assistance. This result will develop the power unconsciously drawn from the disciple's own higher self, which in turn will utilize the mental image of the master as a channel through which to shed its grace.
- 10 (~~353~~) Abrupt recalls to the inner life, when associated with remembrance of the name, or seeing the image of the guide, are intuitions of real value. The student should at once drop all other activities and concentrate on them, giving himself up utterly to the inward-turning of attention they prompt him to practice.
- 11 (~~354~~) He will feel the master's presence, however far away he may be. Even remembrance alone will be able to conjure up this presence and bring the revered personality vividly before him.
- 12 (~~355~~) What he cannot feel or achieve by himself, he may feel or achieve through the master.

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- 13 (356) Until this knowledge has clearly formulated itself in his consciousness he is not ready for the personal help of a guide.
- 14 (357) In ancient times there were few books to guide the aspirant and fewer still available to him. Consequently the need of a living guide was much greater than it is now. Even in ancient times such teachers were hard to find. "That Guru is rare who can bring riddance to his disciple from the sorrows which agitate his heart," says Skanda Puranam.
- 15 (358) He whose hearing is still dim, who is not yet ready to turn solely to the inner voice, must needs listen to an outer one.
- 16 (359) Why not utilize the knowledge and experience gained by those who have travelled this path for a long distance or who have even reached its glorious terminus?
- 17 (360) The inspirational and moral, the intellectual and meditative helps which a competent guide can give to a worthy disciple are valuable. If such a worthy, honourable, selfless, experienced and expert guide can be found - and this may be counted exceptional good fortune - the disciple should certainly submit to his tutelage and surrender to his influence.
- 18 (361) Life extends far beyond the narrow domain of this our flesh. Those who deride this truth will live to learn strange and surprising things.
- 19 (362) Jesus described himself as the Door, the Bab, of Persia referred to himself as the Gate. What did these prophets mean? The average seeker needs a symbol, a form through which he can pass to the formless. Such a form then becomes a door or gate for him. The mental image of the prophet who most attracts him provides him with it.
- 20 (363) The need of a spiritual guide is nearly as great as ever today and remains but little changed, but the character of the relation between the disciple and the guide has to change. The old following in blind faith must give place to a new following in intelligent faith.
- 21 (364) The argument as to whether a living master alone can "save" men or whether a dead one can also do so, is a fallacious one. No man is saved by another man. His own soul is his real saviour. When he believes that a master, living or dead, is saving him, his own soul is actually at work within him at the time but is using the mental image of the master to serve as a focus-point for his side, i.e., the self-effort side, of the process. Thousands who never knew the living Jesus have felt the real presence and dynamic

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22 (345) Even if the Symbol were a man devoid of spiritual power and light, its effects would still appear beneficially within his life. This is because he has imagined it to be powerful and enlightening and the creative power of his own thought produces some benefit. If however the Symbol were an evil and living man, then the effects would be more or less harmful. This is because a subconscious telepathic working exists between the two minds through the intense devotion and passive submission of one to the other. But if the Symbol were a genuine living mystic, then the devotee's thought could draw from him and without his conscious will or knowledge, benefits greater than in the first case. It is possible to get still greater benefits if the seeker attaches himself to and becomes the disciple of a living genuine sage. For to the above mentioned effects will be added the latter's deliberately-given help and blessing.

23 (346) The fact that the spiritual guide has a human form gives something for the disciple's imagination to take hold of and keep firmly concentrated on. A properly controlled wisely directed imagination can be a powerful aid in mystical exercises.

24 (347) Contrary to the common Hindu teaching, the Buddha taught that although this would necessarily be the slower path, still it was possible for anyone to attain Nirvana (as a Pacceka Buddha) by relying on himself alone and remaining independent of any master's help. And his statement to his personal disciples is significant "Treat my doctrine as your Teacher when I am dead."

25 (348) The disciple who was most constantly in attendance on Buddha was Ananda. The disciple who followed him about for more years and for longer journeys than any other was Ananda. Yet the disciple who was among the last of all to attain Nirvana was also Ananda. The lesson is that if a disciple gets attached to a competent master his progress will be facilitated, but if he gets over-attached to the personality of his teacher, then his further progress will be hindered. For his ultimate task is to free himself from all attachments and to learn to stand resolutely on his own feet.

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- 26 (369) Even in the ancient Egyptian Mysteries the disciple who attended the college temple after having successfully passed the initial test which gave him entry, had to learn ^h this same lesson of self-reliance. Edouard Schure, the French writer on this subject, says: "He was left much to himself, and so that he might become rather than merely know, and so he was often surprised at his teacher's coldness and indifference. To his anxious queries came the reply: 'Wait and work'. Doubts came to him at times, frightful suspicions of his teachers, but they would pass."
- 27 (370) Sri Ramakrishna told seeking newcomers: "Keep on visiting this place." But he also told them: "It is necessary in the beginning to come here off and on." I once heard Sri Ramana Maharshree tell a young Indian disciple who wept at being forced to leave him: "Living in Ashrams is only for beginners. The more advanced have to go away and develop from there. You have been here five years. If you want to progress you can now do so best by going away from here."
- 28 (371) If the life of Jesus be viewed symbolically, as the lives of such divine men often are in part, the same necessity, at a certain time, of physical separation from disciples to bring them into mental nearness, appears. Jesus told them: "I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth."
- 29 (372) This last stage, where the presence and picture of the Master are displaced by the pictureless presence of the disciple's own spirit, is accurately described in the words of Jesus to his disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth." Any other interpretation of them leaves them without reasonable meaning.
- 30 (373) There is a right time for all things. The symbol which has been such a grand help must now go. It has served him well, but to cling to it always will be to stop on the way to his great goal. The reason for this is quite simple. The Real is beyond all individualization, all ideation and all picturization, because it is beyond all form, all the senses and all thought. Whilst anything - any particular human image or idea - occupies his mind, no matter how exalted it may be, he is giving himself up to that thing, not to the ineffable Real itself. Unless he frees his mind from it, he will miss aim. Hence he must withdraw attention

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Sri Ramakrishna told seeking newcomers: "Keep on visiting this place." But he also told them: "It is necessary in the beginning to come here off and on." I once heard Sri Ramana Maharshi tell a young Indian disciple who wept at being forced to leave him: "Living in Ashrams is only for beginners. The more advanced have to go away and develop from there. You have been here five years. If you want to progress you can now do so best by going away from here."

If the life of Jesus be viewed symbolically, as the lives of such divine men often are in part, the same necessity, at a certain time, of physical separation from disciples to bring them into mental nearness, appears. Jesus told them: "I tell you the truth, it is expedient for you that I go away; for if I do not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth."

This last stage, where the presence and picture of the Master are displaced by the pictureless presence of the disciple's own spirit, is accurately described in the words of Jesus to his disciples: "It is expedient for you that I go away; for if I do not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth." Any other interpretation of them leaves them without reasonable meaning.

There is a right time for all things. The symbol which has been such a grand help must now go. It has served him well, but to cling to it always will be to stop on the way to his great goal. The reason for this is quite simple. The goal is beyond all individualization, all fixation and all particularization, because it is beyond all form, all the senses and all thought. Whilst anything - any particular human image or idea - occupies his mind, no matter how exalted it may be, he is giving himself up to that thing, not to the ineffable goal itself. Unless he frees his mind from it, he will miss aim. Hence he must withdraw attention

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30 (373)

from the concrete symbol and bestow it henceforth on the lonely formless void which is then left. Nothing and nobody must then be permitted entrance therein. Most aspirants naturally shrink from this step, shrink from deserting what has been such a faithful helpful friend in the past but it is one that cannot be avoided.

31 (374)

The soul will lead him by stages to itself. Hence it may lead him to reverence for some scriptural personage or to devotion toward some living master and then, when these have fulfilled their purpose, away and beyond them. For the quest is from the world of things and men to the world of Mind's void; from thoughts and forms to the thought-free formless Divine. MYSTIC UNION OF MASTER AND PUPIL (G)

32 (375)

The best way to follow a teacher is to possess yourself of his spirit. The rest will take care of itself. When the disciple's maturity meets the teacher's grace, the path to spiritual attainment is really opened up.

33 (376)

A wise teacher imposes no dogmas upon his pupils; the latter may believe or doubt as they wish, so long as they follow the path he has pointed out. Discipleship is really spiritual union. It is not academic remembrance of words. It is a placing oneself in such a receptive attitude that the spirit of the master may enter in. No speech is necessary to effect this and in silence it is more readily achieved; anything else is only giving instruction, which is not the same as proffering discipleship.

34 (377)

Either at acceptance or later, the disciple experiences an ecstatic reverie of communion with the teacher's soul. There is a sensation of space filled with light, of self liberated from bondage, of peace being the law of life. The disciple will understand that this is the real initiation from the hands of the teacher rather than the formal one.. The disciple will probably be so carried away by the experience as to wish it to happen every day. But this cannot be. It can happen only at long intervals. It is rather to be taken as a sign of the wonderful relation which has sprung up between them and as a token of eventual attainment.

35 (378)

That mental waves can be transmitted from master to disciple, that spiritual peace can be reflected from the mind of one to the mind of the other, is not merely a new theory but really an old practice. It has been known and done in the Orient for thousands of years.

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 theory but really an old practice. It has been known and
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37 (415) The disciple will learn in the end, by experience, that he must look to himself alone for salvation. The last words of the dying Buddha, addressed though they were to his own disciples, have been a useful guide to me: "Look not for refuge to anyone besides yourselves."

38 (416) When a man has at last found himself, when he has no longer any need of an outside human Symbol but passes directly to his own inner reality, he may stand shoulder to shoulder with the teacher in the oldest, the longest and the greatest of struggles.

37 (2) The disciple will learn in the end, by experience, that he must look to himself alone for salvation. The last words of the dying Buddha, addressed though they were to his own disciples, have been a useful guide to me: "Look not for refuge to anyone besides yourselves."

38 (2) When a man has at last found himself, when he has no longer any need of an outside human symbol but passes directly to his own inner reality, he may stand shoulder to shoulder with the teacher in the clearest, the longest and the greatest of struggles.

- 1 (379) When this personal purification has been undergone and inner contact has been established, the disciple will find his master ever present and recognizable when called upon, ever responsive to the obeisance of his thought and feeling.
- 2 (380) He should ask himself whether he is attracted by the teacher's mind or body, whether he is devoted to the teacher's thought or flesh? If he can answer correctly he should grant that real discipleship exists only when the sense of the teacher's physical form is absent and his spiritual being is present. And this indeed is the case. The outer relation is only a beginning, a slight foretaste of the richness possible in this inner relation, this union of heart and soul. Then the disciple finds that the teacher's nearness or distance from him is not to be measured in miles, is not an affair of what can be seen sensorily, but of what can be felt mentally.
- 3 (381) The response from the master flows back to the disciple quite automatically every time he fulfils the required conditions for establishing inner contact.
- 4 (382) Although there is always this general response to each of the disciple's turning towards his master, there is also the special response deliberately made on the master's own initiative at special times and impressed on the disciple.
- 5 (383) Deprived of the physical presence of his master, he is forced to seek and find the mental presence. At first he does this as a substitute for what he cannot get but later he learns to accept it as the reality.
- 6 (384) If the disciple becomes responsive enough, if his mind is harmonized with the master's, there will be a feeling of his presence even though a continent's width separates them. The master's nearness will sometimes seem quite uncanny.
- 7 (385) Because the master knows and regards his own self to be impersonal and immaterial, mental and not physical, the aspirant does not have to meet him personally in order to get inspiration from him. It is enough to meet him mentally by faith remembrance and devotion to get the desired result. Indeed, unless the aspirant makes inner contact with the master he does not become a disciple at all. No outer contact and no verbal communication will suffice to give more than a pretence of discipleship; the reality can be given from within alone. The truth is that no one becomes the disciple of an adept merely by verbal intercourse; he becomes so only when he has attained enough purity and developed enough power to meet the adept telepathically in meditation. Until that time he is still in the outer court of the temple.

(1) When this personal purification has been undergone and inner contact has been established, the disciple will find his master ever present and recognizable when called upon, ever responsive to the absence of his thought and feeling.

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(6) If the disciple becomes responsive enough, if his mind is harmonized with the master's, there will be a feeling of his presence even though a continent's width separates them. The master's nearness will sometimes seem quite unnecessary.

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- 8 (386) He has to catch the mental radiations from his master and transform them into intuitions and inspirations as a radio set catches electrical waves from a broadcasting station and transforms them into sounds.
- 9 (387) The true master does not call disciples to reside in any ashram but to unite with himself. And he is, in his own sight, a mental and not a physical being. Hence they can find and meet him in thought anywhere. The necessity of living in an ashram with him is an illusory one. All that is requisite is a single meeting between him and the disciple. Physically such a meeting can achieve its purpose in a few minutes. Thereafter both may remain permanently apart physically and yet the inner work can continue to develop all the same. For the relation between them is primarily a mental, not a physical one. Even in ordinary life we see that true friendship and true love is mental affinity and not a mere neighborhood of fleshly bodies. The disciple's intense faith in and emotional veneration for the master, however far distant they may be from each other, plus the necessary mystical ripeness, will telepathically create true association. But without them, his grace is like a spark falling on stone, not on tinder. Furthermore, by the higher powers of his mind the adept can really help devotees at a distance even though they may never attend his ashram. Those who live in an ashram can get from him only what they can absorb in their inner being. But precisely the same can be done by those who do not live in one. His thought-presence will be found by them to be just as effectual as his bodily presence.
- 10 (388) The Yoga of self-identification with an adept is the most effective method and brings the quickest results because it quickly elicits his grace. After all, it is the result that counts. The fact is that inspiration does come with the mere thought of him. This yoga-path involves two techniques; first, formal meditation at fixed periods, focused on the master's mental picture and presence and, second, informal remembrance of the master as frequently as possible at any and all times of the day. In both techniques you are to offer you^r body to him just as a spiritist medium offers his own to a disincarnate spirit. You are to invite and let him take possession of your mind and body. First, you feel his presence, then you feel that he takes possession of your body and mind, next you feel that you are he (no duality). Finally he vanishes from consciousness and another being announces itself as your divine soul. This is the goal.
- You have found your higher self.

(LXIII)

8 (10) He has to catch the mental radiations from his master and transform them into intuitions and inspirations as a radio set catches electrical waves from a broadcasting station and transforms them into sounds.

9 (11) The true master does not call disciples to reside in any ashram but to unite with himself. And he is, in his own right, a mental and not a physical being. Hence they can find and meet him in thought anywhere. The necessity of living in an ashram with him is an illusory one. All that is requisite is a single meeting between him and the disciple. Physically such a meeting can achieve its purpose in a few minutes. Thereafter both may remain permanently apart physically and yet the inner work can continue to develop all the same. For the relation between them is primarily a mental, not a physical one. Even in ordinary life we see that true friendship and true love is mental affinity and not a mere neighborhood of fleshy bodies. The disciple's intense faith in and emotional veneration for the master, however far distant they may be from each other, plus the necessary mystical ripeness, will telepathically create true association. But without them, his grace is like a spark falling on stone, not on tinder. Furthermore, by the higher powers of his mind the adept can really help devotees at a distance even though they may never attend his ashram. Those who live in an ashram can get from him only what they can absorb in their inner being. But precisely the same can be done by those who do not live in one. His thought-presence will be found by them to be just as effective as his bodily presence.

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You have found your higher self.

- 11 (309) The disciple should try to feel the master inside himself, sensing his presence and seeing his image at various times. For the master is really there, but must be sought for and felt after. This self-identification with the master is one of the best of short cuts for those who find it difficult to meditate. Even when working or walking they should suddenly pull themselves up in thought and imagine the master present in them and working or walking through them. Once such a habit is created and properly established it will not be long before remarkable results are obtained.
- 12 (310) In most of the other affairs of life we find it necessary to use the services of specialists. Just so, here. We surrender our body to the surgeon. We must surrender our mind to the spiritual guide. Both, if incompetent or unscrupulous, may main us for life. It is of the greatest importance therefore to exercise right judgment in the choice of one or the other.
- 13 (311) If a man has hitched the wagon of his spiritual effort to the star of a competent and worthy spiritual guide, it is nonsensical to object that he surrenders his freedom whenever he surrenders his own personal judgment to the guide's, or even whenever he obeys a command from the guide. For who chose the guide? He, himself. By the exercise of what faculty did he make such a choice? By the exercise of free will. Therefore the initial act was a free choice. It was also the most important one because it was causal, all his other acts as a disciple being merely its effects, however long be the chain which extends from it. It is because he respects the larger wisdom of the guide and trusts his disinterestedness that the disciple follows him in thought and practice, not because he has become a puppet.
- 14 (312) No master has the right to ask any candidate for discipleship to surrender himself absolutely, to place himself unreservedly in the master's hands and to obey unquestioningly the master's orders. The trust demanded should arise of its own accord by progressive degrees as the relationship proceeds and develops, and as the master proves by his conduct and effectiveness to be fully worthy of it.
- 15 (313) If the disciple does not obey the regime laid down by the teacher but follows his own ideas as to what he ought to do, then he is not truly surrendering his ego, but is thereby showing his attachment to the ego. Consequently he will not get the hoped-for results. When disappointment follows he should not blame the ineffectiveness of his teacher for this but rather his own obstinate egotism.

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- 16 (~~394~~) If his understanding of this teaching delivers him from excessive dependence on another man or on external methods, it will clear his path and help his self-reliance. But if it outruns itself and makes him cocksure, proud, arrogant and irreverent towards the masters, then it has degenerated into misunderstanding. This will block his path.
- 17 (~~395~~) The problem is one of reconciling the giving of complete faith to the teacher and the keeping alive of one's inner freedom to think for oneself and to receive intuition from oneself.
- 18 (~~396~~) An important part of the process used by a master is to hold the mental picture of his disciple continually inside his own heart. Inevitably this draws forth the pupil's affection and creates desire for union with his master. The effect will be like the sun holding a tiny seedling continually within its rays. The seedling cannot escape natural growth through the action of the sunlight nor the inevitable seeking for and love of the sun itself. In the same way the pupil, who is thus given an adept's grace, may depart from or desert him but in the end he will have to recognize the presence of the adept, the efficiency of the adept and spontaneously love the adept again. To complete this process, the pupil should keep the mental picture of his master continually in his heart, too. This directly helps himself and enables the master to help him inwardly more effectively. If the latter did nothing more than this, its power would be enough to advance the disciple a long way. But of course he does so much more by way of pointing out the path, clearing intellectual doubts and difficulties, encouraging, inspiring and so on.
- 19 (~~397~~) To the extent that a teacher helps in the growth of a disciple's inner life, he shares in it.
- 20 (~~398~~) Teacher and student share each other's world.
- 21 (~~399~~) There is intimacy in the fellowship between teacher and disciple which is unique. There is an impersonality in this most personal of human relationships which is equally unique.
- 22 (~~400~~) Their relationship must have a solid foundation on which it can be built. It must have love, affinity and trust.
- 23 (~~401~~) The affinity between them is an ancient one; its roots stretch through earlier births.
- 24 (~~402~~) The Sufis consider the relation between teacher and disciple as a sacred eternal tie that can never be broken; as the mystical union by which two souls become so close by the telepathic link as to live and feel almost as one.

(XVIII)

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- 25 (~~403~~) The disciple is bound to the guide with a tie of inner attraction which, without the consent of destiny or the guide himself, he cannot break.
- 26 (~~405~~) The projected ideas and concentrated thoughts of a man who has made a permanent connection with his Overself are powerful enough to affect beneficently the inner life of other men. But even here nature requires the latter to establish their own inner connection with him in turn. And this can be done only by the right mental attitude of trust and devotion.
- 27 (~~405~~) There is such a thing as telepathy. A fine concentrated thought, a strong emotion, once born, will float through the air and pass into some kindred mind which will discover and use it. Just as the etheric waves which carry wireless speeches are flung around the world and picked up by receiving sets which are able to tune in, so under appropriate conditions and within certain limitations...
- 28 (~~406~~) If the master practices the technique of silent helping from a distance at the very time when his mind is deeply sunk in the mystic heart, and the mental image of the pupil introduced there, the latter will suddenly have a beautiful experience. He will feel an ^{inner} opening and another consciousness will seem to flow in. Then he will sense the real nearness of the master and savour something of the spiritual quality of his aura.
- 29 (~~407~~) The silent wordless and unprepared hypnosis of a subject is a factual pointer to the understanding of the silent wordless and telepathic influence of a disciple by his guide. As the power of suggestion becomes dynamic in the hypnotist, so its higher octave, the power of grace, becomes dynamic in the spiritual guide.
- 30 (~~408~~) It is not merely an association but an active collaboration.
- 31 (~~409~~) The disciple must feel that he is living inside the teacher at times and that the teacher is living inside him at other times.
- 32 (~~410~~) If they believe in the genuineness and reality of telepathy- as they must if they believe in philosophy at all then they must accept our declaration that inner communion renders unnecessary the outer communion, that the sense of inner presence of the guide renders unnecessary his letters visits and other external signs.

(XVIII.)

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33 (411) No other relationship, whether familial or friendly, can compare with this relationship in depth or beauty or value.

34 (412) In an adept's presence, as in the sun's presence, things begin to happen of their own accord. People feel a spiritual quickening and begin to call him master and themselves disciples. The whole institution of discipleship is nothing but a convenient illusion created by people themselves and tolerantly permitted by the adept for their sakes. He himself however is aware of no such thing, has no favoritism, but sends out his light and power to the whole of mankind indiscriminately. Yet this is not to say that the disciples' illusion is a useless or baseless one. It is indeed very real from their standpoint and experience and affords the greatest help to their advancement. Ultimately however, towards the final stages of the path, they discover him entirely within themselves as the infinite reality, not disparate from themselves, and the sense of duality begins to disappear. Later they merge in him and "I and my Father am one" may then be truly uttered.

35 (413) Light the lamp and it will spread out its rays by itself. We are indeed blessed by the presence of these great souls on this earth and doubly so if we meet in person. They deserve not merely our respect but our veneration. But even if we are never fortunate enough to meet one of these masters, the mere knowledge that such men do exist and live demonstrates the possibility of spiritual achievement and proves that the quest is no chimera. It should comfort and encourage us to know this. Therefore we should regard him as one of humanity's precious treasures. We should cherish his name as a personal inspiration. We should venerate his sayings or writings as whispers out of the eternal silence.

(414) The humble appeal of the seeking soul direct to God (or one's own Overself) will in time bring direct help without the intermediary of any human being. If anyone believes that he has entered into realization solely through the blessing of a master, then there will surely be a disillusionment one day. The real duty of a master is to point out the correct path at each different stage of the aspirant's life, to keep up his faith until he knows the truth for himself and not through somebody else's words, to inspire him by his own example and encouragement, never to desert the quest and to show that its benefits are worthwhile, to give his grace in the sense of taking a personal interest in the student's progress and telepathically to keep the student within his own consciousness.

(17) No other relationship, whether familial or friendly, can compare with this relationship in depth or beauty or value.

(18) In an adept's presence, as in the sun's presence, things begin to happen of their own accord. People feel a spiritual quickening and begin to call him master and themselves disciples. The whole institution of discipleship is nothing but a convenient illusion created by people themselves and tolerantly permitted by the adept for their sake. He himself however is aware of no such thing, has no favoritism, but sends out his light and power to the whole of mankind indiscriminately. Yet this is not to say that the disciples' illusion is a useless or needless one. It is indeed very real from their standpoint and experience and affords the greatest help to their advancement. Ultimately however, towards the final stages of the path, they discover him entirely within themselves as the infinite reality, not separate from themselves, and the sense of duality begins to disappear. Later they merge in him and "I and my father am one" may then be truly uttered.

(19) Light the lamp and it will spread out its rays by itself. We are indeed blessed by the presence of these great souls on this earth and doubly so if we meet in person. They deserve not merely our respect but our veneration. But even if we are never fortunate enough to meet one of these masters, the mere knowledge that such men do exist and live demonstrates the possibility of spiritual achievement and proves that the quest is no chimera. It should comfort and encourage us to know this. Therefore we should regard him as one of humanity's precious treasures. We should cherish his name as a personal inspiration. We should venerate his sayings or writings as whispers out of the eternal silence.

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QUALIFICATIONS OF A MASTER

(XVIII.)

- 1 (~~66~~) Three qualifications at least are required in a spiritual teacher: thorough competence, moral purity and compassionate altruism. Only he who has triumphed over the evil in himself can help others do the same for themselves. Only he who has discovered the divine spirit in himself can guide others to make their own discovery of it. Teaching that does not stem forth from personal experience can never have the effectiveness of teaching that does.
- 2 (~~67~~) He could not tell others how to struggle out of the depths if he had not himself done so, how to realize the soul if he himself had not realized it. But this is only his first qualification. His second is that he has cultivated the special virtue of compassion for others throughout the whole course of his mystical life. Consequently he becomes its fullest embodiment when that life flowers into bloom. That is why he is a teaching sage rather than a cold, self-centered mystic.
- 3 (~~68~~) The duty is laid upon a master to show the value of his virtue by his conduct and to attract men towards it by his example. It is not the man that we are to reverence but his noble attributes and his inspired mind.
- 4 (~~69~~) The teacher must not only provide instruction; he must also set an example of how to live and act in the world, and he must not only do both of these but he must also provide a profounder influence than other men by virtue of his own attainment, as telepathically revealed by his mere presence.
- 5 (~~70~~) If the aspirant is fortunate enough to meet a man or woman in person or writing who genuinely represents the true and real, no effort will be made to influence him; it will be left entirely to his own free choice whether he follow the light hidden behind a bushel or the will-o-the-wisp masquerading as a light.

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6 (74) The right way to teach men is to propose (XVIII.)
truth, not impose it. (B)

7 (77) The novice in these studies is likely to be ill-informed, his ideas chaotic and erroneous, his outlook hesitant and shadowy. It is here that ^{the} clear thinking and assured knowledge of a competent teacher is invaluable.

8 (78) The use of a teacher is firstly, suggestive. His influence is a definite aid to incline us to travel along the proper path; secondly, protective, for under his constant guidance we learn to be wary of pitfalls.

9 (79) In the final reckoning we are not the disciple of this or that man but rather the disciple of the Overself.

10 (74) Plato has pointed out in his seventh epistle that the philosophical wisdom "requires long continued communion between pupil and teacher in joint pursuit of the object they are seeking to understand, and then suddenly, just as light flashes forth when a fire is kindled, this wisdom is born in the mind and henceforth nourishes itself."

11 (75) Only when truth already exists in the mind and heart of the teacher can he convey it in his teaching to the student. If it does not, then he is merely indulging in a piece of pantomime.

12 (76) The master powerfully removes the sluggishness of the intellect of his disciple, clarifies his ideas about what is eternal and what is perishable, what is real and what is unreal, what is material and what is mental, and opens to him the realm of truth slowly but unmistakably by constant appeal to his reason.

13 (77) The demand for inspired teachers is insistent but the supply is wholly insufficient. Unless the teacher is an inspired one he will be of little help to the would-be mystic. By inspired, we mean either in communion with his higher self or fully united with it.

14 (78) He who takes upon himself the task of guiding disciples should possess sure-footed experience gained by years of work with the most varied kinds of apprentices.

15 (79) A professional lawyer or surgeon accepting clients is expected to have certain qualifications before he undertakes to serve them. A spiritual prophet who sets out to guide others needs certain qualifications too. He needs the intellectual capacity to explain, teach and clarify, the temperamental patience to put himself in their shoes and the altruistic compassion to work for their benefit. Moreover, given the innate facility, it is easy to teach ethics to others and hard to live those teachings oneself. He needs the ability to set a right example for imitation, in his own conduct.

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(XVII)

- 16 ~~(30)~~ The spiritual guide who is not himself ^(B) free from passion is a dangerous guide for those who are still struggling in the grip of passion. The teacher who has not utterly subdued personal egoism is unfit to assist those who seek liberation from it. He should learn to solve his own problems before he can safely venture forth to help solve the problems of other people. (XVIII.)
- 17 ~~(31)~~ If his counsel is to be effective enough to help others, it must spring from a mind which has faced and resolved the same problems within itself. But it need not necessarily have done so in external conduct. It may have done so in imagination or in intellect only. The quality of the mind will measure the value of such a course.
- 18 ~~(32)~~ Nobody is entitled to wear the mantle of a master merely because he has received teaching from a master. He is at best only a transmitter of information and not the originator of it. For he may transmit knowledge which he does not himself understand, which is far over his head or which he is even capable of misunderstanding and therefore likely to lead others totally astray. How can such a person be called a qualified master? Let us therefore make a sharp differentiation between those who are competent to be called teachers and those who are merely transmitters of teaching.
- 19 ~~(33)~~ The master will benefit his students not only by his verbal or written instruction but also by his example and counsel.
- 20 ~~(34)~~ He is best qualified to teach who is not only sufficiently knowledgeable but also sufficiently gifted with teaching abilities.
- 21 ~~(35)~~ He who is to act as a spiritual guide to others should himself have reached the goal toward which he proposes to lead them.
- 22 ~~(36)~~ Because he understands with perfect clarity what the neophyte is still fumbling to understand; because many problems and truths are as transparent to his mind as they are obscure to the neophyte's, it is inevitable that his advice and assistance should possess both importance and value.
- 23 ~~(37)~~ A wise teacher will not lecture to his students, will not try the superficial way of telling them every detail of truth. But by discussion questioning and encouragement he will help them to elicit it for themselves and thus enable them to make it deeply and lastingly their own.

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(XVIII)

24 ~~(87)~~

The true teacher should stimulate thought and not stereotype it. If an aspirant is fortunate enough to get direct and personal guidance of this kind, he is fortunate indeed.

25 ~~(88)~~ He who takes on the role of a spiritual counselor must be prepared not to lose patience too soon.26 ~~(89)~~ The teacher has to bear patiently with the defects and weaknesses of his students. He could not do this if his insight were too limited, his compassion too small and his calmness too superficial.27 ~~(90)~~ It will not be enough to show them the path. He must also keep them steadfast on the path.28 ~~(91)~~ It is inadvisable for the spiritual director to bring in his own personal experiences of the past and relate them to a student in the hope of making the student feel that the director has passed through similar situations and sympathizes with him. This brings in the personal element and annuls the detached impersonality which gives the director his authority and influence. Any stories of experience which have to be told can be given anonymously or in the third person.29 ~~(92)~~ No system of academic education has yet been devised which will permit the teacher to do the learning on behalf of the student. It is just the same in spiritual education. In the end the disciple will have to learn to make his own decisions, to carry on his own life and to find the answer to his own questions. For it is only through such a procedure that he will gradually find his way to new and better points of view.30 ~~(93)~~ No teacher can give virtue to his followers. If they will not strive for it themselves; if they will not exert thought and feeling and will to get it, then it will be vain for them to expect its coming.31 ~~(94)~~ The highest type of teacher does not want and will not encourage a blind unquestioning acceptance of his own views.32 ~~(95)~~ The true teacher interprets the divine will for his disciple but does not impose it on him. Such a guide may proffer advice and tender suggestions but he will never issue orders and dictate decisions. Instead of trying to deprive the student of his capacity to intuit truths for himself, the disinterested teacher will try to create it.

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- 33 (95) The teacher who demands blind obedience from his pupil belongs to a vanishing age. The teacher who strives to make his pupil's own mind understand each step of the way he travels belongs to the coming age. The first often ends by enslaving his followers, whereas the second ends by liberating them. The first is a dictator, the second a companion. The first creates non-entities, the second, men.
- 34 (96) With a teacher's wise guidance, the seeker's crude and confused early notions which had become dogmas, will begin to give way to better understood and informed ones.
- 35 (97) The intelligent student will not be prepared to walk blindly but will want to know where he is being led and why he is being led there.
- 36 (98) A master's work is not to issue commands which must be obeyed by enslaved disciples, but to formulate principles which must be understood by enlightened ones. It is not to create belief but to strengthen knowledge.
- 37 (99) There are plenty of teachers to cater to the surface seekers of this world. The true ~~teacher~~^{master} does not choose to be one of them. He can be of service only to those who comprehend that the object of life is not to stand the bodies on their heads but to put the truth into their heads. But such seekers are few. For the one feat is spectacular and dramatic whereas the other is silent and secret. The real teaching work will be noiseless, without show and in the background; behind the scene and not before the curtain.
- 38 (100) A true guide will surely serve his disciples, though sometimes without the title of teacher, certainly without the pay of one who works for self. He will teach a small number so that, after attaining a certain degree of mystical understanding and practical advancement, they in turn may become helpful guides of others.
- 39 (101) The pseudo-masters are full of demerits. The imperfect masters show both merits and demerits. The perfect masters reveal merits and values only.
- 40 (102) The danger of the ego accepting an homage which belongs only to the Overself, provides the successful teacher with his next test. To let disciples make his personality all-important and overlook the Overself which uses it, is to fall into error. Humility is here his only safeguard.
- 41 (103) Philosophy uses the attained man, not as a god for grovelling worship and blind obedience, but as an ideal for effectual admiration and reverent analysis.

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- 42 (103) A true teacher does not want to direct anyone's life. He may offer suggestions but he would never insist on their being carried out.
- 43 (104) A guide who can understand his disciple's character and stimulate his intelligence; who can open to him the gates of higher worlds and newer views, does not need to hold him by the bonds of blind obedience.
- 44 (105) Ram Lal, the adept, in F.M. Crawford's novel "Mr. Isaacs", says: "It is not my business to mould men's destinies for them. If I give them advice that is good, it is quite enough."
- 45 (106) Such a teacher would not claim to be an intermediary with God but rather a counsellor with man.
- 46 (107) Personal saint-worship is another of the degenerations into which this noble relationship has fallen.
- 47 (108) There is a similarity in nature and results on a number of points between the dictator worship which has appalled us in recent times and the guru-worship which still runs riot in ashrams. The attitude of these followers to their guru is psychologically fascistic. Such pitiful self-surrender will not promote a man's spiritual progress. On the contrary, it will only cheat him out of establishing conscious contact with his own higher self.
- 48 (109) When the heart has ardently cherished the wish for a master and the mind has consequently entered a highly suggestible state, the chance meeting between a would-be follower and an over-eager spiritual Fuehrer is foolishly regarded as a divinely-ordained event!
- 49 (110) It is usually quite impossible for the average aspirant to determine who is a fully qualified master. But it is sometimes quite possible to determine who is not a master. He may apply this negative test to the supposed master's personal conduct and public teaching.
- 50 (111) The Overself is costless. It is, as Jesus pointed out, as free as the wind which comes and goes. Whoever has realized it will gladly teach the way to anyone who is ripe and ready for his teaching. If any man puts a price on it and offers to sell it to you, be sure he is offering a false or ~~shady~~ imitation.
- 51 (112) The common kind of teacher, with no real inspiration and no complete realization, but with a commercialistic attitude or a beggar's instinct, is not worth considering. But the uncommon kind, with nothing to sell and not even the willingness to accept voluntary contributions, is well worth considering.

(XVIII.)

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- 52 (113) In a proper relationship no true (XVIII.) master would seek to create a dependence on him which would cause the pupil to be unable to progress alone. Yet this is exactly what happens in so many Oriental circles today and so many Occidental pseudo-mystical circles also. Their pupils become less and less able to handle their own problems, less and less fit for responsible living, less and less willing to struggle to find an adjustment to life. Not by extending the delay in effecting such needful adjustment until they become chronically incapable of making any at all, will they find the path of true progress.
- 53 (114) Unthinking mystics still praise this quality of servile obedience which primitive gurus demanded from their followers. Thoughtful mystics no longer do so.
- 54 (115) He who arrogates to himself the right to decide what his disciples shall or shall not think read say and do, is not progressing but rather converting them into gramophone records.
- 55 (116) Such are the disciples who flutter helplessly around a guru like moths around a lamp.
- 56 (117) So-called masters who suffer from such limitations cannot set others free. Those who themselves worship the flesh-born idols of nationality race colour and status can only keep their devotees imprisoned in illusions ^(the same)
- 57 (118) The traditional attitude of an Oriental towards a guru attains fantastic degrees of utter materialism. We have observed disciples drinking water in which the guru's feet were washed, and kissing the ~~hairs~~ tail of the horse on which he rode. They are in part the result of the poor teaching they have received. They mistake servitude to a guru for service to mankind.
- 58 (119) Such pseudo-teachers do not want to enhance the self-reliance of their students; do not want to increase their strength but rather to diminish it. They prefer to have people around them to act like blotting-paper and merely absorb first, ideas, in order to reproduce them without thinking and second, commands, in order to obey them without hesitation.
- 59 (120) All these gurus possess inevitable human limitations and some human deficiencies. To see any one of them under an appearance of perfection and make him into a demigod, is a superstitious error which will not bring us nearer the world of truth and reality. He who is over-awed by the claims of these teachers suspends his reasoning faculty, dismisses his critical judgment, lets his intellectual integrity collapse and falls victim at their feet.

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(H) So-called masters who suffer from such limitations cannot set others free. Those who themselves worship the flesh-born idols of nationality, race colour and status

can only keep their devotees imprisoned in illusions. The traditional attitude of an Oriental towards a guru attains fantastic degrees of utter materialism. We have observed disciples drinking water in which the guru's feet were washed, and kissing the tattered tail of the horse on which he rode. They are in part the result of the poor teaching they have received. They mistake servitude to a guru for service to mankind.

(H) Such pseudo-teachers do not want to enhance the self-reliance of their students; do not want to increase their strength but rather to diminish it. They prefer to have people around them to act like blotting-paper and merely absorb first, ideas, in order to reproduce them without thinking and second, commands, in order to obey them without hesitation.

(H) All these gurus possess inevitable human limitations and some human delusions. To see any one of them under an appearance of perfection and make him into a demigod, is a superstitious error which will not bring us nearer the world of truth and reality. He who is over-awed by the claims of these teachers suspends his reasoning faculty, dismisses his critical judgment, lets his intellectual integrity collapse and falls victim at their feet.

- 60 (121) When a man turns belief in the superior knowledge of ~~his~~ ^{the} guide into belief in the virtual omniscience of the guide, it is dangerous.
- 61 (122) One of the great errors propagated by these swamis is to suggest that because Ramakrishna could transmit his spirituality by a touch of the hand to a few persons, he could therefore transmit it to everybody in the same way. He would assuredly have done so had it been possible, for he wanted to serve humanity. But as a Tamil proverb says: "Though one teaches an ass by speaking in his ears, we obtain nothing but braying." That, after all, only a tiny handful of persons were so "saved" by Ramakrishna is enough evidence to refute this senseless suggestion.
- 62 (123) Only the self-deceived or the charlatanic will offer to save you. All others will offer only to guide you. "You must labour for yourselves" warned the Buddha. "The Buddhas are only teachers."
- 63 (124) A genuine teacher will not seek to dominate the soul of a student; will not strive to impose his own will upon him. For the teacher desires to see a natural and not a forced artificial growth; to free men and not to enslave them. The real master spiritualizes his disciples but does not debilitate him.
- 64 (125) He will be handicapped to some extent by a consciousness of the difficulty of securing adequate loyalty to a teacher who refuses to surround himself with all the paraphernalia of ashrams and all the trappings of guru-worship- both of which are repugnant to him. There are excellent reasons in the student's own interest- and perhaps to some degree in the teacher's too- why in this case such personal loyalty must be emphatically insisted on. The pupil's allegiance will sooner or later be subjected to the unexpected strain of severe tests. The adept possesses far too sensitive a temperament and far too strong an independence to endure with indifference the telepathic reflections of this strain which are invariably produced when the relationship effectively exists with the profound obligations on both sides which it entails. He may be philosophic enough to smile at misunderstanding or desertion but he will also be human enough to be sensitive to them. For even were a student to break with him, he could never break with the student. His ^{own} conception of loyalty embraces a wider stretch than the frail seekers are likely to understand. Some indeed have been so deceived by the compulsions of personal karma and the logic of mere appearances as to imagine that he is devoid of human sympathy and indifferent to human feelings.

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- 65 (126) The true teacher acts by proxy, as it were, for the aspirant's Overself until such time as the aspirant himself is strong enough to find his own way. Until that moment the teacher is a shining lamp, but after it he will withdraw because he does not want to stand between the seeker and the latter's own self-light which gradually leads the disciple to dispense with him!
- 66 (127) The teacher assists his students to attain a degree of concentration beyond that which they are able to achieve by themselves.
- 67 (128) Such a teacher will be the student's motivating influence while, paradoxically, encouraging him to preserve his independence.
- 68 (129) The question of helping students more individually is a question of practical functioning. The teacher wishes to keep his own freedom and at the same time leave them free too.
- 69 (130) The master can give the aspirant the initial impetus which will enable him to enter a period of quicker progress
- 70 (131) The true master is he who points the way to the recognition of one's inmost self, not to the adulation of his personal self.
- 71 (132) Ask for your share of the divine nectar and it shall not be withheld from you. Indeed, those who have turned from the peaceful hearth that is their due, to move through the gloomy houses of men to dispense it have done so because of the dark flood of secret tears that break daily through the banks of human life.
- 72 (133) We are asked: What is the interpretation of a sentence in that excellent little book "Light on the Path" by Mabel Collins, which runs:

"For within you is the light of the world- the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable because it forever recedes. You will enter the light but you will never touch the flame."

The meaning of this mysterious sentence is that the sage refuses to claim the ultimate emergence which is his right because he refuses to desert "the great orphan Humanity". He stops short at the very threshold of Nirvana simply to remain here and help others reach that threshold. Thus by his altruistic activity, meditative power and in-

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- 72 ~~(133)~~ Intellectual penetration he continuously earns a title to that utter absorption of his ego in the unutterable Absolute which is Nirvana, but by his continuous self-giving for suffering mankind he never actually attains this goal. This extraordinary situation may be represented mathematically by the asymptote- a line which is drawn on a graph to approach nearer and nearer to a given curve but which never actually touched it within a finite distance. Only a man who feels with and for his fellow creatures will dare to make such a tremendous sacrifice of the supreme peace which he has won. How much more generous, how nobly grander is this example of ever-active altruistic service than that of ever-idle meditative reclusiveness!
- 73 ~~(134)~~ Fo Sho Hing Tsan: "I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts.
- 74 ~~(135)~~ If he refrains from the final mergence into Nirvana it is not only because he wants to be available for the enlightenment of his more hapless fellows, but also because he knows that he has really been in Nirvana from the beginning and has never left it.
- 75 ~~(136)~~ The teacher's work will have to endure the malice of satanic human instruments and the misunderstanding of the superficial and ignorant.
- 76 ~~(137)~~ The sage is not tainted by calculations of gain or loss for he is egoless in his reckonings.
- 77 ~~(138)~~ The teacher does not lift the veil of Isis for everyone he meets in the street but he will always lift it for those who ask aright.
- 78 ~~(139)~~ The master will teach with love what the student must learn with reverence.
- 79 ~~(140)~~ His disciples are taught how to unite independent thinking with loyal feeling in their attitude toward him. This satisfies them both.
- 80 ~~(141)~~ Unlike insane self-titled "Messiahs", he has no programme of saving the whole world from its sinfulness, for the chances of such an enterprise are microscopic, but he has a program of finding his own kindred- those whose aspiration thought and pre-natal relationship with him make them his natural followers.
- 81 ~~(142)~~ Adepts not only seek the few who seek them but they also seek the fewer still who are qualified for them.

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- 82 (~~143~~) The true master is to work for the few. There are several agencies who will spread their activities thinly on a wide surface but his will penetrate to a deeper level. Theirs will be more showy but his more effective.
- 83 (~~144~~) He does not seek and will not accept those who are already members of any society or group which provides them with instruction, for he will not interfere between the teacher and the taught. Truth must be sought in its fullness not as a supplement to the teaching of others. For the sage will not adulterate truth. The truth he has to give is not the same as that taught by them and he does not want to distort it to fit such misconceptions.
- 84 (~~145~~) A genuine teacher who is sincere competent kindly and illumined will know this truth- that groups of the same grade reincarnate together- and, knowing it, will himself expect and accept only his "own". For if, through sentimental soft-heartedness he yields to the importunities of those who are not in inner harmony with him, then either the flow of events or the disharmony of the student will break the relation and separate them. Similarly, an earnest aspirant, who feels that his inner life belongs to a particular teacher will, if he is wise, desist from making experiments or from wandering to other hearths, and remain loyal to this teacher. For if, through emotional enthusiasms or through misunderstandings arising from his own limitations, he strays elsewhere, then the ultimate sense of inner dissatisfaction or the unexpected pressure of outer disillusionment will turn his feet homeward again.
- 85 (~~146~~) If a ~~teacher~~ ^{guru} guides us to notice hitherto unobserved truths; if he leads our thought and faith away from hitherto strongly-held errors, then a teacher fulfils a useful function.
- 86 (~~147~~) He desires not to win disciples but to lose them! He wants them to seek find and follow not mortal man but the light that burns serenely within their own hearts.
- 87 (~~148~~) Few are ready to pay the entrance fee of life-long loyalty and steadfast service which are demanded, for this payment must be made in actual practice and not in lip movements alone.
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CONSOLIDATED NOTES

INDEX TO CLASS XVIII.

- (A) Teachers and disciples General
- (B) Qualifications of a Master
- (C) Qualifications of a Disciple
- (D) Seeking the Master
- (E) Steps in Discipleship
- (F) Master as the symbol
- (G) Mystic union of Master and pupil

because he with you

Have you seen it?
The Oaxaca... which was explained during the war.
I thought that the answer is given in my book, "The
Mystic Union of Master and Pupil". I think you will
not see about the connection between the two.

You ask about the connection between Evolution and Mentalism. I thought that the answer is given in my book, "The Wisdom of the Overself" which was published during the war. Have you seen it?

Peace be with you

- (A) Teachers and discipline General
- (B) Qualifications of a Master
- (C) Qualifications of a Disciple
- (D) Seeking the Master
- (E) Steps in Discipleship
- (F) Master as the symbol
- (G) Symbolic union of Master and pupil

(1) Most men find they need a concrete symbol to receive their devotion and concentrate their aspiration. In short, they find they need a Spiritual Leader, be he historical and of the past, or contemporary and of the present.

(2) There is no contradiction between advising aspirants at one time to seek a master and follow the path of discipleship, and advising them to seek within and follow the path of self-reliance, at another time. The two counsels can be easily reconciled. For if the aspirant accepts the first one, the master will gradually lead him to become increasingly self-reliant. If he accepts the second one, his higher self will lead him to a master.

(3) Too many are wholly unprepared to become the pupil of a master and tread the way of discipleship. Instead of asking for what they have neither the strength to endure willingly nor the balance to pursue safely, it would be wiser and more prudent to prepare themselves first.

(4) If a man insists on asking for the attentions of a personal teacher before he is sufficiently prepared to benefit by them, then his rash importunity will be punished. For he will find a false teacher, a guide to untruth and darkness rather than to reality and light. Enough work should have been done on himself and by himself in mental and emotional discipline, in moral striving, in intellectual preparation and in meditational practice, to justify his request for instruction. Otherwise he may be really actuated by egoistic ambitions which are secretly hiding beneath his spiritual aspirations, or he may be too unbalanced emotionally to accept in his heart the serene impersonal wisdom even when it is proffered him.

(5) The personal contact with a master does not necessarily require a face-to-face meeting. It can also be effected through a letter written by him - nay, to some degree, even through a book written by him. For his mind incarnates itself in these productions. Thus, those who are prevented by circumstances from meeting him physically, may meet him mentally and gain the same results.

(6) It is a recognized Yoga-path in the Orient, especially among the Sufis of Persia, Irak and Northern Africa, for the ^{sensitive} disciple mentally to merge his own individual being in the being of his master during the period of meditation. The master can be anyone in whom he has most faith, to whom he is most devoted, by whom he is most inspired.

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(8) The inner contact with the master may variously express itself in vision or in feeling, either separately or both together. With the advanced disciple it will not matter how it be expressed for the result in contact and communion will be the same.

(9) Humility will not let a man teach others until he knows himself what he tries to teach them.

(10) The teacher's duty is to give direction, provide knowledge, warn against pitfalls, correct errors. It is not his duty to save the pupil necessary efforts of will and thinking.

(11) If the master's exposure of his weaknesses is offensive to him, then he unfits himself for further discipleship and will receive no further advice.

(12) It is not enough to receive a teaching from someone else. The truth of the teaching must be tested by personal experience, the worth of it should be measured by personal knowledge.

(13) It is not other men's knowledge and power that we have to live by in the end, but our own.

(14) Too many seekers create a supernatural halo around the master's personality. Too many wrap it in dramatic and romantic garb. Too many expect too much from the first meeting with him. The consequence of all this is often a tremendous emotional let-down, an unreasonable disappointment after the reality of an actual meeting, and they lose their balance altogether. It is inevitable that a close-up view of the master will not prove so striking as a long-range one seen through romantic glasses. From a distance it is easy to bestow admiration and feel awe for a man they have almost turned into a deity. But drawn into close contact with him, it is just as easy to swing in the opposite direction and turn the master into a man. They do not notice how brief is their first-hand acquaintance with him, how few are the appearances that constitute the data for their conclusions, how conceited it is for spiritual pigmies to think they understand a spiritual titan. Because what they appear to have found does not correspond with the mental image they have previously conceived of him, he is judged to be no master at all! Nor are these the only reasons for such a failure. Equally important is the fact that such a meeting, or the period immediately following it, becomes the signal for opposition by adverse force. Evil spirits may find their opportunity just then to lead him astray, or mischievous ones may try to bewilder his mind

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(15) Those who serve the interests of their institution, those who mould its policy and become its instrument, will have to choose between such activity and the Ideal.

(16) It can give blundering and groping seekers after spiritual truth a proper lead both in the theoretical and the practical sides of their quest.

(17) In his writing he has packed the maximum of philosophical truth into the minimum of space. Of them I would say with the Caliph Omar: "Burn the libraries, for their value is in this book." He has distilled into his message the essence of the highest wisdom; there is nothing else to be learnt beyond what he has given us. His attainment of truth is colossal and uncomprehended; only future ages will give him the right measure of his full stature.

(18) It is less easy for an aspirant himself than for an experienced observer to detect the influences which impregnate his inner experiences.

(19) Like a photographic film which is "dead" and insensitive to light, he is unresponsive to the adept's spiritual radiation and insensitive to the inner light to which he is exposed.

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(20) It is less easy for an aspirant himself than for an experienced observer to detect the influences which imp- art his inner experiences.

(21) Like a photographic film which is "hard" and insen- sitive to light, he is unresponsive to the adept's spiri- tual and insensitive to the inner light to which he is exposed.

(20) A thought enters abruptly into his ^(A) (XVIII) consciousness, somewhat vaguely perhaps but so different in quality from his usual thoughts, so persistent if a picture accompanies it, that the man has a feeling it has come from outside, from some other person.

(21) He is quite uninterested in these daily reports on the state of their fluctuating emotions.

(22) Those who cannot see beyond their toes--

(23) In their pardonable enthusiasm for their beloved teacher, they are apt to become unfair towards and deprecatory of other teachers.

(24) The adept may speak the fateful words for which the aspirant has been waiting for so long and so anxiously.

(25) The teacher soon finds that he is faced by a new problem: the temperamental incompatibilities of the students. They cannot study together without coming into disagreement and they cannot work together without coming into conflict. They take offense too easily and do not realize that the teacher has duties toward many other students besides themselves. They can't even discover that the teacher has sent more letters or given more interviews to another student without becoming jealous of the latter. Thus the personal factor cannot be eliminated from any group. In the end, the teacher finds that he has to advise each student not to concern himself about the others. So the teacher concludes that he can get better results by dealing with each individual separately than in a group.

(25-a) He may not purposely seek to do this, yet it will happen all the same merely through this entrance of the pupil into his personal atmosphere.

(25-b) Light on the Path says "This effort of creating himself as a disciple, the rebirth, he must do for himself without any teacher."

(25-c) In the absence of a master let him follow a lone path, welcoming whatever he can learn from competent authorities but attaching himself to none.

(25-d) If you rely on an external teacher you rely on something which you may have to drop tomorrow or on somebody you may have to change the day after.

(25-e) It may be slower but it will be much safer, present-day conditions being what they are, to teach oneself and liberate oneself.

(25-f) With such books he will feel for a while better than he is, wiser than he is.

(20) A thought enters abruptly into his consciousness, somewhat vaguely perhaps but so different in quality from his usual thoughts, so persistent is its picture accompanies it, that the man has a feeling it has come from outside, from some other person.

(21) He is quite uninterested in these daily reports on the state of their fluctuating emotions.

(22) Those who cannot see beyond their loss--

(23) In their pathetic enthusiasm for their beloved teacher, they are apt to become unkind towards and derogatory of other teachers.

(24) The adept may speak the fatal words for which the captain has been waiting for so long and so anxiously.

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(26) I am quite chary of organizations, because I have seen too much in the West and the East of the evils which it quickly breeds, as I am quite unimpressed by centralization because I have seen how hard it is to eradicate the illusions to which it leads. Instead of organization, it is better to encourage individual effort; and instead of centralization it is wiser to encourage individual deepening.

(27) Because they evoke blind loyalties and provoke the partisan spirit, philosophy does not care for organizations.

(28) We must make a distinction between a doctrinal principle and the human personality who serves as the vehicle for such a principle. The principle will live when the personality is dead. Our absolute loyalty therefore must be bestowed on what is immortal, not on what is mortal. The human disseminator of the principle should receive only a conditional allegiance. The pure Idea may incarnate itself in the man but he may sully, betray or pollute it with his human error, prejudice or selfishness.

(29) Is there any man - no matter how spiritual or how well-meaning he may be - who could safely be trusted with absolute power over other men? It is this, along with other and more important observations, that has given me the courage to reject all spiritual authoritarianism. Some defect or some evil is mixed into each one of us. Imperfection is our natural lot here on earth. In a well-varied experience of my own species and in fairly wide wanderings through this world, I have never met a perfectly good, perfectly wise and perfectly balanced man. That is to say, I must now lament with Confucius "A sage I have no hope of ever seeing."

(30) Those with experience of the cults and organizations know how unsatisfactory they are in the end. The passage of truth from mind to mind has always been a personal matter and cannot be otherwise, just as the training in meditation is equally personal.

(31) The starting of a cult to gain a personal following would be abhorrent to the spirit of any truly selfless spiritual guide, but the creation of a school for spiritual development and philosophical learning he might consider helpful to many earnest but bewildered students of life.

(32) The path is an individual not a corporate enterprise. You do not tread it by joining a mystical society any more than by joining an orthodox church.

(XVIII)

(26) I am quite chary of organizations, because I have seen too much in the West and the East of the evils which it dutifully breeds, as I am quite unimpressed by contrivances because I have seen how hard it is to eradicate the illusions to which it leads. Indeed, of organization, it is better to encourage individual effort; and instead of contrivance it is wiser to encourage individual development.

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(32) The path is an individual and a corporate enterprise. You do not tread it by joining a mystical society any more than by joining an orthodox church.

(33) The quality of metaphysical thinking ^(A) (XVIII.) must inevitably deteriorate and its independence of movement be discouraged if it is to be conditioned by personal authoritarianism.

(34) The formation of a society of seekers may have a social value but it has little instructional value, for it merely pools their common ignorance. The justification of a society educationally is its possession of a competent teacher - competent because his instruction possesses intellectual clarity and his knowledge possesses justifiable certitude.

(35) Just as the worship of an anthropomorphic Deity is a proper prescription for the masses, so the worship of a personal saviour is a proper prescription for them too. Philosophy warmly endorses both kinds of worship. Let it not be thought that it would obliterate them. On the contrary it rationally explains their necessity and defends their utility. They are valuable aids to millions of people. Moreover they yield genuine and not illusory results. However, when ignorant or intolerant persons would set up these elementary goals as the highest possible ones for all men, or as the sole paths leading to divinity, then philosophy feels it necessary to refute the ignorance of the one and to denounce the intolerance of the other.

(36) The great mistake of all spiritual organizations is to overlook the fact that progress or salvation is a highly individual matter. Each person has his unique attitude towards life; each must move forward by his own expanding comprehension and especially by his own personal effort.

(37) "No one can purify another," declares the Dhammapada.

(38) But although it is true that each man will have to find the unique path that best suits his own personality mentality and life-experience, it is equally true that there are certain common characteristics present in most paths.

(39) There is room in life for the element of revelation equally as for that of realization. Guidance or instruction from another person is not to be rejected merely because it is external, but only if it emanates from a dubious source. If an aspirant is going to ignore all the sign-posts, he will wander around for a very long time before he gets started on the right road.

(40) Not by our own exertions alone, and not by the gift or grace of an external being alone, can we be brought to final realization, but by both.

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(41) What is the hope for those who are unable to enter the shrine of mysticism and have left the fold of religion? Are they to be abandoned to a bleak despair or a hard cynicism? Are they to become engulfed in the waters of moral wickedness? No, let them take the unseen hand of a personal saviour, ^{or} spiritual guide, whether ^{dead or} ~~dead~~ ^{alive or} ~~dead~~—someone whom they believe to have attained adeptship in yoga, or sagehood in philosophy, and who has announced his intention to give his life to the enlightenment of mankind. Let him become their secret refuge. Let them ask and deserve his grace. The same help can be utilized by those who feel they cannot make the intellectual effort demanded by philosophy but wish to advance beyond the stage of ordinary mysticism in which they now rest.

(42) We need to build up an intimate inner relationship with a being whose compassion is wide enough to understand us and whose power is developed enough to help us. It does not matter that he is dead.

(43) The wise and good dead men who have left their examples for imitation or their words for germination, and any living men whom we have heard, met or read about— all these are our spiritual guides; all these can become our masters if we only make them so. Why then should we narrow ourselves down to a single man with a single point of view?

(44) A real need of humanity eventually finds its expression in flesh and blood. Just as an oppressive tyranny ultimately produces the rebel who overthrows it, so a growing hunger for spiritual guidance ultimately brings forth the men who are to provide it.

(45) The man who creates a new movement, pioneers a great reform, brings a better faith to a nation, or marches a victorious army across a continent, is the burning lens of the new idea that is to appear. There must be a definite centre on the physical plane; there must be a human focus through which a new concept can shine out upon humanity. In the same way there is needed a human teacher through which the Infinite can move the unawakened out of their apathy, give forth its light to instruct men's minds and its heat to inspire their hearts. Such can be no ordinary teacher, of course, for he must carry credentials brought down from heaven.

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(46) We know that the mere reading of books ^(A) (XVIII) and journals is not enough, and our essential conviction (as also the acknowledgment of the Orient since time immemorial) is that a personal guide who can instruct and inspire one to travel through the twilight jungle land which lies between ignorance and truth is indispensable.

(47) We need such men. They serve as exemplars, guide as teachers, and shine as reminders of a higher life.

(48) Bacon said "It is better to visit a wise man than a fair city." He also wrote "You shall rather go a hundred miles out of your way to speak with a wise man than to see a fair city."

(49) "As iron sharpeneth iron, so a man sharpeneth the understanding of his friend," says Solomon.

(50) "Association with the sages happens partly by merits and partly by devotion to God, but always as if by accident like a fruit suddenly fallen from empty void." Tripura.

(51) Every sage must be a teacher because every sage must wish to promote the enlightenment of mankind.

(52) "The gift of Truth excels all other gifts", declared the Buddha. Therefore the best vocation in which one may spend one's life is to give men this teaching.

(53) If humanity has not been gifted with divine consciousness by the sages it is not only because such a free gift cannot be made. It is also because humanity prefers other things instead. When a questioner suggested to Buddha that he give Nirvana to everyone, Buddha sent him to ask at many houses what they wanted most. All desired some material thing or some worldly quality. Nobody desired Nirvana.

(54) The kind of spiritual guide that most people want is one who pats them encouragingly on the shoulder, flatters them constantly in speech or writing, and habituates them to refer all their personal problems to him for solution. The kind ^{of guide} they really need is one who will critically point out their faults and weaknesses and who will unhesitatingly throw them back on their own resources. It is better to encourage men in good conduct than to pamper their neurotic religiosity.

(55) It is certainly not all mankind, not even all those who cross his orbit, whom the sage is called upon to help but only those with whom there is either an inner affinity or a karmic link. "I pray not for the world, but for them which Thou hast given me," said Jesus in his last prayer with his disciples before the great betrayal. He could

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(56) These adepts help the few who are in a position and attitude to help a multitude.

(57) The masters rarely emerge from their positions of influence and prominence but their disciples may and occasionally do. ^{obscurity to}

(58) The work which confronts him forces a concentration upon a small group comprising the most earnest seekers.

(59) The modern teacher should be a man of the world, not a man of the ashrams. He should be one who does not practise a fastidious asceticism, does not frown on human frailty. Such a man begins his teaching by making other men feel that wisdom is priceless and holiness is beautiful.

(60) A teacher, to be most effective, should present his teaching in a dress and colouring appropriate to the age in which he lives. He must "tune in" to the needs and hopes, the thought and sentiments, the lives and surroundings, of the people of his age.

(61) But where is such a sage to be found? Where is the teacher who will tell us all that we require to know and help us to realize our finer possibilities?

(62) No one can deny that a proper methodical training is a highly valuable factor in achieving effective results in any sphere. This must also be true of the spiritual sphere.

(63) But each aspirant has in the end to find his own expressive way to his own individual illumination. Outside help is useful only to the extent that it does not attempt to impose an alien route upon him.

(64) Real progress will be the fruit of their own ^{endeavors,} ~~labours~~ not of the goodwill of others. It is one of the obligations of a true spiritual guide to make aspirants feel that they have the power to achieve it and to encourage them to take their spiritual destiny into their own hands.

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(65) Those who can only advance by hanging on to a teacher make only a pseudo-advance and one day their house of cards will come tumbling about their ears. But it is equally true that those who can only progress by dispensing with a teacher, progress farther into the morass of ignorance. He alone who can take a teacher's guidance in a free spirit; who comprehends that while the teacher points out a path, it is for him to enquire whether it be the right path; that while the teacher can encourage inspire and even protect him, it is for him to strive toil and adventure forth; such a man will derive much from his discipleship.

(65-a) Wherever there is instruction to be got there is an ashram. And whenever you go there you will get instruction from the experiences of life. Therefore the whole world is an ashram to a discerning student. Much the same applies to the question of a teacher. Says a Bengali verse: "Wouldst thou make obeisance to thy master, my heart? He is there at every step, on each side of thy path. The welcome offered thee is thy master, the agony inflicted on thee is thy master. Every wrench at thy heart-strings that maketh the tears flow is ~~thy~~ thy master."

(65-b) The heart is my ashram. The higher self is the master who dwells within it.

(65-c) "Our labour is to bring everyone to his own teacher in himself." George Fox

(65-d) The advantage of having a living master is immense. Man is so sense-bound that it is easier for him to follow an embodied ideal than a disembodied one, easier to understand truth in action than truth in the abstract. Should anyone have the good fortune to be taken under the wing of a sage, his progress will go forward at a far quicker rate than would otherwise be possible. It is not a little thing that he has someone to turn him in the right direction or that his movement in this direction is guided by an experienced pioneer.

(XVIII)

(52) Those who can only advance by hanging on to a teacher or make only a pseudo-advance and one day their house of cards will come tumbling about their ears. But it is equally true that those who can only progress by dispensing with a teacher, progress farther into the morass of ignorance. He alone who can take a teacher's guidance in a free spirit; who comprehends that while the teacher points out a path, it is for him to enquire whether it be the right path; that while the teacher can encourage in spirit and even protect him, it is for him to strive with and adventure forth; such a man will derive much from his discipleship.

(52-a) Wherever there is instruction to be got there is an ashram. And whenever you go there you will get instruction from the experiences of life. Therefore the whole world is an ashram to a discerning student. Much the same applies to the question of a teacher. Says a Bengali verse: "Wouldst thou make obeisance to thy master, my heart? He is there at every step, on each side of thy path. The welcome offered thee is thy master, the agony inflicted on thee is thy master. Every wrench at thy heart-strings that maketh the tears flow is thy master." (52-b) The heart is my ashram. The higher self is the master who dwells within it.

(52-c) "Our labour is to bring everyone to his own teacher in himself." George Fox

(52-d) The advantage of having a living master is innumerable. It is no mere-bound that it is easier for him to follow an embodied ideal than a disembodied one, easier to understand truth in action than truth in the abstract. Should anyone have the good fortune to be taken under the wing of a sage, his progress will go forward at a far quicker rate than would otherwise be possible. It is not a little thing that he has someone to turn him in the right direction or that his movement in this direction is guided by an experienced pioneer.

- (11) The sages had to face this fact that the masses under their or their pupils' care were inferior in mentality to their own and that their knowledge of the significance of the universe could only be communicated effectively through the use of symbols, suggestions, and images rather than through plain statements of fact. Hence the whole content of folklore and religion was invested in those days with its sacred character not because of what it said but because of what it did not say.
- (12) Although Buddha forbade his followers from making any representation of himself, they everywhere make statuettes of him. Although Sri Ramakrishna warned his disciples against developing a cult, they have already created an emotional one around him, have placed him in the pantheon of the gods and worship his personality.
- (13) The philosophical teaching is that the return of every prophet is an inward event and not a physical one. The common people with their more materialist and less subtle apprehension, expect to see his body again. The initiates expect only to find his mental presence in themselves.
- (14) On the subject of religion, that writer can come closer to truth and go farther from opinion who writes with an independent pen.
- (15) The materialist waves away the religious instinct with 'explanations' like frustrated sex, illusion, exploitation, imposture or imagination.
- (16) The early Christians who spoke of being 'in Christ' were men whose intense faith, devotion and sacrifice had lifted them into the Overself consciousness.
- (17) The sage who ventures forth into public with a message to deliver or a work to perform must shape both message and work to suit the circumstances that surround him.
- (18) It satisfies the demand on the part of the populace for a powerful supernatural being only if God is made masculine in gender, just as it satisfied their demand for a magnified father only if God is made humanly personal. They must have an anthropomorphic deity.
- (19) Truth needs to be expressed again and again, each time differently, because it must be expressed each time in the idiom of its period.
- (20) If he is to preach a message to his era, he can best do so by forming it according to prevailing customs and accepted ideas.
- (21) There are two kinds of religious founders - the Prophets and the Messengers. Jesus was a Prophet but Muhammad was a Messenger.

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

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(21) There are two kinds of religious founders - the prophets and the messengers. Jesus was a prophet but Muhammad was a messenger.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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itself unfettered if it would achieve truth.

(45) He ~~six~~ feels sincerely that he has been entrusted with a revelation, that he has a message to deliver which is valuable and important to thousands of people and that the task of delivering it is an exalted service, a holy privilege that needs no other reward than the moral satisfaction it brings him. Nor will it make any difference if there be only one man to listen to him during his own lifetime. During the first ten years of his prophetic mission, Zoroaster could find no other disciple than his own cousin, no larger following than a single person. The need to bear witness has become a matter of inexorable conscience. The result of bearing witness, whether it be worldly honour or worldly persecution, is a matter to which his ego has become emotionally indifferent.

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

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

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

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

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

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

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

(1) Without some organization there may result intellectual anarchy, moral indifference and emotional chaos. It is also true that the man who accepts a traditional form, joins an organized group or enters an established church benefits by the help of the tradition or institution. Hence we are not against churches and groups which fulfill or even only strive to fulfill these legitimate expectations. But neither in our history nor present experience are so-
 -lately sincere institutions ever found on earth, although they may be found on paper. It would seem that a group or organization is so introduced from sectarian limitations; that the institutionalizing of a revelation is to render null and void its spiritual inspiration; and that total submission of faith, reason and will to one man, is eventually to invite exploitation and social degradation.

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

- (4) When religion has ceased to have any hold upon men's conduct on the one hand, and ceased to inspire the conviction that a supreme power exists, on the other, then religion has itself ceased to fulfil the very purposes for which it was instituted. There is confusion in the post-war feeling about the conventional religion of the past as there is blindness about the coming religion of the future. Too many people are utterly unthinking. They accept a religion or a doctrine without ever asking how it came into existence, how it came into supremacy and so on. If they made such enquiry they might then discover that their own religion is a manufactured one, shaped by different hands centuries, and far from the pure original teaching of its prophet. Their doctrines derive from personal satisfactions, not from facts.
- (5) There are two chief justifications for the existence of a religion (a) its influence upon the character and actions of people for the better (b) its dim intimation of world meaning. But when a religion fails to prevent wickedness or to convince men that their existence has a higher purpose, it deserves to decline-- and does.
- (6) The sincere acceptance of any religious or mystical belief is really one response to the human need of security. Such belief offers inner security, however vaguely, as a bank balance offers outer security, for it puts the believer into favorable relation with the all-pervading mind and force behind the Universe's life and consequently behind his personal life too.
- (7) Religions's value arises from its function of morally regulating the common people, teaching them elementary spiritual truths and repeatedly reminding them of the higher purpose of their life on earth.
- (8) Why do these people run after new sects, strange cults and heretic movements? Why are they not content to remain in orthodox religion? It can only be that the latter has been given up and there is a vacuum in their hearts and minds demanding to be filled.
- (9) The first purpose of religion is an individual one. It is to inculcate belief in a higher power and an immaterial reality--God. The second purpose is a social one. It is to teach a code of morals to govern human relations.
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(11) The original social purpose of religion was to discipline the masses into the keeping of their proper duties and to protect them against the dangers of their own lower desire-minded nature. But owing to historic degeneration the first has often been turned into an alliance with political and economic exploitation whilst the second has not seldom been turned into an alliance with hypocritical convention and social oppression.

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

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

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

(15) We must try to fish up the true facts about religion from the mud into which they have been sunk by the

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

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

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

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

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

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

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

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

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

(12) Organized religions have been useful to help the masses keep within moral bounds, but for the individual men who are growing to think for himself, their usefulness seems as he grows. Spinoza found his way to the loftiest truth only after casting his inherited religion wholly aside.

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

(14) In some rose-tinted glass windowed church one may cause the strong atmosphere of true devotion so contagious that one instinctively falls on bended knees in humble prayer and in remembrance that self is naught; God is all.

(15) We must try to live up to the true facts about religion from the end in which they have been taught.

(16) The first social function of religion is to unite the passions and instincts, the habits and greeds of the multitude.

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

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

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

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

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

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

(23) The Upanishadic story of Nachiketas and the God of Death, as of many others, is mythical. The name alone suggests this for $\text{N} = \text{not}$, $\text{Chiketas} = \text{know}$.

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

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

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

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

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

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

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

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

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

(21) In fact as a religious life succeeds in arousing the proper attitude of reverence, emphasizing the thought to a loftier centre than usual, and bringing the worshiper into contact with a genuinely inspired priest, it deserves an honored place.

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

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

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

(28) The noble life of Jesus inspires sensitive men as few lives have done. The heroic sayings of Jesus afford them water for the heart's thirst, ethical reflection during the peace of evenings. The terrible sufferings of Jesus have taught his western kindred how to bear their own personal misfortunes with strength, courage and dignity. The true followers of Jesus have never gone down on their knees in prayer but have spent great sums and given much food, clothing, shelter and education through varied painstaking charitable enterprises.

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

- (33) When Christianity, in its early years, let go of Gnosticism, it let go the great errors it sought to expunge but, unfortunately for itself, also great truths.
- (34) The idea of a personal God as a loving father naturally appeals to, and greatly helps, the intellectually young. Children everywhere feel acutely the need of, and depend upon such a parent. But when they grow up and become adult, they learn to practice a large measure of self-reliance. In the same way, when the more advanced concept of Deity where the love ^{with} remains but the being is depersonalized.
- (35) Few men can accept their traditional religion in its entirety; they accept it only in part.
- (36) The vitality of a religion is most apparent in its primitive unorganized form as the purity of a religion is most apparent in its apostolic phase.
- (37) We can hope to understand folklore myth, early religion and savage beliefs only when we understand that these are the first faint foreshadowings of philosophic truth created for the benefit of primitive minds by better informed ones. The savage was taught to think in terms of what he could easily visualize, consequently he was taught to see the invisible in the visible, to feel the presence of spirits, *n.e.* i.e. shadowy human or animal forms as lurking in trees in order to explain their growth and life as escaping from dead bodies in order to explain that the dead man continued to survive or gigantically sized and placed in the sky in order to explain the processes and movements of Nature. How else could the intelligent leader teach these ungrown minds the truths that the mind of a man did not die with his body or that mind was forever producing thoughts of the universe? Thus these primitive "superstitions" are semi-symbolical and rest on a philosophical foundation.
- (38) Countless men - both layfold and clergymen - have sought to deceive God at some time by their hypocrisy but God has never yet deceived a single man. The promises given through every inspired prophet have always been fulfilled. If any think otherwise, it is because the prophet's own mind transmitted the message faultily or because those who sought fulfilment failed themselves to live and think according to that pattern of a higher life which was a prerequisite condition to it.
- (39) The ceremonies it observes, the liturgical forms it uses, the festivals it holds, the congregational assemblies it convenes, are useful but they are not the essence of religion.

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

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

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

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

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

(33) When Christianity, in its early years, set its foot on Quakerism, it set the great errors it sought to exchange but, unfortunately for itself, also great truths.

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

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

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

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

(43) The proper function of religion is first, to instill into its believers faith in a higher power, second to bring them into communion with this power and third, to make them better in character and nobler in conduct.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(19) The historic battles of primitive and conventional religions are mere pictures for child-mentalities. They are not and never could have been realities.

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

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(22) Psychology and religion are only devices for impressing higher truths on the popular mind. He who wanders into an Oriental temple and moves about the dusky courtiers and greasy shrines, who gazes at the grotesque stone idols illuminated by many little oil lamps, no less than he who sees golden or silver idols brought out to the rattle of drums and the piping of clarionets, into the glaring light of day and carried upon painted carriages or within palanquins that rest on long-beamed stretchers, knows that he has wandered into a strange twilight world.

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

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

where both charity and sincerity justify each other at every moment.

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The cleverest enemies of religion say the (XIX)--(c)

(1) Heaven and "all are fables; creeds are composed of superstition and idolatry; rituals are ridiculous concessions to cheat real instincts; in short all religions are impostures offering illusory benefits and are fit only for foolish men. They assert that primitive religion depends for its very existence upon a numerous supply of primitive people. With the advance of culture and spread of education it must slowly wither and die. Let us examine religion, they continue What do we find? Firstly, in ancient times the king was deified as heaven descended. In the Orient the Japanese and several Indian States still inculcate the same nonsense. Its origin is political not divine. Secondly it darkens human reason by imposing belief in miracles on primitive minds; it accepts impossible and incredible occurrences as true. The Hebrew story of creation is nothing more than a primitive hypothesis, unworthy of the attention of reasonable men. Thirdly it offers evidence in the form of prophets visions which modern psychology reveals as being nothing more than figments of the imagination. Fourthly it introduces unnecessarily into the mind of man, supports and strengthens the profoundest of all errors, the belief in a good and omnipotent God. Fifthly, where it rises to a higher form such as mysticism, religion evades the issue. The mystical interpretation of scriptures is vain and unfair. To look for hidden and symbolic meanings in them is as unjustifiable as to look for such meanings in ordinary history or even in novels. We are merely exercising our own imagination, nothing more, as is proved by the fact that there are so many contradictory interpretations among mysticism. Sixthly it brings into existence a useless, idle and parasitic class of men, priests and clergymen. They do no real good to their parishoners. The clergy constitute a burden on the backs of honest and hardworking people.

(2) The masses have heretofore been fed on simple religion saturated throughout with superstition. The diet which satisfied them best was one of myths and hymns, rites and customs, dogmas and devotions, egoistic fears and exuberant hopes, and above all prayers for personal benefit.

(3) If we bury our reason alive, so much the worse for us. Its wraith will rise up one day and sneer in revenge at our silly errors and self-made troubles.

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

(1) Heaven and all are fables; creeds are composed of superstition and idolatry; rituals are ridiculous concessions to cheap real instincts; in short all religions are impostures offering illusory benefits and are fit only for foolish men. They assert that primitive religion demands for its very existence upon a numerous supply of primitive people. With the advance of culture and spread of education it must slowly wither and die. Let us examine the religion, they continue that do we find it truly in ancient times the king was deified as never descended. In the Orient the Ugaritic and several Indian States still inculcate the same nonsense. Its origin is political not divine. Secondly it demands human reason by imposing belief in miracles on primitive minds; it accepts impossible and incredible occurrences as true. The heroic story of creation is nothing more than a primitive myth, unworthy of the attention of reasonable men. Thirdly it offers evidence in the form of prophecies which modern psychology reveals as being nothing more than fragments of the imagination. Fourthly it introduces unnecessarily into the mind of man, supports and strengthens the pre-ferment of all errors, the belief in a good and omnipotent God. Fifthly, where it rises to a higher form such as mysticism, religion evades the issue. The mystical interpretation of scriptures is vain and unclear. To look for hidden and symbolic meanings in them is as unjustifiable as to look for such meanings in ordinary history or even in novels. We are merely exercising our own imagination, nothing more, as is proved by the fact that there are so many contradictory interpretations among mystics. Sixthly it brings into existence a useless, false and fantastic class of men, priests and alchemists. They do no real good to their parishioners. The clergy constitute a burden on the backs of honest and hardworking people.

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(3) If we bury our reason alive, so much the worse for us. Its wealth will rise up one day and exact its revenge at our silly errors and self-made troubles.

(4) This is hardly religion. It is merely sentimental materialism and theatrical formalism.

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

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

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

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- (8) Men who imagine that if, they take part in the ritual of a cult, they have done their religious duty are dangerously self-illusioned. By attaching such a narrow meaning to such a noble word, they degrade religion. We have progressed in religion to his extent that whereas ancient man sacrificed the animal outside him upon the altar of God-worship, modern man understands that he has to sacrifice the animal inside him. The external forms of religion are not its final forms. Jesus ordered one convert to worship "in spirit and in truth," that is, internally. The two phases of worship--external and internal are not on the same level; one is a higher development of the other.
- (9) Superstition is a costly luxury which the mood of this age cannot afford to set up; it is harmful to genuine religion and useless to genuine devotees. False thoughts are so plentiful that they lie ready to the hand of man; hence he finds it easier to pick them up without effort, rather than to exert his own mind to independent thinking. In the absence or the inspiration of true religion men will accept the degradation of untrue materialism, though it is noteworthy that the younger clergy have abandoned the teaching about the creation of the universe and the origin of man which they had inherited.
- (10) There comes a time in the life of each traditional religion when it becomes the enemy of true religion. History tells us this; psychology predicts its inevitability.
- (11) In most countries men do not have true religion. They merely have a substitute for it.
- (12) No formal rite of circumcision, as in Judaism and Islam, no mechanical baptism, as in sects of Christianity, can have the slightest actual virtue in spiritually affecting a child. All that it can do is to affect him post-suggestively by providing a remembrance in adult years of his dedication to a Faith to be secretly held, an Ideal to be earnestly followed.
- (13) It is no sin on the part of any man but rather an intellectual duty critically to investigate for himself the formalised systems of unyielding dogma, which in the name of tradition, claims his belief.
- (14) What room and what need can there be for doubt that Krishna represents the Overself when he states in his own words: "...Gita X 20; IV 35; VI 29; VIII 1-3; XV 7-18)

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

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

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

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

(12) No formal rite of circumcison, as in Judaism and Islam, no mechanical baptism, as in sects of Christianity, can have the slightest actual virtue in spiritually affecting a child. All that it can do is to affect him passively by providing a remembrance in adult years of his dedication to a faith to be secretly held, an ideal to be earnestly followed.

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

(14) What room and what need can there be for doubt that Krishna represents the Over-soul when he states in his own words: "...Gita X 20; IV 32; IV 33; VIII 1-3; XV 7-18)

- (15) It is ironical indeed that although so much of religion is mere superstitious nonsense, the portion that remains is tremendously worth while to humanity.
- (16) It is too late in the intellectual day to treat us to accounts of the early history of mankind which smell over-much of musty theological dogma. The discovery of fossil remains vitiated, for too many educated people, literal acceptance of the Biblical history of creation.
- (17) It st discards that obnoxious form of snobbery which makes an entire religious world-view and ethical code out of mere surface mannerisms, the accident of birth or transient earthly possessions.
- (18) Those who cling to tribal legends and magical rites as essentials of religion, who put them on the same level as theological affirmations and moral injunctions, have never understood religion.
- (19) Every superstition is a truth corrupted. Therefore when we say that religion ought to purify itself, it need in many cases only turn its superstitions inside-out to set itself right!
- (20) This is hardly religion. It is merely sentimental materialism and theatrical terrestriality. terrestriality
- (21) We find that not a little in popular religion is nothing more than a thinned-down materialism.
- (22) No ceremony has any real value or internal force if it has no worthwhile effect on the mind.
- (23) We need bold courage to question the wisdom of these theological idols.
- (24) Dull followers in the generations soon to come falsify his ideas and selfish ones degrade them. Such is the disagreeable truth about every prophet's fate. Receiving the pure teaching is a sacrament but upholding its degenerated forms is a sacrilege.
- (25) The more importance is placed upon the inner life by a religion, the less is ~~deveep~~ development given to ritualism.
- (26) If the teachings of Jesus, for example, were correctly interpreted, if the teachings of the churches which use his name were freed from the ignorant accretions and veiled materialisms which he never taught, the Western people would then be so effectively helped by their religion that it would undergo an intellectual rebirth.
- (27) When faith and authority speak with a hundred different contending voices, how can we trust in their infallibility?
- (28) There are no lost souls, no individuals doomed to

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

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

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

(2) It is a tragedy of all history that the names of Men like Jesus, who came only to do good, are ~~invariably~~ invariably exploited by those who fail to catch their spirit and do more harm than good. Formal entry into any religious organization relates a man only to that organization, not at all to the Prophet whose name it claims. No religious institution in history has remained utterly true to the Prophet whose name it takes, whose word it preaches, whose ethic it inculcates. A religious prophet is mocked, not ~~honoured~~ honoured, when men mouth his name and avoid his example. No church is a mystical body of any prophet. All churches are, ~~afterwards~~ afterwards, ~~mistaken~~ mistaken, ~~and~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ ~~their~~ ~~spirit~~ ~~and~~ ~~do~~ ~~more~~ ~~harm~~ ~~than~~ ~~good~~ ~~and~~ ~~are~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ ~~their~~ ~~spirit~~ ~~and~~ ~~do~~ ~~more~~ ~~harm~~ ~~than~~ ~~good~~ ~~and~~ ~~are~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ ~~their~~ ~~spirit~~ ~~and~~ ~~do~~ ~~more~~ ~~harm~~ ~~than~~ ~~good~~ ~~and~~ ~~are~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ ~~their~~ ~~spirit~~ ~~and~~ ~~do~~ ~~more~~ ~~harm~~ ~~than~~ ~~good~~ ~~and~~ ~~are~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ ~~their~~ ~~spirit~~ ~~and~~ ~~do~~ ~~more~~ ~~harm~~ ~~than~~ ~~good~~ ~~and~~ ~~are~~ ~~invariably~~ ~~exploited~~ ~~by~~ ~~those~~ ~~who~~ ~~fail~~ ~~to~~ ~~catch~~ 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(1) The defect in human nature which makes it stress the person rather than the power using him, the letter rather than the spirit, is responsible in part for the deterioration of religion. Let men beware of a personality-worship which is carried blindly to idolatrous extremes. Let them beware, also, of unquestioningly receiving ideas about religion which have been propagated by its ministers and missionaries. It is not group effort but individual effort that counts on the quest. The prophets and teachers helped people in groups and churches only because of the need of economizing their own time and energy, not because this was more efficacious. Those who quote Jesus, "where two or three are gathered in my name, there shall I be in the midst of them," in rebuttal, are self-deceived. Words like these were never spoken by Jesus. They were interpolated by cunning priests. The populace, a term in which from the standpoint of intelligence we must include different members from all strata (social) from lowest to highest is led to accept contradictions and obscurities in its regard for religious authority which paralyzes its independent thinking.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(14) They obey the external demands and attend the external demands and attend the external ceremonies of religion but have no internal conviction of its truth.

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

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

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

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

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

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

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

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

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

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

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

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(25-21) The Inspired Prophets did not themselves (XIX) personally organize religion. What they did was to give inspiration to those individuals who could respond to it. It was their followers, men acting on external methods, men with limited capacity, who organized and eventually exploited institutions. Indeed such followers had no alternative but to use such methods, not possessing themselves the inner depth of the prophets. The truth is that nobody has ever really organized religion, for it is a private and personal affair between each individual and his God. It is men who have organized themselves for purposes derived from their religious feelings - which is not the same as organizing religion itself. All such organizations are man-made throughout, as is also the authority they claim. There is no record in the New Testament's speeches of Jesus that he himself appointed apostles. Consequently we must believe that they appointed themselves after he was no longer present among them. The basic claim of

(25-152) (a) certain Churches to be a continuation of this apostolate has no ground to support it in Jesus' own statements. It is because of this claim that the Catholic church does not theoretically recognize the right to freedom of worship on the part of other religious organizations, although in actual practice it gradually found it expedient to grant that right on practical grounds. "My kingdom is not of this world," declared Jesus. We may easily identify to which world these institutions belong which were later organized in his name by noting the official status which they secure in "this world." This explains the historic opposition occurring at times between the true spirit of Jesus and the worldly behaviour of his Church. It is regrettable that most people confuse an institution with the man upon whose name it may be built. There is no indication that Jesus ever wanted an organized church but there is every indication that it was his followers who wanted it and who made it. Unfortunately, the masses do not understand this but are easily deceived into thinking that they are in touch with Jesus through his Church when in reality they are not so at all. To find Jesus they must go deep into their own hearts. There is no other way.

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

(17) If anyone religion is to be taught to children and youth at state expense, then all representative religions should be taught likewise. Let it be a part of such education to know not only the life and teachings of Jesus, but also the lives and teachings of Buddha and Baha'ulla Krishna and Muhammad. Only so will religion in its purity rather than in its corruption be instilled. Only so will the young be liberated from the quarrels and prejudices created from and kept alive by the selfish monopolies and vested interests which exploit religion for their own benefit.

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

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

they need also reject what is true in religion

(20) So many among the pre-war younger generation rejected--and rightly--what is false in religion. but since they have been forced to ask themselves whether they

XIX

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

(26) The organized institutions tend to become more interested in, and more bound by, the essentials of religion. They heard his voice but also their hearts did not receive his message. They honored the man but ignored his message. This was mere lip service.

(27) Those who give their faith to institutionalized religion, miss the true message of prophesy and strength. The more religious institutionalism may be flourishing, the more religion itself may be withering.

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

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

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

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

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

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

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

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

(46) What is your attitude towards the Pope? This is a question I am sometimes asked. My answer is: I have much respect for him as an individual. I believe he is a man who lives in prayerful fellowship with spiritual forces. I might even be willing to accept the claim that, historically and legally, he is the successor of St. Peter, but I have not studied this point. Unfortunately I am unable to respect

His Holiness as an institution, for I am unable to accept the claim that he is the Vicar of Christ on earth. Christ's true church is not built with hands and his representative is to be found by each man in his own heart alone.

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

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(47) In the end the powers of Rome fall crumblingly upon

those who, for selfish motives, have suppressed truth and

succeeded in falsehood.

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

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

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

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

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

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

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

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

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(55) When religion falls from being a sacred communion twixt man and God into a sordid commerce twixt man and priest, then it is no longer religion.

(56) History shows that the danger which faces every organized religious and spiritual hierarchical body of becoming a self-seeking corporation is a serious one.

(57) To give religion a merely institutional significance is to ~~make~~ take the incidental for the essential. The churches and sects of religion are its least part; the influence on character and intuition its greatest.

(57) The arisal of institutionalism in the past was not always a triumph to be praised but often one to be deplored. For it was frequently purchased at the price of turning a sincere private ethic into a formal public faith, of changing an ardent, dedicated group into professional, paid, church officials. And it often led to merely mechanical prayer, formal gramaphonic repetition of words which lost their meaning. Such a kind of worship is undesirable; it is as valueless as that of the Mongolian Tartars who turn a metal or wooden barrel containing written prayers, in the hope that repetition may reach the ears of the gods where righteousness fails. This inturn generates hypocrisy not only among the unfortunate flock but among the shepherds also. How often has organized religion lent its hands to strengthen tyranny, and how often has it given its shoulders to support impostures! (Impostors). How seldom has it raised a voice, amid the incessant din of theological controversy, on ~~just~~ behalf of the oppressed, or to rescue those whose only crime was a sincere following of conscience! How often has it proclaimed loudly that it walks in the foot steps of Christ or Krishna, when its actions proclaimed still more loudly that it walked in no footsetps but its own!

(58) When he penetrates deeply into the real life of these institutions, he will become disillusioned by the wide gap between what exists on their lips and what exists in their practice. If he is wise he will take the hint and understand that he has come to a point where he has exhausted the serviceableness of that institution to him. He will put on his hat and depart.

(59) The noble ideals and elevating tenets of religion tend in time to get buried under the self-centered institutions which grow up around it. The finer instincts of religion tend to get throttled by these institutions. The latter become enslaved by past routine and outward appearance,

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

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

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

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- (1) If we gaze into the soul of modern man as it has been during the present century we shall discern therein a state of long-drawn crisis. For two opposed and conflicting world-views have been taught him during his youth: the one religious and the other scientific and both accusing each other of being untrue. The emotional consequences of this have manifested themselves in instability, immorality, cynicism, hypocrisy and despair. The mental consequences have manifested themselves in frustration, uncertainty and bewilderment. So long as these two forces cannot come to terms with each other within him, so long will they exhaust and not nourish him. Such a widespread and deep crisis, such a fateful and difficult situation cannot be left unresolved for long. It is driving men to sink in bewilderment and despair, where they fail to comprehend and master it, or to rise in clarity and strength where they do. It is inevitable that man should try to unify his thoughts into a coherent system and his experiences into a coherent pattern. All traditional concepts of religion will have to be re-shaped to conform to this new knowledge. If, for example, his religion tells him that the world was created five thousand years ago whereas his science tells him that it was created very much more than five million years ago, a nervous tension is set up within himself which harms his mental sight and hurts his physical health. Only when he can find a satisfactory synthesis which consolidates the claims of reason and feeling without sacrificing either can he find healing of his trouble. And such a synthesis exists only in philosophy.
- (2) When a religion bears no green leaves, shows ~~atx~~ no sweet fruit, decay and death will overtake it.
- (3) When the wretched state of contemporary Europe is pointed out to the defenders of organized traditional religion as evidence of its failure, they triumphantly reply that this is evidence not of failure but of need, that Christianity has never been tried. This is an illogical diversion of the . For what of the close alliance between Church and State throughout the early and late Middle Ages? What did Europe try then if it was not organized traditional religion. For no one says that Christianity has failed. It is Churchianity that has failed/.
- (4) In this general crumbling of religion, we ought to re-examine its foundations.

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- (5) People are being deceived by the renewed vitality of some old religions, by their conversions activities and literature, into believing that they are witnessing a veritable and durable renaissance with a long bright future before it. This is particularly true of Christians, Hindus and Muslims. But what are they really witnessing? It is nothing more than the dying flicker of sunset, the sudden blaze before darkness falls.
- (6) The existing religions have shown how weak they have inwardly become by showing their inability to prevent the war or offset the rise of Nazi immorality. Evil has advanced its power not only outside the churches, but under their roofs. It has even been upheld by their prestige. Despite all the self-glorifying speeches to the contrary, the fact is plain for everyone who sees the world today as it really is. Organized public worship and orthodox public religion have largely failed in all three of their functions.
- (7) If religious belief has declined, the moral standards dependent on and intertwined with that belief have inevitably declined too.
- (8) If the metaphysical foundations are unsound, we need not expect the moral superstructure to be safe from criticism.
- (9) The tragic decline of religious faith and influence, the pitiful tottering of religious creeds and dogmas, have left a frustrated "What the hell!" attitude in its wake, a cynical about-turn to conscience and a dangerous acceptance of communistic materialism. When, in the last century, science created the inability to believe it left us still the wish to believe. Now even that has gone.
- (10) The crisis and war have altered the religious problem along with many other problems. New ideas and new forces have now to be reckoned with.
- (11) It will not be able to evade the close grinding of time and destiny. It will be found out and found wanting.
- (12) War shakes the belief of mankind in a benevolent Deity. They begin to revolt against the doctrine that its hideous suffering is compatible with God's omnipotence and all-mercifulness.
- (13) If an ethic, a truth or a teaching is so out-dated as to be a fossil to gaze at rather than an inspiration to live by we can afford to let it go.
- (14) When a religion has become a tradition, and nothing more, its decay and downfall are assured.

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- (15) The past record of all religions does not encourage ~~the~~ this hope of a self-reformation from within. Nevertheless we should be pleased to ~~be~~ proved wrong. But if we are not, if the ethical state of mankind gets worse with the worsening of its religious state then are we to sit idly by and watch the moral disintegration of the world?
- (16) There have been sporadic religious revivals from time to time but careful reckoning will prove that they never compensate for the steady fall in church membership.
- (17) So many among the pre-war younger generation rejected---and rightly---what is false in religion. But since war they have been forced to ask themselves whether they need also reject what is true in religion?
- (18) The history of protestant Churches in Europe during the period preceding the war was a history of a marked decline in their membership every year, but most important was the larger relative decline in the number of younger members.
- (19) In England, the Victorian Age kept its God for Sunday use; the Georgian Age did not even do that, but relegated Him into the lumber-room, while getting its bright new car out of the garage and spinning every Sunday out on swift-running wheels.
- (20) It is needful to weigh the services of religion against its disservices. Nor will it be useful to over-emphasize what it once was historically; whether good or evil. We must consider what it is now, in our own time.
- (21) Under such conditions, it is obvious that modern man is actually weak from spiritual undernourishment.
- (22) The disaster in which European humanity found itself did not indicate the failure of Christianity, as its enemies declare, but the failure of Churchianity. A nation without some genuine spiritual inspiration is a society without a spine. It will ~~now~~ collapse when the big test comes.
- (22) Despite the crowded wartime churches, not a few clergymen were apprehensive that people would change their attitude towards religion after the ~~war~~: Why?
- (23) The decay of moral influence attributable to religion may be deplored but cannot be ignored.
- (24) Churches are anachronisms while the heart of man turns sick at the cold comfort of meaningless monotonous words; while the body looks up at the sky of hope and sees it turn to grey lead and tarnished brass; while the mind is tortured by despairing queries during the night that surrounds it; while faith craves for saner religion, actual and living, and is handed instead, the pious aspirins of a future after-death heaven.

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

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

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

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

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

(20) It is useful to weigh the services of religion
against its disservices. For will it be useful to over-
emphasize what it once was historically; whether good or
evil. We must consider what it is now, in our own time.

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

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

(23) Despite the crowded war-time churches, not a few clergy-
men were apprehensive that people would change their atti-
tude towards religion after the war. Why?

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

(25) Churches are anachronisms while the heart of man turns
ask at the cold comfort of meaningless monotonous words;
while the body looks up at the sky and sees it torn
to grey lead and tarnished brass; while the mind is tortured
by despairing queries during the night that surrounds it;
while faith craves for a new religion, actual and living, and
is handed instead, the mere skeletons of a future life—
heaven.

(25) Religious beliefs, metaphysical conclusions and mystical experiences are good and necessary in themselves but they are more valuable still as vehicles to instigate in those who accept them, the practice of noble virtues.

(26) The general social insecurity of post-war times does not only arise out of their chaos but also out of the reaction against religion which always sets in during such periods.

As men abandon the religious view of life they abandon the religious sanctions of morality, too. If they look for nothing else to replace lost moral standards then an increase in wrong-doing must be looked for. Religion could help to stave off something of this danger and hold some of its following if it were to put a more rational face upon itself.

(27) Hospitality to religious doctrines is yielding to hostility to them.

(28) Time is like a river which is forever flowing onwards, which can never turn back and which sweeps religions and races before it. This is why those who look for a triumphant and lasting revival of any particular religion deceive themselves. Revivals have occurred and will occur but history shows how transient they are and philosophy shows why this must be so.

(29) If the inner spirit and moral discipline of true religion have so largely evaporated from the modern world, if the institutions which have claimed to represent it have become stifled by their own worldliness, are we to assume that the masses will be left to suffer so blindly and drift so helplessly?

(30) The absence of such virtues as kindness, justice and sincerity in human relations is testimony to the absence of true religion.

(31) The moral restraints which religion imposes upon its believers, are a social necessity. Religion cannot be injured without injuring those restraints. But when it is no longer able to impose them, it loses much of its social value.

(32) If the clergy are to free themselves from this corruption of doctrines, this degeneration of mood, this hollowness of rite, the first step is to free themselves of ignorance of the true meanings of religious doctrine, the religions mood and religious rites. Then only religion itself becomes intelligent and its following become sincere. It then worships the One Spirit, not any one person.

(33) The Romans who brutally slaughtered the assembled Druids in Britain were symbolic of the retribution which eventually punishes priestly fanaticism and of the challenge which inevitably comes to priestly superstition.

But (21) ~~does he~~ The loss of influence by the priests has been balanced by the increase of power by the educationists. It is the teacher who should give us what we cannot get from religion.

(27) Religious beliefs, metaphysical conceptions and mystical experiences are good and necessary in themselves but they are more valuable still as vehicles to fasten in those who accept them, the practice of noble virtues.

(28) The general social insecurity of post-war times does not only arise out of their chaos but also out of the reaction against religion which always sets in during such periods. As man abandons the religious view of life they abandon the religious sanctions of morality, too. If they look for nothing else to replace lost moral standards then an increase in wrong-doing must be looked for. Religion could help to avert all something of this danger and hold some of its following if it were to put a more rational face upon itself.

(29) Hostility to religious doctrines is anything but hostility to them.

(30) Time is like a river which is forever flowing onwards, which can never turn back and which sweeps religions and creeds before it. This is why those who look for a triumphant and lasting revival of any particular religion deceive themselves. Revivals have occurred and will occur but history shows how transient they are and philosophy shows why this must be so.

(31) If the inner spirit and moral discipline of true religion have so largely evaporated from the modern world, if the institutions which have claimed to represent it have become attired by their own worldliness are we to assume that the masses will be left to suffer so blindly and drift so helplessly?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(1) True religion is often fostered in a man by the use of a symbol. If a visible representation of the invisible God helps a man's worship, he is entitled to use it. If he has need of a symbol of the Infinite Spirit, he may use any symbol or incarnation, to help him to feel that it is some thing more than an abstract concept, that it may become existent and real, then its use as of assistance. If the symbol evoked a higher mood for the worshiper, it is an effective and worthy and honorable device which is useful to him. It is one use of the symbol to lead him from the familiar outer plane of awareness to the unfamiliar inner one, to throw a bridge over which his mind can cross into perceptions beyond its everyday zone. He has passed from the known rule of exterior attractions to the gentle way of interior ones. Until the time comes when the external symbol is no longer needed, he would be as foolish to cast it aside prematurely as another would be to refuse it altogether. But if he begins to believe that this image is thereby generated with divine power in its own right, he begins to go astray. The worshiper of any false deity is the degradation of reason. Hindus and Muslims make their life's ceremonial contemplation around some idols in exact marvel and miracle in return. Reason denounces these futile propitiations of an unthinking deity.

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

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

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

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

(7) Religion as we usually know it, touches only the periphery of the spiritual life. It is truth brought to bed with mental incapacity. It is a presentation to the gross senses of man of what is by its very nature entirely supersensual. Its exposition is not only elementary and narrow but necessarily incomplete.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(36) To move from the public worship of popular religion to the private worship of contemplative mysticism is to move up the ladder of life to a higher stage.

(37) We do not mean that the concept of God is an untenable one: we do not assert that it should be totally dropped. We mean only that in the light of our latest knowledge, as gleaned from such sciences as physics, astronomy, anthropology, archaeology, comparative religion and psychology, the hour has arrived to restate this concept in a modern way. The concept itself remains but the semantic content which is put into it must be rectified and purified. The fictions about God which were fashionable in older times have been largely exploded but the fact of God's existence remains what it always must be — the greatest and grandest in the universe.

(38) The danger and downfall of every religion begin when its symbols are taken as substitutes for its realities, and when attendance at its public services replaces efforts at individual development.

(39) Codified religion is not the final truth. It is but the vestibule of Mysticism, which is the vestibule of philosophy, which is the vestibule of Truth. He who tarries in any vestibule is a sluggard, unfit for entrance into the innermost chamber where Truth's treasure lies.

(40) That the cross was a mystical symbol used in the ancient Mysteries was known to Plato. In the "Republic" he wrote: "The just man, having suffered all manner of evils, will be crucified."

(41) Religion is philosophy seen through two veils.

(42) When a man of superior intellectual attainments, moral stature or intuitional feeling, ends a period of doubt or search, of darkness or agnosticism, by attaching himself to a sectarian religion and especially, to a sectarian religion which attempts to impress the senses by sacerdotal pomp and ritual, as well as the mind by claims and dogmas, it is a confession of the man's mental failure an indication of his intellectual retrogression and an advertisement of his moral cowardice. Such a man should have gone onwards into either the mysticism of truth or the metaphysics of truth. There must have been some weakness either in his character or in his intellect which caused him to fall back so far.

(43) If it would be a mistake to believe that because his search will lead him beyond religion that therefore religion is to be thrown aside....it would be more than a mistake; it would imperil his whole quest.

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mistake; it would jeopardize forever his whole quest.

(44) Mandana Misra, though he was vanquished in argument, told Sri Sankaracharya: "By ~~the~~ victory, the religion of rites will cease to have vogue and value. It is the sage Jaimini who has promulgated the religious rituals. His words have now lost their value. I am grieved about this result." Sri Sankaracharya replied: "The Sage Jaimini is of the same opinion as myself. But for the purpose of showing the supreme value of the scriptures and turning the turbulent passions of men in the path of ethical activity, he exalted the greatness of religion. He did so to purify the mind and fit it for receiving the light of the knowledge and realization of God. Pure actions will not only give us joys of heaven but will eventually lead us to seek a spiritual teacher and attain love and knowledge and realization of God who is the One and Only reality. By pure religion alone sins can be overthrown and desire can be curbed and annihilated. Unless sinfulness ceases and desire vanishes, the mind can never receive the light of Advaitic truth." Thus the religious discipline leads to and finds its fulfillment in the philosophic discipline.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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(1) What does the birth of a Jesus or a Krishna mean to us? Is it a myth to be rejected by every educated mind, or is it a miracle to be accepted by every devout mind? Philosophy answers that it is neither the one nor the other. It is no different externally from any other human birth; it is different internally, however, because although the man is still a man, the forces of a higher destiny have invested his mind and life with a special mission to his fellows. The great prophets who bring inspired messages to mankind, the religious revealers who send a spiritual impulse through millions of hearts, are only men after all--but they are men invested by divinity with a sacred mission, and, consequently, marked by a special destiny. They come not only to teach but to warn, not only to guide men but to discipline them.

(2) It is a common limitation of the ordinary religious mentality that it believes blindly in the utter finality and universality of its own particular prophet's mission and revelation. But the philosophic view is that he comes ~~in~~ a limited historical cycle and geographical area. His religion slowly but inevitably becomes corrupted in the course of time. Therefore a new prophet appears and inaugurates a new dispensation which abrogates the previous one. It is the general and total impression we receive of a prophet's life which must decide whether he is a man sent by God or not. Individual incidents, particular teachings, special miracles--these do not of themselves justify such a decision. Indeed every man who speaks out of exceptional philosophical insight is a teacher for his age, a prophet for his time.

(3) Jesus collected a few hundred, Buddha a few thousand followers. Yet their teaching fed millions in later centuries. Confucius was largely ignored yet his teachings became a part of the Chinese educational system for two thousand years.

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

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

(6) These who would allegorise away every bit of religious history, take an extreme view.

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

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

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

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

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

(1) The enlightened philosopher has no conflict with religion so long as it retains its ethical force. When a religion is crumbling, when men reject its moral restraining power, when they refuse to accept its historical incidents and irrational dogmas as being vital to living, when in consequence they are becoming brutalized and uncontrolled, as our own epoch has painfully seen, then this religion is losing its *raison d'etre* and the people among whom it held sway are in need of help. The mass of the common people now in the West mentally dwell outside any church, and are consequently outside its disciplinary moral influence. They cannot be left to perish unguided when religion becomes just a means of duping simple minds in the interests of ruling or wealthy classes, and is no longer an ethical force. This puts the whole of society in danger, and such a religion will inevitably fall, bringing down society with itself in the crash as it did in France and later in Russia. When the old faith fails then the new is needed. Thinking men refuse to bind their reason to the incredible article of a dogmatic creed. They refuse to swear belief in queer concepts which they find impossible to reconcile with the rest of human life and certainly with modern knowledge. The philosopher finds that religion looms against a much larger background; it is the mere shadow cast by philosophy, but for the masses the shadow suffices.

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

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

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

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

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

(7) The spread of atheistic movements is something to be sadly deplored. But if they are the inevitable reaction against sham religion we are forced to accept them as an historical necessity. This necessity is, however, quite temporary and if atheism is put forward or permitted to remain as ultimate truth, then it becomes as morally disastrous to humanity as the falsity against which it is unconsciously

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

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

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

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

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

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

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

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

(15) The business of performing religious rituals can be carried on only so long as they are invested with supernatural mystery.

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It is no longer possible for informed and ^{(XIV)(g)} instructed men to continue as votaries of the old religions or even many of the new cults.

(17) The nineteenth century busily established the religion that there is no God, and produced ardent apostles for this new creed.

(18) In Germany and Austria there were in 1933 over a million members of Freethought organizations; in Czechoslovakia in 1938 there were a million persons who declared themselves to belong to no religious body.

(19) We may accept the fact that great contributions to human welfare have been made by traditional religion whilst denying its claim to represent the highest truth.

(20) The outdated scepticism of earlier science and the moral ineffectualness of the later Church, have helped those communists who brand religion as an instrument of intellectual domination and indirectly of economic exploitation.

(21) They are fools who do not know that though they burn ten thousand heretics this day, God will implant the same idea, if it be a true one, in ten thousand minds tomorrow.

(22) All religion rests ultimately in some kind of revelation, that is, on the appeal to faith. The first impulsive reply of modern man must be to doubt.

(23) The strength of religion does not come from the strength of popular ignorance or popular superstition. It comes from the innate need of every human creature to worship its source. The religious instinct cannot be killed.

(24) A monopolist religion striving for complete control of a nation's inner life, will necessarily ban or seek to destroy every other religion or each new separatist movement as it arises.

(25) Jesus did not come among men to urge them to right social wrongs. He knew well enough that this result would be accomplished quite incidentally and inevitably if men righted their wrong thinking and practiced his moral teachings.

(26) After many years of propaganda work in Europe, Miss Lounsberry, Secretary of the "Friends of Buddhism Society" of Paris, had ruefully to confess (in the "Maha Bodhi Journal" in the middle of World War II) "How can we help now, how can we bring the truth forcibly to bear on men's minds? Surely not by just saying there is no God and no Soul? For God in the West means many things, among others an inherent justice, which is to us Buddhists -- Karma." This confession based on experience justifies our own attitude that religion is needed in the sense that belief in a higher Being is needed.

(27) When Lenin said that "all religious ideas are an unspeakable abomination," he merely revealed that in this matter he simply did not know what he was talking about.

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

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

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

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

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

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

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

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

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

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God in the very act. Whoever reflects upon this unsatisfactory conception of a deity subject to racial bias, arbitrary favoritism and other limitations of human personality, must repudiate it. And if it is not repudiated by millions it is only because they never pause to reflect long enough nor deeply enough on such a matter. (37) To the ignorant sceptic, the venerable institution of religion rests on the twin pillars of superstition and prejudice, but to the philosopher these are but the incrustations of time on the real pillars, which are understanding and reverence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(18) Modern studies in comparative and historical re-religion blew fresh winds on these subjects. Only the biased remain in disdainful sloofness towards present-day scholarship and prefer to accept musty theological fables at second hand rather than look at facts and do a little thinking over them.

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

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

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

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

(23) The study of comparative religion will do much to wipe out bigotry and soften bias. When members of one faith find out for themselves how much good there is in other faiths, they will be more tolerant and less superior.

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

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

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

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

(28) That form of religion which will suit one temperament will not necessarily suit another. What would benefit

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

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

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

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

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

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

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

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

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(Humanity has to find a religious form to suit the coming era. It has to find something between the extreme of mere anarchy and the extreme of steel-trap institutionalism. In the first case, it becomes the victim of any and every phantasy which human imagination may throw up, which human ambition may put forth or which human ignorance may blunder into. In the second case, it becomes the victim of a letter that kills the spirit or of a collective enslavement by outworn dogmas and selfish organizations and by mechanical worship. Humanity has to find a form which respects the individual's right to choose freely what will most help him and which to that extent leaves religion a personal matter. Yet it cannot afford to disdain the proffered hand of traditional experience, authoritative knowledge and group association. The needed revelation must be relevant to external conditions and adequate to internal outlook. Those who are no longer attracted by church religion, who believe its claims are exaggerated and its dogmas untenable, can go forward towards higher religious truth only by going forward into a more mystical and more scientific cult. Instead of wasting time trying to resurrect the dead forms of an old faith, many people were moved up by the war closer to this point of view.

(6) Jesus, the first and best Christian, set an example for all later professed Christians to follow. He did not preach in return for payment. He did not turn religion into a profession. He even told those whom he sent forth as apostles to carry no purse. If therefore we wish to understand one reason why the Church does not represent him, here it is. The apostle Paul made tents so that he could pay his own way whilst spreading the Christian message. Modern spiritual teachers could not do better than follow this excellent example. Their instruction should be given free. Hence they should either earn their own living or have their own financial resources. Thus, the new clergy will not labour for hire but for love. They will draw no salary for their teaching and preaching, but will draw it from their worldly work. Having learnt how to earn their own living first, they will be beholden to no one, dependent on no organisation, but will have the freedom to speak as the Spirit of Truth Bids them speak. The old idea was to preach and serve at the cost of the clergy's hearers. The new idea will impell the minister to preach and serve at his own cost. When religion is pure however, there will be no professional clergy. Its ministers will then have to earn their livelihood from a different source. Thus they may remain undefiled in motive and inspiration

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

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

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

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

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

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- (12) Working thus for mutual benefit, making genuine and generous concessions to compensate for past exploitations, the sacerdotal order could come to a newer nobler and more fruitful understanding with the masses
- (13) Religion must be simple in form and doctrine because it has to appeal to the unthinking masses. Alone, it is not enough to guarantee the advancement of man. It needs psychology also.
- (14) The visible difference between religion in its primitive purity and in its aged decadence, is the best argument for the periodical need of a new religions.
- (15) The younger generation of today is not fond of the old phraseology of religion; it would prefer to talk about things in scientific terms, or in the practical vocabulary of the active world.
- (16) The only hope of all Churches, all organized creeds, is to find ~~freshmen~~ fresh men who will re-dedicate themselves to the practice of spiritual thinking.
- (17) Religion, if it is to assist the next stage of man's progress and not hinder it, should convert itself from a public to a private affair.
- (18) Let us readily admit the earlier usefulness of those aged forms, but let us not desist from the search after vital, timely and inspiring forms suited to our present ~~our~~ needs.
- (19) It is only by relegating religion from being a public to being a private affair that those two typical religious nuisances — intolerance of other beliefs and interference with other people's lives — can be got rid of.
- (20) Not by kindling the cold grey ~~and~~ ashes of outdated religions shall we succeed in saving them. Only by facing the fact that new religions and new prophets are needed shall we save what is more important — humanity's soul.
- (21) Unless a religion renews itself constantly like every living organism, and develops itself periodically in relation to the varying needs of new epochs, its doctrines will become dead, petrified formulae, its priests' or ministers will become mere mechanical gramophones, and its followers will become hapless ~~stammer~~ stumblers in the night.
- (22) If religion is to save what is best in itself it must not only set its house in order but must admit the mystical practices into its system of instruction. It must become less exteriorized and more interiorized, more mystical. Stone-built sanctuaries are many in every town and village of the land. But those that truly light the mind are few. Yet there is one with doors wide open to all, great enough to include every city in the country, ~~and~~ yet narrow enough to exclude the dull materialist, the ruthlessly cruel and

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

(23) So long as all men have not become contemplating mystics or rationalizing metaphysicians, so long will religion in some form be necessary in a civilized existence. Its destruction before that ~~xx~~ remote time would be premature and would constitute a serious loss of moral strength to mankind. Such of its outworn dogmas as seem grotesque to modern minds may and should be replaced by more rational ones; its priestly exploitations may and should be resisted; its easy lapse into humbug and hypocrisy may and should be recognized and rectified; but its dogma of the existence of a higher power, its insistence that a virtuous life is rewarded and a vicious one punished, its periodical call to drop worldly thoughts and activities are values of which the multitude cannot afford to be prematurely deprived without grave peril to their higher evolution. We should be sympathetic to the genuine ~~work~~ worth of religion as we should be hostile to the traditional abuses. The philosophical student must not permit himself to be swept away on the emotional tide of extreme fanaticism, either by the materialistic atheists who would utterly destroy religion and persecute its priesthood in the name of science or by the blind dogmatists who would destroy scientific freethought in the name of God. He should shun the unphilosophical attitude which he sees on one side as all black and the other as all white for he understands that both have a contribution to make. Nothing is to be hated but everything is to be understood. Nobody is his ~~enemy~~ enemy for everybody is his tutor, albeit usually an unconscious one and often only teaching us by his own ugly example what to avoid.

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(1) The mere indifference towards other men and self-sought blindness to events which characterises such a recluse, is not the true inward detachment.

(2) The awareness of this higher self need not annul the awareness of the ordinary self although in the deepest mystical trance, it will certainly do so. But man does not live by trance alone. The two states can be brought together; they need not exclude one another. This is possible, however, only by philosophical training.

(3) First stage: This is attained by those who study metaphysics alone or practise mysticism alone. It is the withdrawal from the senses and their objects. It is negative. It leads to a perception that the external world is unsatisfactory. It is the great turning away from things of sense. It is an ascetic stage; it is accompanied by thoughts; it is a recognition that matter is not ultimately real. It is marked by moral change. Second stage: It affirms the unique positive ultimate reality. It yields the vision of mystic light of the Logos; it is attained by mysticism alone. It is entry into the Void; it is the discovery of Spirit; it is trance. It is thought free, delights in solitude.

Third stage: It is life in the world but not of it. It is the return to external sense-world.

(4) One important difference between philosophical mysticism and the ordinary kind, is that the first never loses sight of its unity with life but insists on its connection with action. Thus, instead of becoming a refuge for dreamers talkers and escapists, it becomes an inspiring dynamic. If it points to anything, philosophy points to action.

(5) So transient a state could not be the final goal. It is needful to look beyond yoga.

(6) To justify such a life of egoistic complacency, a life which is no value to anyone except the man himself, a life devoid of altruistic deeds, it is usual to resort to mystery-mongering. In some way which we do not know and could not understand, the mere silent inactive existence of an adept is sufficient to bless and elevate his contemporaries, it is claimed.

(7) He will unite with the Divine by completely disappearing into it, then by discovering his higher individuality in it.

(8) What science calls the "critical temperature", that is, the temperature when a substance shares both the liquid and gaseous states, is symbolical of what philosophical mysticism call the "philosophic experience", that is, when a man's consciousness shares both the external world of the five senses and the internal world of the empty soul. The ordinary mystic or yogi is unable to hold the two states simultaneously and quite often, even unwilling to do so because of the false opposition he has been taught to set up between them.

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(5) So transient a state could not be the final goal. It is needed to look beyond yoga.

(6) To justify such a life of egoistic complacency, a life which is no value to anyone except the man himself, a life devoid of altruistic deeds, it is usual to resort to mystery-mongering. In some way which we do not know and could not understand, the mere silent inactive existence of an adept is sufficient to bless and elevate his contemporaries, it is claimed.

(7) He will unite with the Divine by completely disappearing into it, then by discovering his higher individuality in it.

(8) What science calls the "critical temperature", that is, the temperature when a substance shares both the liquid and gaseous states, is symbolic of what philosophical mysticism calls the "philosophic experience", that is, when a man's consciousness shares both the external world of the five senses and the internal world of the empty soul. The ordinary mystic or yogi is unable to hold the two states simultaneously and quite often, even unwilling to do so because of the false opposition he has been taught to set up between them.

(9) He may justify in his own mind his indifference to the world-wide butchery of the war, but this will not justify it in humanity's mind.

(10) Philosophic mysticism has a higher object than merely tranquilizing the passions or sitting in trance. These are excellent attainments but they are not enough. For they tend by themselves to lead to a cessation of active life. They cannot constitute a sufficient and complete goal for human beings. We are here to live. And we find ourselves among other human beings. Have we no duty to them? Can we rest content in self-absorption and as a mystical friend of ours once remarked, "Let the world go to the dogs!" And is our life to end in dreams alone, not in deeds?

(11) The first stage is the discovery of his spiritual nature which is an estatic sense of union with a superior immaterial being. He feels he is divine. The realization of God in the Heart marks the second or Witness-stage of ultramystic experience. The man feels utterly detached from his own or the world's activities, so much so that he is ascetically tempted to withdraw into a retreat from life. If however fate forces him to continue in the world he will feel all the time curiously like a spectator at a cinema show, but this cannot constitute an ultimate human goal. The next and higher stage is the realization of All in himself and himself in All. With this attainment he throws himself incessantly into the service of mankind.

(12) The term yogi in the East has for centuries been almost synonymous with a man who has withdrawn from social life. Yoga aims at the suppression of thinking as a goal in itself, which means that it aims at trance for this is the only thought-free state apart from deep sleep, and hence at an inactive life. Philosophy on the contrary uses both social withdrawal and thought-suppression as merely temporary and incidental means to an inspired thinking activity and an altruistic social existence. Activity will then be quite spontaneous, not with the spontaneity of impulse or passion but with that derived from the absence of merely personal motivation. It will indeed be inspired action.

(13) He is a good exemplar to us but not a perfect one. We can learn from him what concentration truly means, what self-absorption really is, what serenity does to the emotions and the body. But we cannot learn from him how deep compassion for mankind and practical service of mankind should be displayed.

(14) The helplessness of so many mystics in the face of social danger is an instructive symptom. It arises from the fact that mysticism possesses no social trend. Its ideal is specifically inner peace, which however desirable for all, is when pursued as the highest aim, an individualistic and non-social one

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(15) This indifferentism has been tersely put on record by Thomas Traherne, the 17th century English mystical clergyman and poet. The result of his inner experiences was that he understood, "All things were well in their proper places. Whereupon you will not believe, how I was withdrawn from all endeavours of altering and mending outward things. They lay so well, methought, they could not be mended; but I must be mended to enjoy them." Traherne

merely expressed what every mystic must feel when the beauty of the Inner Reality is revealed to him and the task of withdrawing himself from earthly enchainments and disturbances to its unhindered enjoyment is confronting him. Such a mood is inevitable, necessary and natural. It is quite right at this stage of his quest. Only when he has succeeded in the task of withdrawal and perfected himself in the work of contemplation, is the mood likely to change and his whole development complete itself by ascending to the philosophical level. There, he will feel the urge to give out what he has gained and there he will comprehend that, although the world is in God's hands, there is something in man which has been made in God's image and that therefore he may participate in God's work.

(16) The mysticism which the twentieth century needs is not a drug to enervate reason and paralyse activity. It is a way of combining useful life in the world with intelligent search for the soul.

(17) Speaking of the mystic who has attained this highest degree, and speaking with the authority of personal experience, St Teresa uttered a similar warning: "You may think, my daughters, that the soul in this state should be so absorbed that she can occupy herself with nothing. You deceive yourselves. She turns with greater ease and ardour than before to all that which belongs to the service of God."

(18) The mystic is forced by the tempo of formidable events into a new usefulness and practicality. He is having to bring society into his purview, the State into his scheme of things, ephemeral history into his contemplations of eternity and hard economics into his spiritual problems. He is being made to surrender amateurish dabbling in meditation or neurotic playing with it. He is being compelled to forego the tea-table treatment of the mystical experience, as though it were mere embroidery on life instead of being the very core of life itself.

(19) However exalted their experiences, the latter are all of a self-centred character. Is it not nobler to seek similar experiences but to seek them against a background of the social concepts of compassion duty and service?

(20) If leadership and guidance, inspiration and light are ever to come to humanity from mystical circles during this colossal upheaval, be sure that they will come only from those who have wedded head to heart and contemplation to practical service.

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(21) Whereas the ordinary yogas seek primarily to control the activities of consciousness the higher yoga seeks in addition to bring enlightenment to its practiser both about the objects of his consciousness and about the consciousness itself. Consequently it is different from them in inward spirit as well as outward form. Thus the earlier yogas serve really as starting points whence we travel to the ultimate one. They were not ends in themselves but only means to help us reach an end. The error of most Westerners and many Orientals is to regard ~~the~~ the various yoga paths as approaches of equal value rather than as stages of increasing importance. All other yogas prepare the aspirant to be fit to follow this philosophic and higher yoga. They do not and cannot take him to the ultimate realization. Nevertheless, although they cannot bring the full insight to birth they are necessary pre-requisites for this birth.

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(1) What may be valid for practice in the first stage, might appear quite ridiculous for practice in advanced ones.

(2) Students must be warned however that yoga exercise cannot of itself suffice to yield the ultimate realization of the All but only the realization of the inner self, the 'soul', rare and advanced though such an attainment be.

(3) If his egoism is too strong, the highest part of the Overself's light will be quite unable to get through into his consciousness, no matter how fervent his aspiration for it may be.

(4) The adverse force present in his ego will continually try to draw him away from positive concentration on pure being into negative consideration of lower topics. Each time he must become aware of what is happening, of the change in trend, and resist it at once. Out of this wearying conflict will eventually be born fresh inner strength if he succeeds, but only more mental weakness if he fails. For meditation is potently creative.

(5) When all thoughts are extinguished; when even the thought of the quest itself vanishes; when even the final thought of seeking to control thoughts also subsides, then the great battle with the ego can take place. But the last scene of this invisible drama is always played by the Overself. For only when its grace shoots forth and strikes down this final thought, does success come.

(6) Everything that intrudes upon the mental stillness in this highly critical stage must be rejected, no matter how virtuous or how "spiritual" a face it puts on. Only by the lapse of all thought, by the loss of all thinking capacity can he maintain this rigid stillness as it should be maintained. It is here alone that the last great battle will be fought and that the first great fulfilment will be achieved. That battle will be the one which will give the final deathblow to the ego; that fulfilment will be the union with his Overself after the ego's death. Both the battle and the fulfilment must take place with the stillness; they must not be a merely intellectual matter of thought alone nor a merely emotional matter of feeling alone. Here in the stillness both thought and emotion must die and the ego will then lose their powerful support. Therefore here alone is it possible to tackle the ego with any possibility of victory.

(7) If he has started thinking in a philosophic manner about his own life, he will have done enough. But if he seeks also to wrest the universe's own secret from it, he will have done more.

(8) The quest does not stop with yoga. We have also to achieve wise balance between feeling for inner peace and thinking for ultimate truth. Reason must be cultivated because we have not only to feel the presence of God but also to discern true from false gods, ie. true from false ideas of God.

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(1) What may be valid for practice in the first stage, might appear quite ridiculous for practice in advanced ones.

(9) Reply to P.B. by Buddhist priest in Ceylon: on Meditation according to Buddhism is of two kinds: (a) Concentration and (b) insight. The mind is first purified and the hindrances of passions, sense desires, hatred, sloth and torpor, restlessness, broodiness and doubt are temporarily inhibited. With this concentrated mind he looks deep into the nature of the world and ego. His concentrated mind is likened to a polished mirror in which everything is reflected without distortion. Whilst in his meditation he strives to comprehend things in their true perspective as they truly are and the truths are revealed to him, whilst he is so engaged. This is why it is said that the best truths are those that are intuited by oneself, i.e. intuitive truth. The Buddha gained his enlightenment by this kind of meditation.

(10) Although the aspirant has now awakened to his witness-self, found his 'soul', and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort ~~is~~ still awaits his hand. He has yet to realize that the witness-self is only a part of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus the ultramystic exercises are graded into two stages, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly-gained consciousness reveals the All-inclusive universal self. The second feat is the harder.

(11) All thoughts must be gathered up into the unity of pure uncriticized Thought.

(12) We may now perceive a further reason why all great teachers have enjoined self-denial. For at this crucial point of perfected concentration, when the senses are still and the world without remote, the mystic must renounce his thoughts in favour of Thought. He can do this only by a final act of surrender whereby his whole sense of personality all that makes up what he believes to be "I" is let go as the last of his thoughts to vanish into a Void. He must make the abrupt leap into self-identification with the wide pure impersonal thought-less Thought. He must give up the last of all thoughts -- which is the "I" thought -- and accept in return whatever may come to him out of the great Unknown. A fear rises up and overcomes him for a time that with this leap he may so endanger his own existence as to plunge into utter annihilation. This naturally makes him cling all the more to his sense of personality. Shall we wonder then, that every student shrinks at this order?

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(13) Yoga is primarily the method and result of meditation. Philosophy accepts and uses this method and incorporates its results. But it does not stop there. It adds two further practices; metaphysical reasoning and wise action, and one further effort: the mystical insight into, and distinction of, the ego. Therefore we are justified in saying that the hidden teaching does go beyond yoga.

(14) Satisfaction invariably follows Truth, but Truth does not invariably follow satisfaction.

(15) ~~The unphilosophic mystic says: "God is in me."~~ The unphilosophic mystic says: "God is in me." The philosophic mystic says simply: "God is!"

(16) The inferior yoga exercises are preoccupied with the 'I'. The higher ones seek to forget it. This is one of the differences between them but it is an important one. For the spirit of the first is personal, that of the second impersonal. The thought of the 'I' is indeed an obstacle in the way of enlightenment.

(17) The student achieves the end of ordinary exercises when during the practice period his attention is able to rest introverted effortlessly naturally steadily and unswervingly. This by itself is an unusual achievement and brings with it an unusual sense of inner peace, an indifference to worldly attractions and moods of rapt ecstasy. We need not be surprised therefore that most students are content to stop here. But the philosophic student must proceed farther. He must use this interval of inward silence to attack the ego.

(18) The meditation upon bliss may give him bliss, but it will not remove his ignorance of reality, his misapprehension of truth, his defects of character.

(19) Philosophic mysticism adopts the external form of ordinary mysticism for most of these exercises, but provides a superior inner content. Whereas the former in their lower phases aim at rendering the mind concentrated and undistracted and in its higher phases seeks to know either the self or a concept of 'God' the latter are expanded into contemplations of the infinity of being and the universality of consciousness. Thus the latter are all-embracing whereas the former are limited. The ultimate result of the former is peace but of the latter, enlightenment.

(20) Katha Upanishad thus defines yoga and acknowledges its limitations: "They call it yoga, this firm holding back of the senses. Then one should recollect oneself, for yoga comes and goes." This is one of the reasons for the fact that the Sanskrit name which the hidden philosophy originally bore means, when translated, "beyond yoga."

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

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

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(23)The difference between the two states has been symbolically stated by Al Hujwari, the 11th century Sufi writer. Those who have attained the abiding state are, he says, "in the sanctuary, but those who have attained the transient one are only at the gate."

(24)The moment he emerges from the void, he regains his individuality. For with this he has to live and move in this lower world. But it is not the personal ego which is regained. That is already dead. It is his soul.

(25)It is only a limp semi-mesmeric state, after all, and yields a peace which imitates the true divine peace as the image in a mirror imitates the flesh and blood man. It is produced by self-effort, not by grace, by auto-suggestion rather than by the Overself.

(26)The need of going beyond the ordinary yogas if he is to arrive at a deeper and purer truth, is a perception which will force him to engage in further research as well as independent research.

(27)The preliminary yogas also have as a chief aim in the setting free of consciousness from its continual pre-occupation with the body, the environment and the personality.

(28)"The desire to enjoy ecstatic union with God is one of the things which most effectively separate us from God," said

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(29)They may understand how this movement from one standpoint to another becomes possible when we remember that we begin to learn astronomy on the assumption that the geocentric system--which is based on the belief that the earth is the centre of our universe--is valid, for this renders much easier the explanation of such unfamiliar themes as the poles, the equator and the ecliptic. Later however we are told that this standpoint is only preliminary and that it was adopted for the sake of convenience in dealing with beginners so as to render their studies easier. The heliocentric system--which is based on the belief that the sun is the centre of our universe--is then put forward as being valid and the other is dropped. The instructional method used in the hidden teaching is similar. Here religion represents a preliminary standpoint for beginners in the study of life. After its values have been thoroughly absorbed, the latter gradually advance to the next standpoint, the mystical. When the students have won the fruits of meditation and reflection, they travel still further until they reach the third and final standpoint of philosophy, which develops ultramystical insight and practices disinterested activity. Thus each standpoint is a characteristic feature of a certain stage of inner evolution.

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ABU HASAN AL SHADHILI.

(29) They may understand how this movement from one standpoint to another becomes possible when we remember that we begin to learn astronomy on the assumption that the geocentric system--which is based on the belief that the earth is the centre of our universe--is valid, for this renders much easier the explanation of such unfamiliar themes as the poles, the equator and the ecliptic. Later however we are told that this standpoint is only preliminary and that it was adopted for the sake of convenience in dealing with beginning here so as to render their studies easier. The heliocentric system--which is based on the belief that the sun is the centre of our universe--is then put forward as being valid and the other is dropped. The instructional method used in the hidden teaching is similar. Here religion represents a preliminary standpoint for beginners in the study of life. After its values have been thoroughly absorbed, the latter gradually advance to the next standpoint, the mystical. When the students have won the fruits of meditation and reflection, they travel still further until they reach the third and final standpoint of philosophy, which develops a metaphysical insight and a higher dimensioned activity. Thus each standpoint is a characteristic feature of a certain stage of inner evolution.

(30) He will be able to pierce all the better that barrier of egoism which bars mankind from the path to highest goal. When he comes to view this goal itself, even from afar off he will know what it cannot be, he will have eliminated its illusory counterfeits and imaginary substitutes.

(31) The grand illumination itself is sudden but the process of achieving it is a task so complex that it can be carried through only by successive stages. For the obstructions to be cleared on the way are heavy and numerous whilst the advances involve shifting from one tentative standpoint to another. The way to ultimate being cannot be travelled in a single leap; there must be a time-lag between the moment when its possibility is first conceived and the moment when it actually dawns. The interval naturally falls into elementary, intermediate and advanced stages. Nothing once gained in yoga need be discarded; only we take it up into the wider gain which absorbs and preserves but also transcends it. The newer knowledge does not disqualify the results of earlier investigations. For the price of advanced yoga must be paid partly out of the profits got from elementary yoga. For want of a better term we have sometimes designated the highly-advanced meditation exercises here given as 'ultramystic' for a study of them will reveal that the common or popular forms of yoga do not exhaust the possibilities of man's quest of the Overself.

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(32) The same doctrine which clarifies the game of life for one man, confuses it for another man. So long as truth is regarded from a personal standpoint this must inevitably be so. All schools of thought are tentatively correct if we assume the respective standpoints from which they look at a subject. The

personal self possesses its own idiosyncrasies and peculiarities, its experience is circumscribed and it is guided by intellect emotion and passion alone. So long as we see things from this limited standpoint so long shall we negate what others affirm, so long shall we now believe what we ourselves may later contradict. Yet the truth is more than a reconciliation of contradictory aspects, a bringing-together of opposite tendencies. It is a final union which is higher than any of its separate elements.

The process of attaining its height necessitates travelling a zig-zag path of alternating standpoints only at first. For when we leave the personal standpoint and win the higher self's insight, with its infinite perspective, we are able to harmonize all possible standpoints, we are able to give all other standpoints an intellectual sympathy without however

regarding any one of them as possessing either universal or ultimate validity. But this need not lead to the silly conclusion that one standpoint is as good as another. For as one climbs up a hill the prospect varies, the outlook changes and the field of view expands. He who has reached the crest is alone able to survey the whole landscape below, and to survey it accurately. IX, 30 Vol 7. IX, 9

Therefore the pilgrims of the Overmind refrain from letting themselves become covered by a crusted outlook, reserve their best exultations, remembering that ultimate Truth is of no party and yet of all, and hasten to that summit whereon they may stand serene, free at last from the noisy clamour of narrow minds. Then and then only the different world views which come into collision with each other in unphilosophical minds, are spontaneously harmonized.

Thus the simile of a search which we have used in the phrase 'quest of the overself' is useful but does not cover the full implication of the undertaking which confronts aspiring man.

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(1) Philosophy is for those who feel this desire to understand spiritual processes and find the study quite interesting.

(2) It does not ask the mystically minded to give up their mysticism but to expand it, to take a realistic view of the world situation and to adjust themselves to the century in which they live.

(3) Culture has been continuously developed and enriched, revised and enlarged, improved and perfected as human mentality and experience have themselves expanded. Mysticism as a branch of culture cannot exempt itself from this growth.

(4) The advanced section of the philosophic discipline represents an endeavour to reduce the number and thickness of these coloured windows through which the mystic receives revelations and delivers messages. But this is only its first endeavour. In the end, it strives to force him from them altogether, to rescue his illumination from everything that might limit its pure transparent universality.

(5) ~~Existentialism~~ The mystic may have the firm conviction that final success has been achieved but the basis for this conviction is only the inward satisfaction which he feels. This is good, of course, but it is not quite enough.

(6) They have not the advantage of possessing such a large variety of materials as those out of which philosophy has quarried its teachings.

(7) The comparative study of religion mysticism and metaphysics, as they have appeared in different centuries and in different parts of the world, will have a liberating effect on those who approach it in a thoroughly scientific independent and prejudice-free spirit. A comparative view of all the different spiritual cultures leads to a broader understanding of each particular one.

(8) We have to create an intellectual world-view which can be adequate enough to meet criticism or defend itself against all the other intellectual world-views of our time. But where as the philosophic one is spiritual in the truest sense, these others are either frankly materialistic or supersititiously mystical. Those adherents of religion-mystic doctrines who have failed to appreciate the importance of such work as well as those who ~~by their criticism~~ have even sharply criticised it, reveal by their attitude a narrowness which is surely not the mark of authentic spirituality.

h/(9) The relativity of all man's earthly experience is a limitation which is carried into the realm of his mystical experience too. But here he has the advantage, that he may escape from it under certain conditions. The demand for an absolute authoritative and unvarying spiritual truth can then be satisfied.

- (10) We speak here of the philosophic mystic, not the student who does not aspire so high and who is content with achieving emotional exaltations.
- (11) It is only at the philosophic level that the vague and nebulous feelings which ~~xxx~~ so often accompany the mystical level, are converted into clear realizations.
- (12) Man's imperfect nature must be rendered utterly passive, its distorting interference utterly eliminated before the divine truth can manifest itself in all its authoritative purity.
- (13) Nor is it enough to clear these ~~prejudice~~ egoistic passion and emotional colourings from the psyche. If he sees the truth from a very limited point of view, he will still fail to receive or transmit it rightly. Therefore the psyche's different sides must be fully developed, his thinking capacity, intuitional receptivity, emotional sensitivity and active will must themselves be brought to an adequate degree before his view of truth will be adequate enough.
- (14) It will demand that he set aside all those prejudices and fictions which have hitherto passed in his belief for religion and spirituality.
- (15) He will train himself to distinguish between the fancies of the ego and the certainties of the Soul. And it is one purpose of the philosophic discipline to assist him to do so. For the rest he must depend on self-critical observation and careful checking of results.
- (16) There is this important difference of approach between the would-be mystic and the would-be philosopher. The first is often actuated by emotional conflicts or frustrations for which he seeks some kind of compensation. The second is motivated by a deep love of truth for its own sake.
- (17) All human knowledge is conditioned by the fact of human relativity. Human nature, human intellect and human egoism impose their limitations not only in material experience but also in mystical experience. Statements of divine truth made by mortal men should be read in the light of the fact that they are subject to such relativity. None are infallible, none eternally authoritative. Such seems to be the unhelpful situation. Is there then no way of disengaging the human agency from the divine message which manifests through it? The answer is that this way does exist and that its method is an intellectual as well as emotional purification, a moral and practical discipline, an intuitional and mystical preparation and above all an elimination of the personal reference carried on incessantly through a long period.
- (18) The disciple of philosophy knows that gross distortions and even utter fictions may easily represent themselves as truth.
- (19) The original revelation itself may be truly cosmic, but the finished product will be so only in patches.

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(20)Whoever disregards this requirement of a balanced total effort may advance too rapidly for a time and become jubilant over his advance. But sooner or later he will experience a setback, and settle in a cul-de-sac. For nobody can outwit the integral evolutionary purpose of Nature.

(21)What the mystic seeks through love and self-purification alone, the philosopher seeks through love and self-purification and knowledge as well.

(22)It is not enough to be a good man. One must also be a wise man. It is insufficient to be self-disciplined. One should also be self-illuminated.

(23)The trained philosophic mind can quickly discern whether a statement of doctrine originates from the personal intellect, the personal emotions or the spiritual Overself.

(24)The pure revelation comes only to those who can bring themselves at the bidding of truth to sacrifice ruthlessly their previous beliefs, if necessary. All others get a partial or mixed revelation.

(25)Ideas picked up by association or inherent in the mentality or lurking in the character may become as operative during the illumination as before it. They will then seem to be an integral part of it.

(26)If his experience is not to give rise to false impressions and misleading suggestions, alongside of genuine truth, he must take measures to prepare himself for it.

(27)Emotional union with the Overself is insufficient, fugitive ecstasies are not the final accomplishment. Better than both is the unshakable serenity of the sage.

(28)It is only the thoughtful kind of mystic who will look with open eyes and analytic mind at this situation and who will therefore appreciate these ideas.

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(1) This ultramystic exercise enables us to slip into the gap between one moment and another, one thought and another, is the practical means

(2) The silencing of our thoughts and the inward concentration of our forces bring a rare stillness, a remarkable peace to us. All mystics reach this stage but most of them stay there. For it is not the ultimate stage. Next and higher is the attainment of an experience where the sense of being taken possession of by overmastering force, occurs. This yields in consequence as rare and remarkable a feeling of power as the earlier stage yielded of peace.

(3) These exercise are for those who are not mere beginners in yoga. Such are necessarily few. The different yogas are successive and do not oppose each other. The elementary systems prepare the student to practise the more advanced ones. Anybody who tries to jump all at once to the philosophic yoga without some preliminary ripening may succeed if he has the innate capacity to do so but is more likely to fail altogether through very unfamiliarity with the subject. Hence these ultramystic exercises yield their full fruit only if the student has come prepared either with previous meditational experience or with mentalist metaphysical understanding, or better still with both. Anyone who starts them, because of their apparent simplicity,

without such preparation must not blame the exercises if he fails to obtain results. They are primarily intended for the use of advanced students of metaphysics on the one hand or of advanced practitioners of meditation on the other. This is because the first class will understand correctly the nature of the Mind-in-itself which they should strive to attain thereby, whilst the second class will have had sufficient self-training not to set up artificial barriers to the influx when it begins.

(4) The priest concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhana. Still fixing his thoughts on the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhana. Next, his thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhana, which is a state of tranquil serenity.

Lastly, he passes to the fourth Jhana, in which the mind, exalted and purified, is indifferent to all emotions, alike of all pleasure and of pain."—CHILDER'S Pali Dictionary.

(5) These categorical statements should put an end to all doubts about our present position. Nothing would please us better than to live to witness a world-wide revival in the practice of meditation.

(6) To have come prematurely to this yoga would have led to confusion of planes of reference, to self deception unbalance and merely verbal realization.

(7) Now an extraordinary and helpful fact is that by making Mind the object of our attention, not only does the serenity which is its nature begin to well up of its own accord but its steady unchanging character itself helps spontaneously to repel all disturbing thoughts.

(8) The philosophic mode of meditation makes use of imagination as much as it makes use of reason. Through the use of these faculties, when directed toward abstract themes and high objects, it leads the meditator to universal spiritual intuitions that in their own turn will conduct him to philosophic experiences. Thus mental picturing and mental thinking when rightly used, assist his liberation just as when wrongly used they retard it.

(9) Four of the fundamental features which distinguish the philosophic meditation exercises from the others and which stamp them with marked superiority are (a) their metaphysical character, (b) their permanent results, (c) their impersonality and (d) their universality.

(10) The attainment of a certain experience marks the permanent attainment of a higher grade in the aspirant's evolution. When this experience comes to him, he will have "the universal vision," wherein he will actually experience as whatever beings, persons, forms and creatures in the world he thinks of. For a few minutes or a few hours he will forget his real ego and be universalized.

(11) When concentration attains its effective state, the ever-tossing mental waves subside and the emotional perturbations become still. This is the psychological moment when the mystic naturally feels exaltation, peace and super-earthliness. But it is also the psychological moment when, if he is wise, he should turn away from revelling in personal satisfaction at this achievement and, penetrating yet deeper, strive to understand the inner character of the source whence these feelings arise, strive to understand pure Mind.

(12) P.G. BOWEN said that, following his master "AE", he taught no special exercises in concentration or meditation. He wrote "The outstanding error of learners, in whom it is excusable, and of many teachers, who teach without wisdom, is that they associate Occultism with practices rather than with PRACTICE. I teach the LIFE of concentration and meditation a Way of Life wherein consciousness becomes concentrated."

(13) The student must therefore understand that the exercises which follow are special and advanced applications of the more elementary technique of meditation described in our earlier books.

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(14) When thought is transcended, that moment -- it may be one millionth of a second--he can comprehend the truth about Brahman's transcending thought. For then the idea becomes the mind. At that moment the mind negates all thoughts. This is called the lightning flash in Upanishads. You must watch vigilantly for it. When between two thoughts you catch this

brief flash you have to understand that the thoughts were still in your mind whether they had appeared or vanished. The thought-gap is hidden. That thought-gap is hidden. That gap is the see-er of the thoughts, i.e. Drik, Mind Brahman.

(15) Being based on the mentalist principles of the hidden teaching, they were traditionally regarded as being beyond yoga. Hence these exercises have been handed down by word of mouth only for thousands of years and, in their totality, have not, so far as our knowledge extends, been published before, whether in any ancient Oriental language like Sanskrit or in any modern language like English. They are not yoga exercises in the technical sense of that term and they cannot be practised by anyone who has never before practised yoga.

(16) There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self.

(17) It is a startling moment when he wakes up to the fact that he is dreaming without waking up to the physical world at all. For then he is able to know as a scientific observable fact that the measurable space around him, the sensations of resistance and solidity in his feet and the hardness or smoothness of objects in his hands, are nothing else than mental creations.

(18) Successful results from these meditation exercises can be got much more quickly and much more easily if he begins their practice after he has thoroughly convinced himself of mentalism's truth and after having kept this conviction alive by constantly gravitating back to it during reflective moments.

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within himself not by trying to blot it out but by thoroughly comprehending its mentalist character. He must temporarily become an onlooker, detached in spirit but just as capable in action.

(20) At one stage of meditation the student realizes that everything in the universe is the result of the activity of imagination and has no more if no less reality than an imagination itself has. At this stage the student realizes the nothingness of everything so that the incomprehensibility of this concept to the finite intellect, vanishes.

(21) Those who have gained glimpses, through long research or through hints in the classic texts, of what happened within the soul of candidates to the higher initiations of the Ancient Mysteries, whether of Greece Egypt Chaldea or Polynesia, will perceive that the exercises here revealed bear a certain resemblance to the exercises which were imposed upon these candidates during their period of training. And such indeed must be the case because the same pristine hidden teaching gave its inner nourishment to those remarkable institutions called the Mysteries, however externally different they necessarily were because of local needs and conditions.

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(1) We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arising, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients, "The Yoga of the Uncontradictable."

(2) The aim here is to get at the very source of thinking itself, to penetrate to that deep ground whence it rises, it falls.

(3) The mind thus turned inward upon itself can then discover what its own stuff is. It can comprehend how persons can be put forth and retracted through the incarnations whilst their basis remains ever the same.

(4) Hidden behind every particular thought there exists the divine element which makes possible our consciousness of that thought. If therefore we seek that element we must seek it first by widening the gap between them and then dissolving all thoughts and second by contemplating that out of which they have arisen.

(5) If we make this discrimination between the Mind-essence and its products, between the Seer and the Seen--and we must make it at this ultimate stage--then we must follow it to the logical end. Not by adding more information, or more learning, or more study, can we now enter the Kingdom of Heaven, but rather by letting go, by ceasing this continual mental movement, and finding out what lies behind the movement.

(6) For when awareness is retracted into its source, all thoughts fall away and no second thing other than Mind itself is known to us.

(7) The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal discovery that the apprehension of mind as essence will come only when we let go of the idea-forms it takes and direct our attention to it.

(8) Some of the more advanced tenets of this teaching do not belong to the world of ordinary things and familiar relations. The attempt to communicate them in language derived from that world is necessarily a difficult one.

(9) We have to let our thoughts lose themselves for a while in the source whence they arose and not let them actively follow each other from the first moment of our awakening till the first moment of our return to sleep.

(10) Can we remove this frustration and secure a direct experience of the Real, an uninterpreted vision of the True?

(11) At this exalted stage, mind abides immersed in itself, not in its productions and functions.

(1) We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arising, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients "The Yoga of the Uncontradictable."

(2) The aim here is to get at the very source of thinking itself, to penetrate to that deep ground whence it rises, it falls.

(3) The mind thus turned inward upon itself can then discover what its own stuff is. It can comprehend how persons can be put forth and retracted through the insensations whilst their data remain ever the same.

(4) Hidden behind every particular thought there exists the divine element which makes possible our consciousness of that thought. Therefore we seek that element, we must seek it first by widening the gap between them and then dissolving all through-

ta and second by contemplating that out of which they have arisen (5) If we make this discrimination between the Mind-essence and its products, between the Beer and the Beer--and we must make it at this ultimate stage--then we must follow it to the logical end, not by adding more information, or more learning, or more study, can we now enter the Kingdom of Heaven, but rather by

letting go, by ceasing this continual mental movement, and finding out what lies behind the movement.

(6) For when awareness is retracted into its source, all thoughts fall away and no second thing other than Mind itself is known to us.

(7) The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal discovery that the apprehension of mind as essence will come only when we let go of the ideas-forms it takes and direct our attention to it.

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(10) Can we remove this frustration and secure a direct experience of the soul, an unintercepted vision of the True?

(11) At this exalted stage, mind which is immersed in itself, not in its productions and functions.

(12) This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself.

(13) One ordinary opposition between the experiencer and the experienced suddenly leaves him as they are both perceived to be one and the same 'stuff' -- Mind.

(14) When consciousness is stripped of its contents and stands in naked simplicity so that it can be seen as it really is, a tremendous quietude falls upon us. All strivings cease of their own accord.

(15) Scott in his search for the South Pole amid ice-bound Antarctic wastes and Smythe in his quest for the summit of Mount Everest amid terrible avalanches of stone and snow, reported in their written accounts the sense of not being alone, of being accompanied ~~which~~ by a mystic unseen presence which bestowed a strange calm. Scott's venture ended in heroic death whereas Smythe survived to enjoy the warmth and safety of his home. Both however knew what it was to be uncommonly blessed at the time for Scott passed to his fated death with an utter serenity and an inward trust in its aftermath which took all the horror out of it for him. This noble passage to another stage of existence was not the miserable calamity which it was for many other

men. What was the mystic presence which walked beside these men? Each may have had his own belief about it, may have constructed in imagination what his previous knowledge experience tendencies and outlook may have naturally persuaded him to construct. Each therefore may have had different ideas about it but this would not affect the actual power which inspired and animated him at the time. For that power was nothing less than the grace of the Overself, and if we understand the psychological secret of what happened to Scott and Smythe we may then understand that it is not only far-wandering explorers and high-climbing mountaineers who may call up the Overself by their brave trust. The same dangerous experience which has brought fear horror and despair to other men brought them dignified confidence and mystical enlargement of consciousness which made them aware for the time of the hidden observer. They had indeed suddenly but partially stepped into the transcendental state.

Whoever successfully practises the Hidden Observer meditation will experience precisely the same sense of not being alone, of being accompanied by a mystic presence which brings with it a benign sense of assurance and security. He will however experience much more than that.

(16) We must be sharp enough to observe that even when it is occupied with any mental image of God or the Soul, the consciousness is still objective, still directed to something apart from and other than itself.

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(16) We must be sharp enough to observe that even when it is occupied with any mental image of God or the Soul, the consciousness is still objective, still directed to something apart from and other than itself.

(17) There is here no form to be perceived, no image born of the senses to be worshipped, no oracular utterance to be listened for and no emotional ecstasy to be revelled in. Hence the Chinese Sage, Lao-Tzu said: "In eternal non-existence I look for the spirituality of things!" The philosopher perceives that there is no such thing as creation out of nothing for the simple reason that Mind is eternally and universally present.

"Nothing" is merely an appearance. Here indeed there is neither time nor space. It is like a great silent boundless circle where in no life seems to stir, no consciousness seems to be at work and no activity is in sway. Yet the seer will know by a pure insight which will grip his consciousness as it has never been gripped before, that here indeed is the root of all life, all consciousness and all activity. But how it is so is as inexplicable intellectually as what its nature is. With the Mind the last word of human comprehension is uttered. With the Mind the last world of possible being is explored. But whereas the utterance is comprehensible by his consciousness, the speaker is not. It is a Silence which speaks but what it says is only that it IS; more than that none can hear.

(18) We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite.

(19) Reason tells us that pure Thought cannot know itself because that would set up a duality which would be false if pure thought is the only real existence. But this is only reason's inability to measure what transcends itself. Although all ordinary experience confirms it, extraordinary experience refutes it.

(20) The mystic seeks to stifle all thinking activity by a deliberate effort of will power and thus arrive at a sense of oneness with the inner being which lies behind it. When his practice of the exercise draws to a successful end, the object upon which he concentrates vanishes from his field of focus but attention remains firmly fixed and does not wander to anything else. The consequence is that his consciousness is centred and this is true whether he feels it to be withdrawn into a pin-point

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(11)(9)
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(1) But whereas ordinary mysticism seeks only to discipline the personality, philosophical mysticism seeks both to discipline and develop it.

(2) Philosophical mysticism keeps and contains all that is best in ordinary mysticism but reinforces and balances it with reason, culture, shrewdness and practicality, expresses it through service or art.

(3) Each part of the human psyche fulfils a separate and necessary function. None is a substitute for or a rival to any of the others; it does not displace but only complements them. Each has its own special work which could not be done by them. A full view of truth calls for a full technique. Only philosophy provides for it.

(4) He will have achieved what is a goal for himself but what is only the starting point of a further path for the philosophical student. If preoccupied with the Part (himself) he ignores the Whole (the sensuous universe) when his retracted attention returns to his external environment, he will be a mystic, a perfect mystic indeed, but not more.

(5) An intelligent mysticism may not have been so necessary in the olden days when a mystic was almost always a monk, an anchorite, a begging hermit or a wandering friar. It is necessary in these days when he may have to be a business executive.

(6) A sterile and backward mysticism must give place to a creative and progressive mysticism.

(7) When the search for inner peace is conducted through meditation alone, ignoring moral reeducation, intellectual strengthening and altruistic service, the result will be deplorably lop-sided.

(8) The teaching must not only meet the needs and strivings of modern man but also be itself shaped by them.

(9) For he has to regenerate the whole of his nature, and not merely one side of it, if he is not only to perceive the whole truth but also to perceive it unspoiled and undisturbed.

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(1) This is the paradox that both the capacity to think deeply and the capacity to withdraw from thinking are needed to attain this goal.

(2) Nevertheless the endeavour to grasp what is beyond is reach is not a wasted one, for it carries the intellect to the very limits of its own being and then invokes its higher counterpart to come to the rescue.

(3) The philosophic student knows that the same thoughts which rear their heads and obstruct the mystic from attaining Thought can be turned round and used to help him attain it. But to achieve this successfully there must be metaphysical knowledge

(4) When he has climbed to the peak of a series of abstract thoughts, they may end abruptly and the higher faculty of intuition may then become active.

(5) His metaphysical work must be thought out with heartfelt reverence. /e

(6) Accurate ideas about the nature of the soul he is seeking to unite with, that is, right thinking, will not only not hinder his venture in meditation but actually promote its success.

(7) The higher perception then unites with the intellectual function and the spiritual illumination does not cease despite the activity of thoughts.

(8) It is not enough to attain knowledge of the soul; any mystic may do that. It is necessary to attain clear knowledge.

Only the philosophic mystic may do that. This emphasis on clarity is important. It implies a removal of all the obstructions in feeling, the complexes in mind and obfuscations in ego which prevent it. When this is done, the aspirant beholds truth as it really is.

(9) In this type of meditation, the intellect must think first; about itself and second: about what is beyond itself. This change of thought becomes a stepping-stone to a change of consciousness.

(10) It is an error to say that mysticism and metaphysics are on equal levels. The first is more important than the second. There is no way to realize the Self which does not include going inside consciousness. Thinking, however metaphysical, cannot do it. Action, however self-denying, cannot do it. It must be found inside in the heart. The other things are needful but secondary. Without the inner consciousness action becomes at best humanitarianism and thinking a photographic copy of the Real.

(11) "Human nature is the same everywhere. Even His Holiness the Panchen Lama was not always sure of the truth," said one member of his entourage to an interviewer during their exile in China.

(12) The thinking of thoughts no longer veils spiritual being from him. Instead it is now an activity which acts as a transparent medium for that being.

(13) A new class of thinking practical and balanced mystics has to come into existence before mysticism itself is likely to demonstrate its worth to modern humanity.

(14) The mystic has begun to feel the presence of the Mind within his mind but he has not begun to understand it. This is because the first is much easier than the second.

(15) Instead of abandoning and decrying the beatific experience of yoga, which was our life-long study and which is still our daily practice, we have actually put it on a firmer because more philosophical pedestal than before. Only, we have enlarged the common conception of this antique art, placing it in proper perspective as being a step forward beyond both materialism and religion but not being, as ordinarily known, the final phase of mankind's journey. Aside from this revision of grade and the consequent revaluations arising therefrom, extremely important though they be in themselves, we have nothing important to retract from previous statements on the subject but only to supplement them in the light of a forward advance.

(16) Like the two sides of the same coin, so a thing thought of is thought of always by comparison with something not itself, that all our thinking is therefore always and necessarily dualistic, and that it cannot hope to grasp Oneness correctly and hence the logical completion of these thoughts demands that it

must give up the struggle, commit voluntary suicide, and let Oneness itself speak to it out of the Silence. But this must not be done prematurely or the voice which shall come will be the voice of our own personal feelings, not of That out of which feeling itself arises. Thinking must first fulfil, and fulfil to the utmost, its own special office of bringing men to reflective self-awareness, before it may rightly vacate its seat. And this means that it must first put itself on the widest possible stretch of abstract consideration about its own self. That is, it must attempt a metaphysical job and then be done with it. This is what the average mystic rarely comprehends. He is rightly eager to slay his refractory thoughts but he is wrongly eager to slay them before they have served him effectively on his quest.

(17) The philosophic mystic seeks to stimulate thinking to its highest degree until finally it turns round on itself and examines the very nature of the ego, of the personal mind.

Both practices lead in the end to the same result, the stoppage of thinking.

(18) The ultramystic exercises follow after and are the sequel to ripe reasoned thinking. They banish thoughts only after thoughts have done their utmost work; whereas ordinary yoga banishes thoughts prematurely.

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(19) Continued and constant pondering over the ideas presented herein is itself a part of the yoga of philosophical discernment. Such reflection will as naturally lead the student toward realization of his goal as will the companion and equally necessary activity of suppressing all ideas altogether in mental quiet. This is because these ideas are not mere speculations but themselves the outcome of a translation from inner experience. While such ideas as are here presented grow under the water of their reflection and the sunshine of their love into fruitful branches of thought, they gradually begin to foster intuition.

(20) The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity &

become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone.

(21) It is not enough to negate thinking; this may yield a mental blank without content. We have also to transcend it. The first is the way of ordinary yoga; the second is the way of philosophic yoga. In the second way, therefore, we seek strenuously to carry thought to its most abstract and rarified point to a critical culminating whereby its whole character changes and it merges of its own accord in the higher source whence it arises. If successful, this produces a pleasant, sometimes ecstatic state but the ecstasy is not our aim as with ordinary mysticism. With us the reflection must keep loyally to a loftier aim, that of dissolving the ego in its divine source. The metaphysical thinking must work its way, first upwards to more and more abstract concept and second inwards to a more and more complete absorption from the external world. The consequence is that when illumination results, whether it come in the form of a mystical trance, ecstasy or intuition, its character will be and unquestionably different and immeasurably superior that which comes from the mere sterilization of the thinking

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process which is the method of ordinary yoga.

(22) It provides him with a standpoint wherefrom to measure the correctness or error, truth or falsity, breadth or limitation of the views, theories and statements presented to him by others. Like a keen cold wind it blows away the mists of superstition and foolishness. The ordinary aspirant is not capable of distinguish-

ing between a sound doctrine and a fallacious one, between a competent teacher and an incompetent one or a self-seeking teacher and a selfless one, between the correct course to pursue in meditation and the incorrect one. The discipline will give him the education which will enable him to make such critical distinctions. It summons all these to the bar of severe scrutiny. It puts thought on its farthest stretch because it starts where science leaves off. It shows up the defects of an improper and unbalanced outlook. It stresses the need of making reason a governing wheel to control emotional adventures. It warns the mystic who would rightly extinguish the tyranny of intellect to develop it at some time or other, because he who would become divine must also fulfil himself as a man. It counsels him to balance the mind-stilling methods used in meditation with the mind-sharpening discipline of metaphysics and science.

(23) The virtue of philosophic yoga is that it makes reason an accomplice and not as with the others an enemy of the quest of spiritual realization.

(24) Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realization of those themes no less surely than meditation might have done.

(25) Resistances are set up by the average mystic simply because of his metaphysical ignorance. He is somewhat like a person who has never studied the theory of music nor learnt to read a musical manuscript but who can play two or three tunes on a violin solely by ear. The comprehension of what he is doing during meditation is missing. The ability to play any tune whatsoever and not merely two or three is lacking.

(26) The fact that these differences between men, these conflicts of interpretation leading to conflicts of bodies, inevitably occur does not mean that we are therefore to regard intellect as an enemy of mystical experience. For the same intellect which creates false ideas that divide and antagonise men may also create true ideas that can unite and harmonise them.

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(27) The activity of analytic thinking has been banned in most mystical schools. They regard it as an obstacle to the attainment of spiritual consciousness. And ordinarily it is indeed so. For until the intellect can lie perfectly still, such consciousness cannot make itself apparent. The difficulty of making intellect quite passive is however an enormous one. Consequently different concentration techniques have been devised to overcome it. Nearly all of them involve the banishment of thinking and the cessation of reasoning. The philosophical school uses any or all of them where advisable but it also uses a technique peculiarly its own. It makes use of abstract concepts which are concerned with the nature of the mind itself and which are furnished by seers who have developed a deep insight into such nature. It permits the student to work out these concepts in a rational way but leading to subtler and subtler moods until they automatically vanish and thinking ceases as the transcendental state is induced to come of itself. This method is particularly suited either to those who have already got over the elementary difficulties of concentration or to those who regard reasoning power as an asset to be conserved rather than rejected. The conventional mystic, being the victim of external suggestion, will cling to the traditional view of his own school, which usually sees no good at all in reasoned thinking, and aver that spiritual attainment through such a path is psychologically impossible. Never having been instructed in it and never having tried it, he is not really in a position to judge.

(28) The use of metaphysical thinking as part of the philosophic system is a feature which few yogis of the ordinary type are likely to appreciate. This is both understandable and pardonable. They are thoroughly imbued with the futility of a merely rational and intellectual approach to reality, a futility which has also been felt and expressed in these pages. So far there is agreement with them. But when they proceed to deduce that the only way left is to crush reason and stop the working of intellect altogether, our paths diverge. For what metaphysics admittedly cannot accomplish by itself may be accomplished by a combination of metaphysics and mysticism far better than by mysticism alone. The metaphysics of truth, which is here meant, however, must never

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(29) The metaphysics of truth is set out in such a way that the student believes he is proceeding step by step purely by logical deduction from ascertainable facts, that his reasoned thinking upholds the findings of transcendental experience, whereas not only is he doing this but at the same time proceeding upon a path which conforms to his own latent insight. It kindles a higher intelligence in its students. Consequently the sense either of sudden or of growing revelation may often accompany his studies, if he be sufficiently intuitive. The authentic metaphysics of truth can bring him close to the mystical experience of reality. Then the trigger-pull which will start the experience moving need only be something slight, perhaps a printed inspired sentence, perhaps just a single meeting with one who has learnt to live in the Overself or perhaps a climb in the mountains. For ~~the~~ then the mind becomes like a heap of dry wood, needing only a spark to flare up into a blazing pile. The close attention to its course of thought, then becomes a yoga-path in itself.

(30) Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realization of those themes no less surely than meditation might have done.

(31) The intellectual metaphysical and rational path is secondary to the mystical feeling path, which is primary. For the Overself has much more to be felt as a presence than merely thought as idea.

(32) These higher forms of yoga are not accessible to those who have insufficient leisure for reflection that is to most people.

(33) From that moment when he understands human problems with the wisdom of the Overself, his thinking will become illumined from within, as it were. He will comprehend clearly the inner significance of each problem that presents itself.

(34) The situation may be summed up thus: If the activity of thinking is directed towards external objects and inspired by the desire to attain or retain them, it binds a man to his spiritual ignorance. If however it is directed towards God or his divine soul and is inspired by the desire to attain it, then it leads him to spiritual intuitions.

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(35) Dynamite reposes in moral neutrality. The use that is made determines its goodness or badness. In the same way reason and thought are spiritually neutral. They hinder or help the inner life only according to the way they are used, the roads which they take and the aims which they set for themselves.

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(1) Man is not God. Yet he can approach God so intimately, be suffused by His presence so completely, that the first mystics to call this state 'union with God' may be excused. The telepathic closeness which sometimes exists between two separated lovers, relatives or friends is a slight hint of the telepathic closeness which exists between the harmonised human ego and its divine soul.

(2) What the mystic does attain is the feeling of being possessed by the Overself. Just as there is such a thing as demoniac obsession so there is such a thing as divine possession. But this does not entitle him to proclaim himself God.

(3) We do not accept that interpretation of mystic experience which proclaims it to be an extinction of human personality in God's being.

(4) What is possible of achievement is, to speak in terms of spatial symbolism which is the only satisfactory way of treating such a transcendental subject, to unite with a single point within the immeasurable infinity of God.

(5) When a man says that he has communed with God, be he a great prophet in trance or a humble layman in prayer, the truth is that he has really communed with something within himself which is so closely related to God that he may perhaps be pardoned for his error. But still it is not God. It is his soul, the Overself.

(6) When he believes he is communing with God he is actually communing with his own inner reality. The enlightenment that seems to come from outside actually comes from inside himself.

(7) Those mystics who talk of becoming united with God have fallen into the dualistic fallacy. They talk as though God were separate and apart from themselves. The truth is that they already exist within God and do not need to become united with Him. What they need is to become conscious of Him-- which is a different matter.

(8) It makes mystic a channel only for the cosmic mind, not one with it. He touches the cosmic and does not become entirely transformed into it.

(9) In time his relation to the higher self becomes more intimate than any earthly friendship, closer than any human union could ever be. Yet it always remains a relation, never becomes an absorption; always a nearness, never a merger.

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(1) There is a type of mysticism calling for criticism. It is uncritically pantheistic and says it is "the conception of God in Man." An instance of this type is Al Bistami's utterance, "Beneath my cloak there is naught else than God," and Al Hallaj's ~~xx~~ words, "I am the Divine Reality". My view of this type, which may be called self-deificatory, coincides with that of Al Gazzali, who is no pantheist, and who teaches that there is a spark of the Divine in man's soul and that man can know and recognize it. The correct type may be designated as agnostic mysticism. This asserts man's inability to unite with the Absolute, his incapacity to attain the Godhead because it is unknowable.

(2) The difference between the individual and the universal self persists throughout the incarnations and no mystical emotionalism or metaphysical jugglery can end it. It will end indeed not by the individual transforming himself into the greater being but by merging his self into it, that is by the disappearance of his separate consciousness in the pure essence of all consciousness. But it need not so end unless he wants it.

(3) When consciousness is successfully turned in on its own deepest state, which is serene, impersonal and unchanging, it received the experience of the divine Soul, not of the Godhead. It brings us nearer to the Godhead but does not transform us into it. We discover the divine ray within, we do not become the sun itself.

(4) We never become God. We only become a channel for part of God's light wisdom and power.

(5) The Mystic does not become God but stands in the presence of God.

(6) Human beings can only hope to realize the Overself which is a ray or intermediary, but not the World-Mind itself. For latter is too vast and infinite and remote. Hence when mystics talk of knowing God or feeling God this is only partly true for they can never know or feel God in his fulness.

(7) The individual is as inseparable from the Infinite as the ray from the Sun. Nevertheless he differs from it in degree and in attribute.

(8) Although the mystics claim to become one with God is, in the full sense of the term, an unquestionable exaggeration, a splendid illusion, he can certainly claim to have entered into a conscious relationship with God.

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(9) Our innermost is akin to that of God's but our innermost power is not.

(10) The Real is wholly nothing to the five senses and wholly unthinkable to the human intellect. Therefore and to this extent only it is also called the Unknowable. But there is a faculty latent in man which is subtler than the senses, more penetrative than the intellect. If he succeeds in evoking it, the Real, the unknowable, will then come within the range of his perception, knowledge and experience.

(11) When they assert that they have united with God, they have, if truly attained, united with God's deputy, their higher self, their own divine soul-- which is not the same. And if they have deceived themselves then they have united only with their conception of God. That is, they have never gone outside the enclosing circle of their own thought.

(12) The World-Mind transcends all human accessibility. The mystic never reaches beyond its deputy in himself.

(13) But if it is impossible to become a part of God, it is possible to become a "son of God", that is a man inspired and guided by God.

(14) The realization of the Overself enables us to taste something of the flavour of World-Mind's life but it is only the flavour, not the full life itself. Flint says "man is made in the image of God, but man is not the measure of God."

(15) This condition is commonly said to be nothing less than "union with God." What is really attained is the higher self, the ray of the divine sun reflected in man, the immortal soul in fact, God Himself being forever utterly beyond man's finite capacity to comprehend. However the mystical experience is an authentic one and the conflict between interpretations does not dissolve its authenticity.

(16) We may, however, attain to partial knowledge of the transcendent Absolute by and through its emanation in us, the higher self.

(17) No mortal may penetrate the mystery of the ultimate mind in its own nature--which means in its static inactive being. The Godhead is not only beyond human conception but also beyond mystic perception. But Mind in its active dynamic state, that is, the World-Mind, and rather its ray in us called the Overself, is within range of human perception, communion and even union. It is this that the mystic really finds when he believes that he has found God.

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(20) The danger of men deifying themselves afflicts the mystic path: this mind-madness must first be frankly admitted as a danger for then only can it be guarded against.

(21) We may draw near to the holy of Holies yet never enter it, feel its eternal atmosphere yet never understand it.

(22) But although the Absolute is imperceptible to human powers, It has not left us utterly bereft of all means of communion. We are linked to It by something that lies hidden in the very deeps of our own being, by Its deputy to man, the divine Overself. Human power can penetrate to those deeps and discover the hidden treasure.

(13) Some early Christian Fathers, like Origen and Clement, protested against this self-deification of man, even as a theological point, let alone as a mystical one.

(14) The line of demarcation between man and the World-Mind can be attenuated but not obliterated.

(15) Man cannot know the Godhead, but only its ray, the Soul. The idea of a merger of union of the individual with God is a pantheistic fallacy.

(16) Man is not God, God is not man, despite all Vedantic self-drugging but there exists an unbreakable relation between the two.

(17) The frontiers between God and man cannot be obliterated although the affinity between them can be established.

(18) The true explanation of mystical ecstasy is not union with God but union with the Soul.

(19) It is legitimate to say that something god-like is within me but it is quite illegitimate to say 'I am God'. For the fragrance of a flower is after all not the same as the flower itself.

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(21) God, the World-Mind knows all things in an eternal present at once. No mystic has ever claimed, no mystic has ever dared to claim, such total knowledge. Most mystics have however claimed union with God. If this be true, then quite clearly they can have had only a fragmentary, not a full union.

Philosophy, being more precise in its statements, avers that they have really achieved union not with God with something Godlike--the soul.

(22) The finited minds which are the offspring of the One Mind may not hope to rise in power or understanding to its attitude. Nevertheless, because they are inseparable from it, they may find hints of both these attributes within themselves. The Divine Essence is undiscoverable by human sense and intellect but not by human intuition and insight.

(23) It is a fallacy to think that this displacement of the lower self brings about its complete substitution by the infinite and absolute Deity. This fallacy is an ancient and common one in mystical circles and leads to fantastic declarations of self-deification. If the lower self is displaced it is not destroyed. It lives on but in strict subordination to the higher one, the Overself, the divine soul of man, and it is this latter, not the divine world-principle, which is the true displacing element.

(24) Philosophy rejects decisively all those Vedantic pantheistic notions and Western mystical naivetes which would deify man and identify him with God. It asserts that the phrases in which these beliefs are embodied, such as the Indian "That thou art," the Persian, "I am God," and the medieval European "union with God" are exaggerations of the truth, which is that God is immanent in us, that through realisation of our higher self we become more like God, but that God never ceases to be the Unattainable, the Incomprehensible.

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- (1) How presumptuous is he who dares to announce that he has become one thing with and non-different from the Supreme Principle!
- (2) Whatever knowledge a mystic may acquire through trance or intuition, it will always be limited. The World-Mind's knowledge is always absolute. The circumference of these two circles can never coincide.
- (3) An error of mysticism which must make the penetrative seeker turn to philosophy was the deification of man implicit in its claim that the mystic can attain to union with God. There was some truth in this claim but there was also some falsehood and certainly much confusion.
- (4) "I find no more me," announced Catherine of Genoa, "there is no longer any other I but God."
- (5) It is not for the philosopher to inflate himself with the arrogance of such pompous self-deification. He remains always the humble adorer, the meek suppliant.
- (6) When, however, the content of this concept is subjected to critical analysis, we discover some disturbing facts. What mystic is or ever has been omnipresent omniscient and omnipotent? Such are the distinguishing characteristics of God. Yet how many mystics have asserted they were identical with God! Is it not an insult to common sense to make such an assertion? Yet every 'paramahansa' in India still makes it!
- (7) We exist always in utter dependence on the Universal Mind. Man and God may meet and mingle in his periods of supreme exaltation, he may feel the sacred presence within himself to the utmost degree but he does not thereby abolish all the distinctions between them absolutely. For he arrives at the knowledge of the timeless spaceless divine infinitude after a process of graded personal effort whereas the World-Mind's knowledge of itself has forever been what it was is and shall be, above all processes and beyond all efforts.
- (8) If the mystic really attains a complete identity with the World-Mind then all the latter's evolutionary and dissolutionary powers and especially its all-pervading all-knowing character would become the common property of both. But even the most fully-perfected mystic has no such powers and no such character.

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(7) We exist always in utter dependence on the Universal Mind. Man and God may meet and mingle in his periods of supreme exaltation, he may feel the sacred presence within himself to the utmost degree but he does not thereby abolish all the distinctions between them absolutely. For he arrives at the knowledge of the timeless spaceless divine infinitude after a process of graded personal effort whereas the World-Mind's knowledge of itself has forever been what it was and shall be, above all processes and beyond all efforts.

(8) If the mystic really attains a complete identity with the World-Mind then all the latter's evolutionary and disolutionary powers and especially its all-pervading all-knowing character would be some the common property of both. But even the most fully-perfected mystic has no such powers and no such character.

(9) Anon: "Ruysbrock, gives a description of the Beghards, which corresponds generally with that of the Papal Bull. He divides them into four classes, and accuses them all of the fundamental error making man's unity with God to be a unity of nature and not of grace. The Godly man, he admitted, is united to God,

not however in virtue of his essences but by a process of re-creation and regeneration. Ruysbrock was obviously hide-bound by the dictates of theology, and to that extent his mystical knowledge was suppressed. He accused the first class of heresy against the Holy Spirit, because they claimed a perfect identity with the Absolute, which reposes in itself and is without act or operation. They said that they themselves were the divine essence, above the persons of the Godhead, and in as absolute a state of repose as if they did not at all exist; in as much as the Godhead itself does not act, the Holy Spirit being the sole operative power in it. The second class were considered heretics against the Father, because they placed themselves simply and directly on an equality with God; contemplated the "I" as entirely one with the divinity so that from them all things proceeded, and being themselves by nature God, they had come into existence of their own free will. 'If I had not so willed', one of them said, 'neither I or any other creature would be'."

(10) The absoluteness of the Godhead is complete and basic. It is not categorically identical with man any more than the ray is with the sun; they are different. Although not more fundamentally different than the ray from the sun. Hence there can be no direct communication and no positive relationship between them. A profound impenetrability, an existence beyond comprehension, is the first characteristic of the Godhead, when gazed at by human sight.

(11) When they speak of 'union with God' it would be useful if they defined their conception of what they mean by such a union.

(12) There is no reality in their glib declarations of self-deificatory attainment.

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(14) It is quite inevitable for the mystic, overwhelmed by this tremendous experience, to say "I am God!" But once he has entered philosophy and passed through semantic discipline and cross-examined his use of words in thinking and speech, he will know that this term 'God' is too extravagant to use in such an unqualified way. For if he means by that the World-Mind, then he lacks its powers and knowledge.

(15) Those mystics who would make man at his highest exaltations indistinguishable from God, err.

(16) I have already criticised the mystic's self-deification in "Wisdom of Overself", albeit very briefly, in Chapter 8, p 115 & 123 (Rider edn).

(17) It is only a pitiable ignorance or an inflated arrogance which can claim union with God, identification with the absolute Being or possession of infinite attributes.

(18) The mystical union with God never be a union of nature and substances, can never achieve a complete identity of the atom with the Infinite.

(19) The five senses cannot perceive It and the thinking faculties cannot conceive It. It cannot be brought down to the level of man nor can man raise himself to its height. Whoever believes that he experiences the Absolute at any time, experiences only an imagination of his own brain.

(20) Completely to identify the spirit of man with the spirit of the universe, would be an error.

(21) Such arrogant self-deification of human nature is unphilosophical. It is mysticism gone astray.

(22) The mystic may indeed feel the very stuff of God in his rapture but this does not supply him with the whole content of God's knowledge. If therefore he claims not only to be one with God but also to one with God's entire consciousness, it is sheer presumption.

(23) Man is not God's equal, despite the Vedantins, and has nowhere and nowhen given proof of such equality.

(24) The universal Mind is also unique in that while comprehending all things, it is itself incomprehensible.

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(25) This claim could not arise if the word "God" had been subjected to semantic analysis, so that he knew what he was talking about.

(26) Much grotesque misconception exists among the mystics about this claim to have united with God. Not having passed through the metaphysical discipline and consequently having only a confused notion of what God is, they do not comprehend how exaggerated their claim is. For if they were really united with God, they should have the power of God too. They would be able to set up as creators of entire universes, of suns stars and cosmic systems. This feat is plainly beyond them. Let us hear no more of such babble and let them confine their strivings to realizable aims.

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(111) Those who complain that there is nothing new in all this, who look for sensational and novel revelations but find none, may be answered with the words of wise Goethe: "The truth must be repeated over and over again, because error is repeatedly preached among us; ... everywhere error prevails, and is quite easy in the feeling that it has a decided majority on its side."

(112) Dr. Roy Burkhart, an organizer of the United Christian Youth Movement, an author of books on psychology and Pastor of the First Community Church of Columbus, Ohio, suffered at night from psychical persecution by an unseen spirit trying to get control of his body, so that he was able to get very little sleep. At last he spoke about this trouble to P.B. and requested help. That night the persecution stopped and he enjoyed a full night's sleep for the first time in several years. The cure was maintained permanently.

(113) To give out these ideas, to inspire other men with these ideals -- would this not be service service enough by itself even though I were to find myself unable to put them into practice? But the contrary is the case. I have tried, however feebly and failingly, to practise them and have written out of experience as well as out of reflection.

(114) However these repetitions are not without value in an exposition of subjects which are exotic, unfamiliar, new or obscure, as most of those about which I write are to most general readers.

(115) My writings were never intended to be didactic and I never intended to be a teacher. They serve the purpose of enabling me to share ideas, not to impose them.

(116) My work is to awaken intuition and to instigate research. It is to affirm the precepts of truth as well as to argue the logic of it.

(117) People tell me of the mental benefit they have gotten from reading my writings. It is encouraging to hear them. But not one of them has so benefitted mentally from this ^{my} expression as myself!

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(62) Whenever an emergency arises wherein you require help, guidance, protection or inspiration, turn the thought away from self-power and bring it humbly to the feet of the higher power in prayer.

(63) See if stage 3 can be altered to: Confession of sins and dependence; forsaking sin, casting out the lower feelings; forgiving others against whom we hold resentment.

(64) Philos. Prayer: The 1st posture is one of invocation (not recollection) in it the arms are upstretched. Because man dwells in a body of flesh, bodily posture is significant during prayer and worship.

(65) 3rd stage: prayer to include confession of helplessness and sins.

(66) In the second stage he is to adore and love the spirit.

(67) Fourth Stage: He is not only to confess his weaknesses, faults, and sins, but also his limitations, deficiencies and imperfections.

(68) He who has the courage to put first things first, to seek the inner reality which is changeless and enduring, finds with it an ever-satisfying happiness from which nothing can dislodge him. This got, it will not prevent him seeking and finding the lesser earthly happinesses. Only he will put them in a subordinate and secondary place because they are necessarily imperfect, liable to change and even to go altogether. And then if he fails to find them or if he loses them after having found them, he will still remain inwardly unaffected because he will still remain in his peace-fraught Over-self. This is as true of the love of man for fame as it is as true of the love of man for woman. The more he looks in things and to persons for his happiness the less he is likely to find it. The more he looks in Mind for it the more he is likely to find it. But as man needs things and persons to make his existence tolerable, the mystery is that when he has found his happiness in Mind they both have a way of coming to him of their own accord to complete it.

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(63) See if stage 3 can be altered to: Confession of sins and dependence; forsaking sin, casting out the lower feelings; forgiving others against whom we hold resentment.

(64) Philos. Prayer: The last posture is one of invocation (not recollection) in it the arms are upstretched. Because man dwells in a body of flesh, bodily posture is significant during prayer and worship.

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(69) This blind abject apathy is based, not real spirituality but on fallacious thinking. "Because the whole universe is an expression of God's will, and because every event happens within the universe, therefore every calamity must be accepted as expressing God's will". So runs the logic. The best way to expose the fallacy lurking in it is to place it by the side of a counter-syllogism. "Because the whole universe is an expression of God's will, and because every individual resistance of calamity happens within the universe, therefore such resistance is the expression of God's will".

(70) It is right to say resignedly that it is God's will when we find ourselves in misfortune. But to content ourselves with such a half-truth is dangerous. It blinds our present perceptivity and bars our future advancement. Without the first, we cannot accurately read the situation. Without the second, we repeat mistakes and duplicate sufferings. A wiser statement would add the second half-truth, whose absence imperils us. And this is that we ourselves often are largely the cause of our misfortune, that God's will is only the universal law of consequences bringing us the results of our own thinking or doing, our own tendencies or nature.

(71) He will find, if he accepts this intuitive leading, that although the unfavorable circumstances may remain the same, unchanged, his attitude towards them does not. Out of this inner change there will be given him the strength to deal with them, the calm to deal with them unmoved and the wisdom to deal with them properly.

(72) A new understanding has been gained. It is a possession that may be kept, with care, as long as he lives. Of how many other possessions may this be said?

(73) To expect help to come to us through God when it should and could come to us only through man, is one fallacy. To expect it to come through some 'master' when it should and could come only from oneself, is another.

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(74) The lower part of man's mind which calculates, analyzes, criticizes, blames, and organizes is the part which has no understanding of Divine principles, and therefore its plannings are frequently futile. Man has no business to limit himself to the lower mind, and when he understands this he will leave his future in the hands of God, and then his real needs will be met.

(75) "All things whatsoever the Father hath are mine". That which you need is yours now -- if only you could raise yourself to the recognition of your true relation to your Overself.

(76) The shoulders of the aspirant must be strong enough to bear the bitter blows of karma without getting bowed down. He has placed his life utterly in the hands of the gods, and he must be ready to suffer with a sublime fortitude.

(77) Those who know how to work internally in the deep ground of the Overself, may trust all to its kindly care.

(78) Only to the extent that he unites his own little purpose with the universal purpose, can he find harmony and happiness. Its strength will support him firmly in adversity and misfortune as it will carry him triumphantly through misery and hostility.

(79) The pursuit of Mammon is an uncertain adventure: but the pursuit of Truth is full of certainty. It rewards its own.

(80) "Why need Kabir worry, how will it help? The Lord worries for me and I am fancy-free", wrote the Indian poet Kabir.

(81) In the end, after many a rebellion, he learns to trust God and accept his lot, like a tired old man.

(82) As the inner peace advances, the ~~other~~ outer problems recede; as truth permeates the mind, harmony rearranges the life.

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(85) Are we to wander with all our burdens from a hapless birth to a hopeless death?

(86) Thus we must be free from aims and ambitions, we must forego all plans and projects.

(87) Once this direction from within, this reception of the Soul's voice, is accepted, whatever comes to us from without falls into intelligible pattern. It is for our good even when its face is forbidding: It is helpful even when it is painful. For we no longer judge it egoistically and therefore wrongly. We seek its true meaning, its hidden message, and its place in the divine orderliness.

(88) He finds that having attained this liberation of his will from the ego's domination, his freedom has travelled so far that it loses itself and ceases to be free. For it vanishes into the rule of his higher self, which takes possession of him with a completeness and a fullness that utterly hoop him around. Henceforth its truth is his truth, its goodness is his goodness, and its guidance his obedience.

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(1) The reference to the three books mentioned in the second chapter of HTBY should not be misunderstood. They were mentioned merely to illustrate one of the ways in which I was introduced to this ~~teaching~~ teaching. There were other ways too. And these three texts contain only fragments of the hidden teaching, none is final or exhaustive. Again, important aspects of it were not written down but have been transmitted privately. Let nobody think I am engaged in any kind of revival work. The circumstances and habits, the outlook and aspirations of those who lived when these texts were written are quite foreign to us. It would be as foolish to adopt such teaching in its entirety as it would be to ignore it altogether. Today's need is not merely a synthesis of modern scientific ideas with ancient mystical ones, not merely a dovetailing of Oriental and Occidental teachings, but virtually a new creation to fit the new age now about to dawn. I therefore do not advocate the study of old Sanskrit texts as essential goal but merely as an incidental means and then only for those who like to do so. There are new forces penetrating this planet's atmosphere today and they demand a new inspiration, new thinking and new way of living. We have today what no previous generation has ever possessed.

XIII → (2) He should make more use of prayer. Every day he should go down on his knees and pray for grace, offer himself in self-surrender to the higher self and express his yearning and love for it.

(3) It is asked why I consider yoga unsuited to Western people. This statement needs clarification and qualification for as it stands it would be untrue. By the term 'yoga' is meant the precise forms of practice which are traditional to India and which originated thousands of years ago. They can be followed in their fulness only by renouncing the world entirely, entering the monastic order, retiring to forest mountain or cave retreats, abjuring all family social and national responsibilities, and accepting Hindu deities as ~~their~~ objects of devotion. The average Westerner today is not in a position to do this, nor is he intellectually attracted to it. This is all I meant by criticising the suitability of such ~~methods~~ methods. The basic principle of ~~yoga~~ yoga, which is the cultivation of power to withdraw attention from the external world to the internal self, stands for all time and all peoples. I therefore believe it better to separate it from the accidents and traditions of history and geography, to free it from local accretions and universalize it. But if this is done it is perhaps wiser not to use the term 'yoga' and thus ~~avoid~~ avoid confusion.

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~~stupid childlike~~ness.

(5) The question how far he would be prepared to travel in this quest has no geographical reference. It is a metaphorical one ~~xx~~ and refers only to the time he can give each day to the exercises, studies and devotions, as well as to the moral ideals he can bring himself to pursue. He is not asked for more than he feels he can humanly give under his present circumstances and responsibilities. As for going to India or elsewhere, that is unnecessary and even inadvisable. One of the greatest Western mystics I ever knew spent every day in the City of London, where ~~had~~ he had a business to manage. He did his job and made a success of it, stuck to his ideals and became spiritually 'aware'. He was indeed an adept at meditation but he had never put foot in the Orient. ~~He is not~~. The seeker has indeed not very far to travel. Four hundred years ago Sebastian Franck, a German who had attained the full spiritual realization, wrote: "We do not need to cross the sea to find Him--the Word is nigh ~~to~~ thee, is in thy heart."

(6) Are there difficulties and dangers for the Westerner in Indian yoga? The answer is that this is true of some kinds of yoga technique but not of all, and for many Westerners but not for all. I have come across many cases during my travels where aspirants have wrecked health or mind through plunging blindly into yoga, and this is ~~an~~ equally true of Indians themselves. It has always been my endeavor to protect readers of my books by communicating only what I know to be safe methods. I have deliberately kept silent about the others. However if the student keeps his feet on earth, if he does not renounce commonsense and a balanced life, and he stops practising if untoward signs should ever appear and consult an expert about them, there is really little to fear. Most of the people who have ~~fallen down~~ gone astray thru yoga have been neurotics, fanatics and the mildly insane.

(7) There is no other recourse for him except humble submission to God's will in the faith that God's wisdom is interlinked with it.

(8) I have for some years kept myself apart from Indian spiritual movements of every kind and do not wish to get associated with them in any way. Consequently I shall not resume my contact with any ~~xxx~~ swami or yogi, for I wish to work in utter independence of them. My reasons are also based on the illuminations which have come to me, on my understanding that the West must work out its own salvation and on the narrow-minded intolerance of the Indian mentality towards any such creative endeavor on the West's part.

(9) The knowledge of the East and the science of the West can only help each other by their union. But in making

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(9) There is no other recourse for him except humble consultation to God's will in the faith that God's wisdom is intertwined with it. (10) I have for some years kept myself apart from Indian spiritual movements of every kind and do not wish to get associated with them in any way. Consequently I shall not venture my contact with any man or yoga, for I wish to work in utter independence of them. My reasons are also based on the limitations which have come to me, on my understanding that the West must work out its own salvation and on the narrow-minded intolerance of the Indian mentality towards any such creative endeavor on the West's part. (11) The knowledge of the East and the knowledge of the West can only help each other by their union, but in making

welcome what comes from afar and from alien cultures, we should take care not to fall into the error of parrot-like imitation.

(10) If we are to take ideas from the Orient also, this is only to complement and complete those we supply for ourselves. If we are to learn from them, this need not and should not be at the expense of our own instinct for self-individualization.

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~~IX~~ IX

(29) Philosophy will not disregard the bad in other and the sin in ourselves, but having seen them clear. it does not react negatively in useless condemnation. Instead, it reacts constructively in trying to realize the meaning of evil, the consequence of sin, and then proceeds to cultivate the opposite quality, the good of that particular evil, as honesty where there is dishonesty and so on.

(30) He understands why evil exists and why, in the sense that contrast is necessary to manifested universe, it is ineradicable and why, in the sense that there is ultimate progression from the worse to the better it is doomed.

(31) Rasputin was not the only evil genius around the ill-fated Russian Czar. There were others, chief of whom was Badmaev, a Tibetan black magician and witch-doctor. There were also several mystical idiots.

(31a) There is nothing to stop him from violating every ethical principle on an extensive scale.

(31b) At every front the material world opposes us.

(31c) They are crude remnants and ~~stagnant~~ reminders of the savage violence which he has inherited from pre-human reincarnations.

(31d) The evil in human relations springs from the ignorance in human beings. As each one brings the principle of truth into his own consciousness, he brings it into his relation with others as a result. The love which accompanies it denies birth to cruelty, anger, and lust or dissolves any which already exist.

(31e) There is in the very midst of humanity today, albeit hidden and awaiting its hour of manifestation, that which is the very opposite of what has already manifested itself through the evil channels. There is divine pity as against ~~barbarous~~ cruelty, sublime wisdom as against materialistic ignorance, altruistic service as against aggressive selfishness, and ~~exalted~~ reverence against hard atheism. There is the recall to a forgotten God. There is redemptive grace. There is a hand outstretched in mercy to the worst sinner, and in consolation to the worst sufferer. Those who are mystically sensitive feel its presence even now, however intermittenly.

(31f) No man is beyond redemption for no man is utterly

evil.

original is in notebook

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(22) Philosophy will not disappear and has in fact been the sin in ourselves, but having been the sin, it does not react negatively in a sense of being. Instead, it reacts positively in a sense of being. The meaning of evil, the consequence of it, and the process of evil, the opposite quality, the good of that particular evil, is honesty where there is dishonesty and so on.

(23) The consequence of evil exists and not in the sense of a process in necessary connected nature, it is a process and way, in the sense that it is a process from the sense of the process it is honest. (24) It is not the only evil sense having the same massed evil, this was evil, but it was not honest, a dishonest sense of a dishonest and dishonest. The evil and several sense of it.

() The meditations of a yogi and the meditations of a thinker are not the same. In the first, it is an awareness through mental stillness; while, in the second, it is a reasoning, based on an assemblage of sense-observations and sense

() There is really no subconscious mind. There is only the thinking mind and the still centre behind the mind.

() Much of the meditation performed by religious ascetics and monks is a form of self-hypnosis, of imaginings about their religious concepts, of thinkings and speculations about their religious beliefs. This is not the same as true meditation, which seeks to stop thinking and to penetrate to the still centre of Reality.

() Man has not lost and never can lose his source of the Absolute, as I stated in "The Quest of the Overself"; he has only lost his awareness of it.

() It is not necessary to make a full-time job of meditation. Specific daily intervals will suffice.

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() It is not necessary to make a full-time job of meditation. Specific daily intervals will suffice.

(8) It is a false ethic which would tell us that material things are valueless, that worldly prosperity is worthless. Philosophy is full of common sense along with its rare and uncommon sense. Therefore it teaches giving the proper value to material things, appraising worldly prosperity properly, pointing out that inward quality and inner life must supply it for genuine happiness.

(9) If you accept the existence of a power behind the Universe, and controlling its life which is perfect and which is bringing all things and all beings -- however slowly -- closer to its own perfection, you must also accept the values of hope, improvement and evolution while you must reject those of pessimism, deterioration and nihilism. You will never feel sorry for yourself.

(10) If Jesus wept over the folly of cities, he was also glad over the Presence and Providence of God. If he was a man of sorrow at some times, he was also a man of joy at times. For the sorrow was merely transient, outward, superficial and for others whereas the joy was everlasting, in deep and his own. No man can come into the Father's kingdom as he came, without feeling its happiness and enjoying its ecstasy.

(11) Materialism says that most of one's misery is inflicted on oneself by accepting and holding negative thoughts. It covers and hides the still center of one's being, which is infinite happiness. How could you do that? In essence, this is

(12) the truly satisfying joy he is searching for in this or that thing which always yields it coupled with disappointment in some way or at some time, is forever waiting him deep within the heart's deepest silence. But he comes to it only when all else has failed him.

(13) In those moments when he touches the still center of his being, he forgets his miseries and enjoys its happiness. This provides a clue to the correct way to find real happiness, which so many are seeking and so few are finding. It lies within.

(14) We are told that Jesus was a man of sorrows. But was he not also a man of joys? The joy of bearing a divine message, the joy of bringing light into a darkened world and the joy of helping men find their own soul.

(15) Look at the people in the street. Try to determine their spiritual status, if you can. All are struggling to get out of an inadequate or disagreeable condition into a state of happy equilibrium -- economic, health, emotional or otherwise.

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(10) If Jesus were over the joy of others, he was also glad over the presence and Providence of God. If he was not of sorrow of some kind, he was also a man of joy of some kind. For the sorrow and grief transient, outward, and fleeting and the joy which is permanent, inward, and deep and his own. He can come into the latter's kind of joy, without feeling its emptiness and enjoying it.

If you investigate the matter deeply enough and widely enough, you will find that happiness eludes nearly all men on the fact that they are forever seeking it. The devoted and successful few are those who have stopped inwardly with the ego alone and allow the search to be directed inwardly by the higher self. They alone can find a happiness unblemished by defects or deficiencies, a Supreme joy which is not a further source of pain and sorrow but a source of satisfaction and peace.

It would be a profound error to believe that because the philosophic life is so deeply concerned with self-interest and the philosophic mind so attached to serious studies, therefore the philosophic student must be a gloomy, miserable individual. But the contrary is the case.

His faith uplifts and upholds him, his knowledge brings joy and peace to him.

Nor should the renunciatory preachments of Buddha, the complaints of Job, the harsh pessimism of Schopenhauer and the appraisal of the world's life as vain foolishness in Ecclesiastes make us forget the cheerful optimism of Emerson and the bright rapture of many a mystic.

Letting himself be borne along by this inner rhythm he will yield a contented happy feeling.

Psalms 16:11 "In Thy presence is fulness of joy".

...the body alone that expresses the coming into life and the going into death, that in the true self there is neither a beginning nor an ending but rather LIFE itself, we shall see aright.

(18) When we come to see that it is the body alone that expresses the coming into life and the going into death, that in the true self there is neither a beginning nor an ending

but rather LIFE itself, we shall see aright.

...forms of truth to living in the truth itself, it is long...
...even the world in which we live seems to...
...these who forms which have been helpful in the past...
...must be increasingly retained in shape and less and less...
...change.

(21) The infinite power is without a history but the idea...
...in its completeness do have one. Nothing ever happens...
...in fact which is not of every kind of time and space, which...
...transcends every kind of shape and change, but the idea...
...gives through experience of our experience because they...
...agree in time, succession and pictured form.

(22) Anything that may be said about the reality by some...
...and unknown if only on the plane of intellect and not...
...only, is mere chatter.

(23) There is only the One inexhaustible source out of...
...which all this vast, complex of universal existence and...
...it flows always in; the heart is an ever-changing form.

(24) The apparent void out of which the universe...
...has been made, created, born or evolved, is really the...
...essence, the being, the life-power of God.

(25) Mixed up with different theories, dressed up with...
...different rituals, God remains identical and does not change.

(10) It is quite proper to seek personal advantage when embracing a religious cult or a spiritual teaching. If men thought they would get nothing at all from it, few would ever embrace one. But this is not the spirit in which to embrace philosophy. That is to be sought in utter purity of motive, because truth is to be sought for its own sake, whether its face is ugly or pleasant. Nevertheless, personal advantages do accrue. Philosophy teaches how to be well and live well; how to avoid misery and attract happiness, how to bear suffering and achieve peace of mind. Its values and results are as related to practical living as anything could be, but eyes are needed to see them.

(11) Mussolini was acquainted as a young man with the occult and mystical doctrines, but he flatly said he did not want them because they were enervating to his ego. When Rosita Forbes, the well-known traveller, once asked Mussolini, "Do you believe in God?" He answered, "No, I do not believe in any power other than my own. If I did I should be smashed." He was interested for the avowed object of

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(143) This divineness of its origin disproves the slurs cast on sex by those ascetics who wrongly regard it as an evil. It is the lack of proper control and knowledge or the abuse and misdirection of sex that turn it into an evil; but until man slowly evolves into awareness of his true self, it will continue to provide him -- along with Art and Nature -- with feelings of happiness which relieve the gloom of earthly life. Yet, in contrast to the happiness gained from Art and Nature, and much more with that gained from spiritual awareness, there are heavy penalties for the abuse, misdirection or lack of control of sex for

(144) All these yoga exercises and physical practices are praiseworthy. They are recommended to aspirants -- but only as accessories. They are not, and never can be, substitutes for that moment-to-moment struggle with the ego in daily living which is fundamental and inescapable. No forcible holding of the breath and no strained contortion of the body can take its place. The attempt to avoid following this discipline of the ego by substituting disciplines of the breath or flesh is a futile one, if it is an attempt to take the kingdom of heaven by violence. It cannot be successful. This desire to enter the kingdom in a hurry is pardonable. Yet if it were fulfilled the fulfillment would be a premature attainment and consequently lacking in fulness, falling short in wholeness and uncertainty of steadiness. All the different stages of development are needed in experience and can be missed only to our loss. Altho timelessness is the quest's end, the journey itself must take place in the measured pace of time to prepare us properly for this end. It may be that this is because we may not take hold of spiritual possessions which we have not rightfully earned by personal labors and to which we have no honest legal title. It may be that a spiritual treasure can not become our own in advance of the requisite efforts to develop adequate fitness and understanding for such vast responsibility.

(145) A meatless diet offers advantages both spiritually and physically. However, each person must consider his or her environment and domestic situation, and also the effect of bodily habit, so perhaps for most a moderate and gradual change would be best.

(146) He does not eat meat because he thinks it poisons the body and much more because he feels pity for slaughtered animals. He does not drink alcohol because he believes it would interfere with the efficiency of his work, and much more because of his spiritual effort at self-conquest. He does not smoke, first, because he regards smoking as

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(VII) The mystical attack upon intellect has sufficient basis to justify it up to a certain point. But when it goes beyond that point and unreservedly praises the holy imbecile and listens with bated breath to his utterances, it renders a disservice to mysticism. If all this enormous human evolution is to end in men feeling like children and acting like fools, is there not a danger that they may go farther and turn into idiots? Life today is too challenging to be met successfully by the brainless or foolish. It is also nonsense for any mystic of the religious devotional school to say that intellect is useless and unnecessary on the spiritual path. It may be so on his particular path--although even there his assertion is arguable--but it is certainly not so on the other paths. How can it harm a seeker to acquire all possible knowledge about the quest, to know all that he can gather from the history of mysticism, the biography of mystics, the psychology of mystical states and the philosophy of mystical thinkers? Thus equipped, he is surely better equipped to find his way in what is, after all, a dim and obscure territory. And how can he learn these things without studying books, listening to lectures, discussing ideas and exchanging experiences with others? The type of mystic who totally rejects all such intellectual activity will have to explain why the ancient Hindu sacred writings were barred to the study by women, who were prescribed instead the path of Bhakti--simple religious devotion and non-intellectual mystical devotion. Does this not show that the use of intellect was considered necessary in the higher stages of spiritual growth?

DVP

