DUPS #46 Discs: (A), Folding Disc
P.B's. Work (A-1) Flat disc (unmarked)
Retyped

( ) If the intellect wants to understand something of the cosmic situation, it must understand that there is existence on several different planes simultaneously. There is the fullness where multitudes of things and creatures can be found, but there is also the void, where nothing at all can be found. If he desires to know why such conditions should be there it must simply give up trying, for only a higher faculty could do so.

( ) From the point of view of the intellect the void is a nothing, a complete absence of things and creatures. From the point of view of transcendental experience, it is the home of World-Mind.

( ) Wisdom, intelligence, and even intellect - if they are developing within him - should not be allowed to make him feel proud and self-glorifying. On the contrary, they should make him humbler. If he does this to himself he will preserve them and benefit by them, but if he yields to self-worship and self-adoration, he may begin to lose them.

( ) The mind may affirm certain truths and deny certain errors, but it may do so with more certainty if it is not swayed by the passions at the time.

( ) The intellect can supply you with fitting words, but can it supply you with certain truths? For the mind to penetrate to deeper truths a sustained attention is necessary for it to rise to higher truths -- a delicate subtle feeling is necessary.

Adler

( ) A spiritual truth which is too high for you to understand, should not be ignored or abandoned as too baffling. It is worth your while to work away at it periodically, to return to it, for in that way understanding will grow.

( ) Depend on no one for what the higher Self alone can give you; neither on the most intimate relative nor the closest friend.

( ) The Romans brought its periodical processions of captured possessions and captive kings to the imperial city, but in the end, what did it all sum-up to -- the history of a materialistic people whose art was copied from others, whose religion lacked mystical experience

( ) The World-Mind brings our universe into being and governs it, too. The enormous number of objects and creatures which appear through Its agency, through Its power and wisdom cannot be limited to what is visible alone, and must fill a thinking man with wonder at all the possibilities -- a wonder, which Plato said must be the beginning of philosophy. Mind, knowledge, intelligence, are here, there they are not the only things that are here. In this stupendous world everything has its part to play in the divine order --even the evils and the goods, the oppositions and the harmonies. Here is a mighty cosmos possessed of meaning, even though the understanding of that meaning escapes the powers of man in its fulness. But the brief glimpses which he does get are breathtaking and leave him utterly awed.

PB

( ) History brings many changes in the course of time, many new developments, many displacements of persons, and coming to the front of others. This is particularly so in all structures, all organizations, geographical situations, and even climatic ones. In these matters we ought not to be excessively rigid, for that might be to delay a needed development.

( ) We must beware of making custom, habit, and convention too sacred a thing. For if history shows anything at all, it shows that the world moves on, that change never ends.

( ) Those who have no ideals at all, who are satisfied to live in their pettiness and littleness, are probably the majority of people.

( ) Rice needs plenty of water in which to grow, whereas millet is satisfied with just a little.

( ) The young and the strong may glory in the satisfaction of being alive, but the old and decrepit the sick and the infirm feel no such response to their existence.

( ) It is not easy for any man who has the ideal of living by truth. He will find himself forced to talk little, to cultivate reticence and follow his own way of life.

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( )

PB Book 2 retyped No work

( ) In those moments when a mysterious stillness holds the heart of a man, he knows that he is not himself, his little egoistic self.

( ) It is an impressive sight, whether at dawn or at sunset, but especially during the silence that comes at both times, to see these men, these Mohammadans kneeling on the ground in serried rows, their faces turned towards the sun, their minds and their tongues engaged in prayer.

( ) Look up P.B.'s book, "The Wisdom of the Overself", for one of these seven exercises where he speaks of the gap between two thoughts as having a great significance.

It is needful when mentioning the subject again, to point out the significance that is given to holding the breath in the practise of yoga. This experience, although induced by the would-be yogis, deliberately and artificially, can also come about involuntarily, of its own accord, by itself, purely through meditation during a prayer. when it is called the catch in the breath, or, unexpectedly, when the grace decends, the man falls into utter stillness, a great deep silence, and the breath of itself seems to stop. Of that moment it is written in some sacred work, age-old, belonging to a period far earlier than the times of Plato and Buddha, that it is the soul of man.

P.B. blank-3. Retyped unmarked

( ) Will the time ever come, when religious organizations will release their clutchon men and let them look for the divinity within their own hearts and not outsides themselves, alone. Will these organizations tell men that there is a power within themselves to find God?

( ) The Burmese kept their Buddhism purer than that of any other country when it was driven out of India by the Brahmans and by the invading Mohammedans. Yet, those who seek teachers run to India alone, or those who seek teaching run to Tibetans expatriated, or to Japanese alone in Zen.

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(expatriated)

( ) The ordinary man who loves comfort and desires possessions is not acting wrongly. The philosopher, may also have these things but, there is this difference, that he will be inwardly free of them.

( ) Spiritual pride has rightly been listed by the Christian saints as a source of depeption and as the last of the traps into which the would-be saint can fall. A man may be quite holy and well self-controlled, but if he notices these two ATTAINMENTS with self-complacency, or rather, self-congratulation, he at once strengthens the ego, although he transfers his excellence from worldly to spiritual matters.

( ) The minimum of possessions must be set, unless a man is to go about completely naked; a minimum of shelter must also be set; otherwise, he may lose his health or soon die off. A minimum of food and drink likewise has to be set or the body will perish even quicker. Where, then, is ~~this minimum~~ this minimum to be placed?--And is it to be the same for every man, and is it to be the same for every man in ~~it~~ utterly different climates, such as the tropic and the artic?

( ) The higher individuality is one, and unchanging, whereas the personal self may take different forms at different times, and certainly changes.

( ) Intellectual development is right and necessary whatever the anti-intellectual ascetic-minded spiritual

unfinished -- click -- "para"

( ) Since the higher individuality is a stable thing, to be achieved by any efforts, but to be discovered as present.

( ) Because, the over-eagar quest of mystical experiences has been critisized in these books, it would be a mistake to believe that the philosopher never has them because he has outgrown them. He may have them, their appearance is not improper, and it is unlikely that anyone who consistently meditates will not have a few, or many. But whether he has them or not, he is inwardly detached from them, free of them.

( ) If the intellect of the philosopher is a developed one, it will be active in the creation of ideas, if he is working with them, or of images, if he is working in an artistic pursuit. But anyway, he will still be detached from them, unbound by them, free to pursue them or to drop them.

( ) It was a great triumph for the onward move towards a more tolerant kind of religion when Vatican II, changed its attitude towards the Asiatic religions as well as the other semetic religions besides Christianity.

( ) The traditional ancient historical religion into which a man is born, and which he accepts unquestionably, is comforting and secure in his young days, but with adult maturity and the intellect coming more into play, he may get disturbed in his faith.

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PB(463) Retyped, (463).

( ) So-called pagan philosophers like the Stoics, did not ~~th~~ evade the discussion of any problem in their doctrine. What they could not solve by reason, they accepted by resignation, believing that the universal mind had enough wisdom and sense to know what it is doing.

( ) Those who critisize, generally through ignorance, the two widest Asiatic faiths, Hinduism and Buddhism, and call them life-denying because of the monastic presence and forms of organization - the hermits presence, and the wandering sadhus and monks presence, are utterly mistaken

form of life, not denying it. A higher f...
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P.B. FOLDING disc - 1.77 Adapted.

( )Pierre Loti, brilliant French novelist of a bygone era, was a man with a vivid picture memory hence, the style so fresh and so living. Whatever he saw, he remembered -- not so much in words, as in pictures seen and heard as a man with a picture mind. When he revisited a scene actually familiar to him, everything seemed exactly to be happening anew in his memory, as if down to the smallest detail and as if everything occurred afresh.

( ) In our own lifetime we have seen how new leaders with a new dynamism and, for them, new ideas, have pushed their way to the forefront of the oriental and other countries. The orient is changing in most ways and quite rapidly, but, alas! the changes are not all for the better. There is much materialism, much ruthlessness and much hardship accompanying them. Evil forces are stirring as well as the good. Improvements have been made but they have been heavily and bitterly paid for. Brutality and ~~thought~~ selfishness have raged kindness and spiritual thought have been often crushed; noble ideals have been destroyed, wars and riots, hatreds and bitternesses have raged. All is subject to change, taught the Buddha, but what sort of change is this hurling globe rushing toward?

( ) Speed rushes through the world faster and faster while men's thoughts are driven farther and farther away from their higher course. Articles for use in the home - or fate, in the form of the homes, themselves - once charming, shapely and beautiful, are smashed more and more into commonplace forms or even ugly ones as refined taste perishes.

P.B. Following disc-2 '77 Retyped

( ) Few know, or even care for the truth. And, as regards others, it escapes them. The world goes on its materialistic way.

( ) Religion was the eternal call, whether it be through the voice of the muezzin or the bells of the church, it has an old history, and taken varied forms. But, beyond religion there is that which can be heard or felt only in silence -- the deep, deep silence of the mind.

( ) It is not for nothing that many sages have rebuked those who claim to have seen visions or heard revelations. Buddha went so far as to order that those who spoke about their personal occult experiences should be asked to leave the monastery to which they belonged. I had myself heard Sri Ramana Maharshee exclaim when someone told an audience about such an experience, "Nonsense! I am not denying that such things may happen. I am saying that they should not be talked about -- certainly not in public, and better not to anyone else, only the guru in private, would be competent to tell the true from the false.

(1) Each person has the right to a certain privacy for these few minutes of meditation, or half hour, or even longer. He has the right to secure solitude for this purpose, to withdraw from those who claim him and from duties which never end. On this matter he may meet with opposition or derision from other members of his household but by careful, patient, tactful, yet unyielding handling, he must try to live it down.

(2) If they imagine that renunciation of the world and flight to an ashram will take them out of the world, they will have to undergo the actual experience itself before passing into the scepticism which is founded on disillusionment. For in ashram or monastery, in East or West, the preoccupation with finance and the quest for power, enters into the administration and brings in a worldliness of a special kind.

(3) Tibetans pick the early morning even though it is colder, because then, they say, the mind is fresh and the rising sun auspicious. They are averse to the afternoon for then the mind is clouded by its warmth and the sun's descent is astrologically a bad omen.

(4) It is sinful to throw away or destroy what Nature or man has taken the trouble to produce, and what some other person can use. Life attaches a penalty to such a sin, the penalty of loss or privation in the thing concerned. It is not generally known or recognized as a sin but then not all of the higher laws are known or recognized.

(5) Housewives who can find no other free time for meditation than that which comes after their husbands have left for work and children for school, may ignore the advice about the most favourable hours of the day, and should train the mind to make the best of, and live with, this situation.

(6) He may come to see the grave contradiction between his ideals and his actions, his mental world and his actual world, and the sight may disgust him. Out of this chagrin the desire to renounce a senseless existance and withdraw altogether from it, may take hold of him.

(7) It is increasingly impossible for the metropolitan city-dwelling man to engage in any contemplative exercises, or to find the silent environment which they require.

(8) It is a practice which helps to transform character. The shallow-minded become deeper; the sharp-tongued become kinder.

(9) It is a new strange realm for most western people which they enter hesitantly, doubtfully and gropingly.

(10) Shall he participate in the life of society or withdraw from it ?

(11) The monastic path is not the only way to abandon the world. The philosophic path of occasional and temporary retreats is another way and, for the modern man, an easier and more practicable one.

(12) All people are trying to find their Overself, to feel its love and sense its peace. Those who are in flight from worldly things do so consciously; those who are in pursuit of them do so unconsciously.

(13) The business man who does not know that the true business for which he was put on earth is to find the Overself, may make a fortune but will also squander away a lifetime. His work and mind have been left separate from his Overself's when they might have been kept in satisfying harmony with them.

(14) It is true that every unnecessary possession may become a hindering fetter, obstructing the inner life. But what is unnecessary to a man in one set of circumstances or in one position of life may be quite necessary to a man in a different one.

(15) Minds whose sensitivity to intuition has been dulled and whose contact with Nature has been lost are unable to perceive clearly the hurt which has come to them.

(16) It is true that personal contact with the world brings salutary instruction and enforced facing of facts. It is also true that deliberately to ensconce oneself in an ashram or monastery brings another kind of equally needed instruction and other kinds of facts to be regarded.

(17) Unless a man firmly and stubbornly and repeatedly asserts himself against these materialistic surroundings, they will tend to overwhelm him. He must bring to his self-defence qualities abnormally developed if they are to be successfully used.

(18) If you are not willing to interrupt your affairs to the extent of devoting a quarter or half hour, once or twice a day, to this practice, you are revealing what sense of values actuates you.

(19) Men who never spend a minute in the practice of meditation can hardly know anything of its value and virtue.

(20) A malady of the nerves can block his onward progress to the same extent that a fault of character can block it.

(21) It is not enough to renounce something by excluding it from your physical life. You ought also to exclude it from memory and imagination.

(22) Modern city life with its pressure and turmoil tends to render its victims insensitive to the finer forces and subtler meanings.

(23) These set times for meditation are necessary.

(24) In Tibetan Buddhist initiations of certain schools when the master uses his sceptre to touch those centres which are specially sensitive to receive the mystic power he is transmitting among them, and after touching the head and breast, the importance of this nerve centre at the nape of the neck is recognized by receiving the third touch.

(25) A time may come when what happens to him during the meditation hour will seem more important than what happens during the entire day which follows it.

(26) A principle reason for setting apart the pre-breakfast hour is that then thoughts are fewer and their movement more sluggish than at any other time of the day. Why wait until they are abundant, stronger and faster ? It will then be harder to overcome them.

(27) The philosophic mentality feels the need of a larger, fuller life than that available within monastic walls or ashram huts.

(28) We need new thinking about old mysticism. It must begin to look around at the world in which it is living and meditating and particularly to become aware of the problems which so greatly retard its own practice of intense introspection. The physical conditions of everyone's life enter today into the background of all his thinking as never before and affect even more his attempts at mystical non-thinking.

(29) If a man wants to try the monkish way of life there ought to exist the material and social possibilities allowing him to make the experiment.

(30) If you want to know why so many hermits have sought their solitude, the answer awaits you in the character of man.

(31) It is possible to turn one's back on the world in an intellectual sense, to practise an inward non-attachment while doing what destiny or choice bids one do in the world.

(32) There is always some feeling of mystery in the deep silent haunts of the forest. There is always some eerie sense of strangeness in its leaf-strewn shady paths. There is great age in its green bowers and mossy trunks, grave peace in its secluded
There is great beauty in the tiny flowers set on their couches of grass and in the cheerful song which comes down from the boughs. It is a satisfying place, this home of dignity and decrepitude, this forest.

(33) He must give himself a sufficient length of time, first to attain the concentrated state and second, to hold it.

(34) Even if through meditation you can establish only the weakest of contacts with this Presence, it is a start.

(35) A time comes when every spiritually sensitive man feels the need of withdrawal from worldly affairs and domestic involvements. To satisfy this need is not a lapse from duty but rather a lift into wisdom.

(36) The control of thought and its consecration to exalted themes will bring him more peace and more power.

(37) But because perfect conditions for the practise of yoga do not exist in the West, nor even anywhere else, that is no excuse for avoiding the practice altogether. We can still do what we can with the imperfect conditions prevailing and thus gain some sort of a result.

(38) As a sign of needed innovation these new centres in America and Europe are gratifying but how few they are by comparison with the thousands to be found among a small Oriental nation like the Burmese !

(39) What happens during this early morning period will determine the character of the coming day. It will influence his deeds, reactions and contacts.

(40) The purification of the heart from worldly attachments is not easily achieved. A simpler life, setting a limit on the number of possessions, is a proven help to such an achievement.

(41) What is more needed by the harried, nerve-wracked city dweller of today, than such a method of acquiring restfulness ?

(42) Without moving from one's home, without any experiences in the world outside it, a man may form character and acquire wisdom, but only if he correctly understood and faithfully followed the philosophic meditations.

(43) What may seem desirable to the world's judgment may be undesirable to the man seeking mental peace and spiritual freedom.

(44) Since there are not many who are fitted for the life of renunciation, it would be vain and imprudent for many to enter upon such a life.

(45) Loneliness is cold to those who know only the self which gives them a personal existence, but very warm, very friendly, to those who know their other self.

(46) Many a business man is so claimed by his business that he no longer belongs to himself. He is no longer a human being but an accounting machine.

(47) The routine of modern civilized life no longer permits him to withdraw for an hour into complete solitude and silence, nor provides the satisfactory conditions for meditation.

(48) There is no better way to start your day than this one. It gives a new quality to life.

(49) The modern Western way of life discourages such a practice and disparages its value. But despite this, the effort must be made if

(50) Is he to become one of the many who are submerged beneath the dictatorial pressures of society and who have consequently lost their sincerity, faithfulness and intuitive guidance.

(51) Open yourself in these silent periods to new intuitive feeling and if it directs you to any new course of action, it will give you the power needed for that course.

(52) It is, on several grounds, preferable to practise in an upright sitting position rather than in a horizontal lying one.

(53) Knowing that the Overself awaits him, the proficient meditator will come with eager anticipation to the place reserved solely for this purpose.

(54) What if a man's appreciation of worldly life turns nihilistic? What if he refuses to be carried off and stampeded into the mass activity, into keeping moving for its own sake, even though few are moving toward any destination that is worth while for its own sake.

(55) To make the set time early in the morning will be to follow a wise tradition which has come down to us since thousands of years ago.

(56) What could be a better way of beginning each day than by seeking the divine blessing upon it? How much more profitable it is to possess the day by first taking possession of oneself!

(57) To introduce these calm moments quite deliberately and quite regularly is to introduce strength and depth into one's life.

(58) So long as the mind remains untrained and its thoughts move unrestricted, so long will man be a stranger to peace and self-possession.

(59) If a man is to be free in the modern Western world, he must be able to earn his living in the way that he likes, or else he must have a sufficiency of money to save him from that necessity, yet not enough to tempt him daily.

(60) Those who let a civilization which has lost balance rob them of both the time and capacity to meditate, must not only blame that civilization but also themselves.

(61) Few Westerners are in a position to conduct their lives without the helps provided by society. The notion of renouncing the world can in practice be implemented only by entering a monastery or convent.

(62) During this period he is to disconnect himself from worldly thoughts and replace them by spiritual ones.

(63) He will not be so stupid as to despise money nor so hypocritical as to reject what it can bring him. But he will also not be so stupid as not to see the harm to a higher life which money has done to others.

(64) The man who prefers his solitude to listening to the silly chatter of those who talk endlessly but say nothing worth saying, has at least done no worse.

(65) One may be lonely without becoming sad and enjoy solitude without becoming morose.

(66) It is better to take advantage of habit and return to the exercise of meditation at the same set hour each day.

(67) Is it too much to assert that the mental peace of the whole day depends upon finding it first in this early morning period ?

(68) The question of withdrawing from active life for short periods for spiritual purposes is seldom posed by modern people.

(69) There is a mysteriousness in the atmosphere at dawn which is paralleled at no other time of the day. It is brief but intense.

(70) If some people want to escape from the world, why should they not be allowed to do so? Is the world such a lovely place that it offers only unmixed joys and unallowed satisfactions?

(71) Has it ever caused you wonder that Natures tiniest unit, the atom, should be man's most tremendous power? Yet greater still is the wonder of the mind's complete silence yielding man's supreme fulfilment - the Overself.

(72) The notion held by many westerners that meditation is a vague abstract and useless kind of laziness, is curiously ignorant and quite erroneous. Religiously it is as much an act of worship as any ritual can be. It introduces devotion and imparts a feeling of inward holiness.

(73) It is easier to follow the world, to pursue pleasures and accumulate possessions than to deny the world and seek the inner life.

(74) If he chooses to allow his ego-willed work or pleasure to take up time which ought to be devoted to holy reflection or aspiration, the loss is greater than he comprehends.

(75) The money he earns or possesses and the material benefits which he desires, pardonably occupy his mind. There is nothing wrong in this from the philosophical standpoint although there may be from the fanatical ascetic-mystic standpoint. But when they preoccupy his mind to the exclusion of all higher things, then the imbalance is certainly wrong.

(1) The freshness of air, the quiet of environment and above all the purity of the mind, are all so much more in the early morning that meditation comes more easily and more quickly and more naturally at such a time. But the objection is often made by Western man that he rises under the pressure of preparing for and travelling to his work, so that strain and pre-occupation and clock-watching interfere with meditation and make it unsatisfactory. Even the obvious remedy of retiring earlier and rising earlier has some disadvantage because of the colder morning temperature. Against this is the great advantage of sounding a keynote for the whole day by quieting and directing the mind at its beginning.

(2) Although the inner conditions needed for meditation are best had on an empty stomach, the outer conditions may not always make this possible. One may be unable to be alone except when allowed to lie down and rest after a meal. In that case the rest period may be turned into the meditation period. The mind will have to be trained to the practice while the body is recumbent, and the rule concerning an erect spine will have to be ignored. Good results can still be secured, although not so good as they otherwise could have been.

(3) Meditation is not achieved if the concentrated mind is directed toward a subject of personal and worldly nature. Reflecting on the subject will give a deeper knowledge of it and a fuller perception of its meaning, but it will not give anything more. However concentrated the mind may become, it will not escape from the ego, nor does it seek to do so. Meditation is achieved if the concentrated mind is used to reflect on the Overself or the way to it.

(4) After the Spirit-Energy awakes and begins to mount up the trunk, a double sensation is felt. From the meditator's own breathing, thinking and willing activities he himself seems to be pushing the force upwards. But from what he also experiences psychically and intuitively, something overhead seems to be magnetically pulling his head up and elongating his body and drawing the Spirit-Energy up to itself. The two influences do not counter-balance each other but prevail alternatively by turns.

(5) At this point he gets so lost in the Void that he forgets who it is who is meditating. Then and thus he receives a further answer to the question "Who am I ?"

(6) If you prefer sitting in a chair I recommend using one whose seat is lower than the average.

(7) As mental tension subsides, his spiritual exaltation increases.

(8) The world, at this stage, is no longer a part of his experience.

(9) Few are born to this mental control but many could train themselves to it if they tried and persevered.

(10) The Catholic Christian mystics distinguish three different stages of advancement in meditation; the Buddha distinguished ten, and the oldest Hindu authorities, five.

(11) It is as if he were looking at himself, at his characteristics of thought, feeling and conduct, from outside.

(12) In the early stages of meditation the body dominates his experience and it is ostrich-like to ignore this fact. No matter how he tries to do so, it will keep on stepping into his field of consciousness, and even taking control of it. Let him try to meditate, without proper precautions, while a thousand mosquitoes torment him or a low temperature freezes him!

(13) The value of taking this kind of a backward look at the day just finished is far more than it seems. For everything in him will benefit - his character, his destiny and even his after-death experience.

(14) He should analytically study, warmly admire and imaginatively possess the characteristic qualities of Sagehood. They form an excellent topic for dwelling on during the meditation period.

(15) The squatting position can be made easier, for those unaccustomed to it, by keeping the legs one in front of the other, instead of pressing it down on top of the other.

(16) The will, driving the attention to a fine pinpoint of concentration, sinks through layer after layer of the mind till it reaches the noblest, the wisest and the happiest of them all.

(17) These different phases of meditation are really degrees of penetration into the various layers of the mind. Most people stop at varying points of approach to meditation's final objective and few show the patience or ability to attain its full course.

(18) It takes a long time in most cases for the practice to become spontaneous and unforced, easy and even delightful.

(19) He finds himself in an enchanted world of being where what was hitherto as nothing, changes place with a consciousness of the intensest reality.

(20) Meditation when successful, flings a magic spell over the man, one that is benign and blessed.

(21) The mind is at its quietest in the early morning, the character at its best.

(22) The breath-watching exercise is done with closed eyes. It begins with attentively noting the upward and downward movements of the abdomen as breath passes in and out of the body. The rate of this passing must not be quickened nor itself deepened specially for this exercise but should be the usual one. Otherwise fatigue will be induced and the meditation obstructed. Aim at making a perfectly clear mental picture of the regular rise and fall in abdomen and breathing. Continue with this patiently and unwaveringly throughout the time of exercising. It is important to become fully aware of what has happened each time the mind wanders from the objective set before it, after which pull the mind forcibly back to this objective. Once he is familiar with and practised in this method of achieving concentration, the aspirant will find it very easy and very simple to do.

(23) If the utmost benefit is to be extracted from this kind of exercise he should, at the end and before he rises to resume the ordinary daily life, briefly repeat to himself its leading points and then sum up in concentrated emphasis its final lesson.

(24) Among the Tibetans the prescribed period of meditation will not be used for this purpose if the man is overcome by anger. He is advised to lie down and wait until his temper cools.

(25) In this work he has to practise, by firm acts of the will, putting a stop to the intellect's incessant activity.

(26) Unrest of mind is not alone in keeping him from achieving this concentration. Fatigue of body can also do it.

(27) You do not need to enter a special building for this purpose, be it a church or an ashram, but you may do so if it helps you.

(28) What is the best time of the day for this practice ? Those who can manage it will find the early morning to be so.

(29) When his last thought at night and first thought in the morning refers to the Overself, he may appraise his progress as excellent.

(30) Whoever undertakes this patient search into himself, gains more than the world suspects.

(31) The first stage must be entered with a positive attitude, and using a determined will to hold to the one subject selected.

(32) He is to take such a mighty spiritual truth or philosophic maxim into deepest consideration and deepest feeling.

(33) The novice must be warned that certain ways of practising concentration, such as visualizing diagrams or repeating declarations, as well as emptying the mind to seek guidance, must not be confused with the true way of meditation. This has no other object than to surrender the ego to the Overself and uses no other method than prayerful aspiration, loving devotion and mental quiet.

(34) The state of concentration acquired during a worldly pursuit differs from that acquired during mystical meditation in that the first is usually directed toward outward things and the experience of sense-pleasures, whereas the second is directed toward inward being and rejects sense-pleasures. Thus the two states are at opposite poles - one belonging to the ego-seeking man, and the other to the Overself-seeking man.

(35) The body soon begins to protest against the unaccustomed stillness suddenly enforced on it; the mind soon starts to rebel against the tedium and boredom of the early stages, and the habitual unrest of both will have to be faced again and again.

(36) He need not get either perturbed or puzzled if, after a certain period of the session has elapsed and a certain depth of concentration reached, there is a momentary disappearance of consciousness. This will be a prologue to, as well as a sign of, entrance into the third state, contemplation. The immediate after-effect of the lapse is somewhat like that which follows deep dreamless sleep. There is a delicious awakening into a mind very quiet, emotions gently stilled and nerves greatly soothed.

(37) Although he may collect together only those thoughts which refer to the chosen subject, he may take different sides of it by turns.

(38) Even the large range of possible meditations upon spiritual principles, mental ideas, imagined pictures and physical objects, does not exhaust the list. He may use his own body too. The gaze may be concentrated between the eyebrows, down the nose or upon the naval. The process of breathing may be closely watched.

(39) Whatever thinking is done during the exercise, one ought to strive for the utmost clearness and the fullest alertness in it.

(40) At such a time he is to put aside his own ideas and wait patiently for the Overself-inspired ideas to come to him.

(41) Come to the meditation seat as reverently and as gently as you would come into a noble and ancient cathedral.

(42) A sensation of intense lightness will be imparted to the body, which will feel as light as air.

(1) There is magical power in the thoughts of such a man. The mind, the animal, and the ego in him, being mastered, many other things become mastered as a consequence. Rabbi Gamaliel who once taught Saul and prepared him to become Paul, has put this secret into these words: "Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that he may annul the will of others before thy will". Jesus put it somewhat differently: "Seek ye first the kingdom of heaven and all these things shall be added to you ... Ask whatsoever ye will and it shall be done unto you". Those religionists who take the latter words as applicable to any and all prayers are woefully ignorant. They cannot properly be said of persons who have not attained some or sufficient mastery of self, who give nothing from within themselves except wishes and the words which clothe them.

(2) Before a man will undertake the moral purifications with which the quest must begin, and the mental trainings which must complement them, he must have some incentive to do so. Where will he find it ? The answer is different with different men, since it depends on his stage of evolution, character and destiny. If some find it in the sadness produced by world-weariness, others find it in the joy produced by a Glimpse. Still others are prompted by the hunger for Truth or by the thirst for self-improvement, or even blindly by the tendencies brought over from previous births.

(3) Whoever perceives the inferiority of his environment to what it could be, as well as the imperfection of his nature in the light of its undeveloped possibilities, and who sets out to improve the one and amend the other, has taken a first step to the quest.

(4) INT. WORD. In the New Testament John introduces the idea of the logos, the Word which speaks in every man who comes into the world. Every man is not able to hear it although it is always there, always immanent.

(5) Before a man comes to this path he may have to grope and stumble and struggle for years.

(6) It offers a destination at which they never seem to arrive and a course on which they can never stop travelling.

(7) They have vague mystical aspirations but do not know precisely what it is that they seek.

(8) However distant the goal may seem from his present position, he is far better placed than those who have not yet embarked on the quest.

(9) There is no higher purpose to which a human being can give himself.

(10) Murmurings against the paucity of dramatic or phenomenal or ecstatic results, and lamentations over the hardships of a quester's lot, may be expected but must be rejected. Did he anticipate a special good fortune because he took to the quest ? Was he to become exempt from the darker side of the human condition as a reward ? Did he not see, then, and does he not realize today, that the search for truth is long and difficult by its very nature ?

(11) Instead of wasting time excessively on sad recollection of vanished years, elderly people can use it for comforting meditation on life's highest meanings, and especially on one of the highest of them all: MIND is all there is.

(12) The feeling of being isolated, the sense of walking a lonely path, is true outwardly but untrue inwardly. For there he is companioned by the Overself's gentle ever-drawing love. He has only to grope within sufficiently to know this for himself, and to know it with absolute certitude.

(13) If the last step is realization of the truth, the first is its recognition as such. Why then should any quester lament his lot when he has already taken and gone beyond this initial step ?

(14) If you take to the Quest and want its benefits, then you must take to it ardently and remain on it persistently. It is not a fad for a year but a pursuit for a life.

(15) If you want to find out why so many fail to reach the Quest's objective and so few succeed in doing so, first find out what the Quest really is. Then you will understand that the failures are not failures at all; that so large a project to change human nature and human consciousness cannot be finished in a little time.

(16) Even a lifetime is not too long a period to devote toward gaining such a great objective. What we give must be commensurate with what we want to receive. Moreover the effort required, being worthy in itself and necessary to attain the full development of manhood, is its own reward whether there is any other or not. Why then should anyone relax his effort or fall into despair because he has been able to make only little or limited progress toward the goal?

(17) The term "Quest" or "Path" being only a figurative one, may lead to misconceptions if taken too literally.

(18) An emotional state of weariness with the world often precedes the joyous discovery of the Quest.

(19) Where enthusiasm is fresh and experience is new, over-statement or mis-statement may easily happen.

(20) Each person has his own peculiarities and idiosyncrasies of temperament, his own asymmetries and disproportions of mentality. Some of these may be very pronounced. Yet he is expected to follow the same system, in the same way, and to the same extent, as every other person! How can such a dictatorial imposition from outside - so unrelated in part to his actual and unique psychological constitution - truly serve his real needs?

(21) The human being will bring about its own redemption, if only we would allow it to do so. But instead we hypnotize the mind with ideas that may suit other persons but are unsuited to us, we practise techniques that warp our proper development, we follow leaders who know only the way they have themselves walked and who insist on crowding all seekers on it regardless of suitability and we join groups which obstruct our special line of natural growth.

(22) Only arrogance will reject the experience of other men, but only weakness will support itself solely on such experience. A wiser attitude will use it discriminatingly.

(23) (KUNDALINI CHAPTER) Not all yogas make so much of the quality of peace as an object to be secured by their means: there is one which makes even more of power. It frankly seeks enhancement of the spiritual and psychical energies, as well as the acquisition of new ones. Their exploitation leads to the diverse powers and 'gifts of the Spirit'.

(24) Instead of finding out the particular needs and special tendencies of the individual seeker, they will be ignored and even suppressed in the endeavour to conform him to the system. There is both good and bad in this. Which of these he will receive depends upon the competence of the teacher, if he has one, or the mental attitude he takes toward the system itself, upon his blind slavish adherence to it or intelligent open-eyed use of it.

(25) For those who have a proper sense of values no other interest in life is comparable to the search after truth.

(26) The quest has its moments of surprise, some of them quite painful but others quite pleasant.

(27) Despite all set-backs, the outcome of this endeavour can be only the fulfilment of hope. For that is God's will.

(28) The consciousness of his own imperfection sooner or later awakens in him an urge to seek perfection, that is, to enter on the Quest.

(29) He should not mention his mystical experiences to unsympathetic persons nor discuss them with incompetent ones. It is better to keep them to himself and talk about them only to a spiritual director or a much more advanced aspirant on the road than he is.

(30) He who can keep himself from joining any credal organization, keeps himself free from the partisanship and the narrow sectarian spirit, which usually accompany it.

(31) This looking to, and leaning upon, one man, may come to dominate the mind to such an extent that the creative powers and discriminative judgment of that mind may be wholly suppressed.

(32) If he does not feel continuously the exultation of making progress, he need not feel disappointment instead. For patience is an indispensable virtue on the quest.

(33) The Interior Word must not be mistaken for any of the psychic voices cultivated by spiritists and mediums. The two are on entirely different planes, even though they are both within.

(34) It is just as easy, or as hard, for a man to find God outside the established religions as inside them. For he can succeed in doing so only by going within himself, an achievement which is independent of his membership of any religious group.

(35) They will not grant that theirs is only one of the ways to Reality and not the sole way. Or, admitting this obvious fact, they claim that theirs is by far the best way !

(36) The sensible attitude toward authority is to recognize that it must be of some value to him, because it represents accumulated experience, but that also it must be approached discriminatingly and responsibly.

(37) The Tibetan monk is generally told not to talk privately about any occult power he develops or display it publicly: that would cater to his vanity and bring on the punishment of a shortening of his life span.

(38) (KUNDALINI CHAPTER) Paul Dukes says that kundalini descriptions in books, as coiled sleeping serpent, is a symbolic term chosen to conceal its real meaning from the uninitiated.

(39) The belief that it is necessary to join a religious community in order to follow some spiritual discipline, is held more widely than wisely.

(40) For months or years they wait or hope for, expect or seek this ecstatic experience. But alas! it does not come and life remains commonplace, the quest a dull affair. Then either disappoint,ent or apathy sets in, sometimes even doubt.

(1) It is for him to determine how his thoughts and feelings are to be shaped, and how his forces are to be used. This calls for acts of the will to follow choices of the will.

(2) One of the very important tasks of the Quest is to bring the emotional nature and the passional nature under control. If this is not done, it is certain that the man will be so affected by the various persons, so changed by the various environments he meets with as the days move forward, that he will not be able to achieve that serene poise which is the Quest's goal, nor depend on what he will be like tomorrow. That is, he will not be able to depend upon himself.

(3) If man is to improve himself, he must improve his acts of will, his objects of desire and his subjects of thought. This means an entire psychological re-education which will involve much work upon himself.

(4) He will, and he ought, increasingly to give more attention to scrutiny of the kind of thoughts which occupy his mind. And he will take the opportunity following every such scrutiny, to cleanse, correct, improve or uplift these thoughts and thus bring them under some control.

(5) The self-righteousness which prompts him to criticise others, and especially his fellow-questers, is a bad quality which ought to be excised as quickly as possible.

(6) Not many are willing to castigate their own conduct or to uncover the ugly sores in their own character. It is a procedure which hurts their ego and mortifys their self-respect. Yet it is also a procedure which is spiritually very helpful and quickening to progress.

(7) The inner work requires him to strive deliberately to keep on entering - and re-entering after each lapse - a state of awareness of what thoughts he is holding and what emotions he is feeling; and if any correction is called for to make it instantly. The work is to be continued until correct thinking has become habitual and settled.

(8) Each man has only a limited fund of life-force, time and ability. He may squander it on worldly pleasures or spend it on worldly ambitions. But if, without neglecting the duties of his particular situation, he realizes that these are changing and transient satisfactions and turns instead to the quest of the Overself, he begins to justify his incarnation.

(9) When he cannot live with his negative side any longer, illumination will come and stay.

(10) If the ego is discarded, all regrets over past acts are discarded with it.

(11) In the world of artists - using the word broadly to include all who practise any of the arts - one too often notices an easy, careless way of living, a lack of any worth while purpose and consequently a lack of any worth while self-discipline. This merely egoistic casualness drifting through the years, is a counterfeit of the true detachment taught by philosophy.

(12) It does not necessarily mean that he has faults to repair or weaknesses to overcome. It may mean that there is some lack in him, some quality or capacity that he needs to cultivate.

(13) When we are asked to love others, we are not asked to love their faults or defects, the viciousness in their character or the evil in their behaviour. We are only to bear with these things and to forbear with those to whom they belong.

(14) Even if he comes to grips with his obvious faults, what can he do about the unsuspected ones ? Not being known he can do nothing. But he can earnestly pray for enlightenment about them.

(15) The ideal relation to our neighbour, and indeed the ultimate one, is a loving one, as Jesus said. If it is to be perfect, it means a self-identification with him. But who can create this attitude of his own free will, by his own mere wish ? It cannot be done. Only growth and time, or grace, can bring it about.

(16) If he is not called upon by duty or business to make a critical judgment of another man, why should he lower himself to do it ?

(17) He has turned away from slavish submission to animality and gone too far in the opposite direction ever to feel its promptings again.

(18) Temptation is easiest cast out at the first thought. As the number of thoughts grow, control grows harder too.

(19) Differences between men - whether in external things or internal thinking - there must be. But they need not become the occasion of hate between men.

(20) To look only for pleasant effects upon the ego's feelings, whether it be our own or other people's, is a mistake.

(21) In the end, after ambition realizes its object, it is still not happy. The realization will be companioned by undesired and undesirable conditions.

(22) Weakness of resolve, feebleness of will and constant vacillation, can be overcome by training. There is no need to despair.

(1) The act of reproducing the human body can be made a sacred one or left an animal one. The monastic celibates are not the only persons who live what they call a 'pure' life. Any married couple can do the same, provided they limit their physical relations to reproductive purposes alone and even then limit the number of their children to what reason and intuition direct. This means that they will refuse to dissipate the generative energies for mere pleasure but instead will deliberately seek to transmute them. Thus marriage is redeemed by the few who can rise to this lofty ideal, as it is degraded by the many who insist on keeping to their kinship with the animals.

(2) What really happens is that the body remembers having been fed at certain hours and with certain foods. These memories have been integrated into its sub-consciousness and provide the real source of the urge to repeat the experience. The habit is really mental but appears physical.

(3) It is not only the artificial heating of food which deprives it of nutritive, vitalizing and healing qualities but even the natural wilting of food does so to a lesser extent. Scientific methods of preserving, refrigerating or keeping fresh food introduces new evils which destroy the value of their benefits.

(4) There is no objection to gratifying the palate; indeed it is quite natural to do so. But when it happens at the expense of spiritual and physical wellbeing, then it reaches a point where it does become objectionable and unnatural. The cravings of the palate are not what they ought to be but what, hereditarily and artificially, they have been made to be.

(5) Chastity is a superior state, but only if it is complete, that is, mental as well as physical, and if it is the result of deliberate sublimation.

(6) All the foolish and useless teaching about banishing death by teachers who could not banish their own liability to sickness or accident, is another instance of mysticism gone astray and losing itself.

(7) Buddha listed sensual desire as one of the five hindrances to attainment of mystical concentration. Patanjali listed restraint of the senses as one of the five helps to this attainment. To bring the sexual organs under restraint, it is not enough to refrain from sexual intercourse. It is also necessary to refrain from sexual desire.

(8) Their neglect of these disciplines weakens their inner life and vitiates their aspirations.

(9) Consciousness of the Spirit is not obtained by contortion of the legs.

(10) I adopted a very cautious attitude toward the publication of these postures and breathings. The first could lead to twisted muscles, the second to strains and even lesions.

(11) This purification of the body cannot obviously be without effect upon the health of the body. Those who have had personal experience of it have gathered fruits and gained benefits that could have been had in no other way.

(12) The further answer to those who preach body neglect is to point out how limited would be their life, and hence their consciousness, if they lost a bodily part such as a hand, or a bodily sense such as taste. Instead of giving the fullest freedom of expression to the divine life-power within themselves, they would give it no more than a partial expression.

(13) This same body which is a source of extreme pleasure to men at one time of their life, becomes a source of extreme pain to them at another. Just as it is their own desires which lead them to the pleasure, so it is their own ignorance or error which leads them to some of the pain.

(14) Shomo believed it until the very moment that he was killed in a carriage accident in 1871. Benjamin Purnell's cult, the House of David, held to the same silly idea until he was thrown into jail for disgusting crimes and his following fell away. Father Divine, the Negro Messiah, claims to be approaching 100 years of age and that he is exempt from mortal death. The deaths of these leaders were unexpected to the followers, and sometimes even themselves. Thomas Lake Harris, who founded the community "Brotherhood of the New Life" maintained this delusion until the very year of his own death at the beginning of the Century. Mary Baker Eddy taught it as a truth but failed, in her own terminology, to 'demonstrate' it when she too died soon after Frederick Howland, leader of the little sect ADONAI.

(15) Those who are enslaved by class-suggestion will not dare to reform habits which are wrong in every way, but will go on clinging to their slavery and hence to their habits.

(16) The way, the rhythm and the time-period in which he draws his breath can become a means to help control his thoughts, or build his character.

(17) Yes, milk indeed is the perfect food - but only for babies. Human milk is alkaline whereas cows' milk is acid. Milk is a breeding ground of bacteria, especially those which lead to tuberculosis.

(18) Who shall deny the right or wisdom of those who have espoused celibacy?

(19) If men believe that they must eat meat because it is necessary to life, let them at least first remove the blood from it, as the first Bishop of the earliest Christian Church, St. James, ruled to be a christian duty, and as Moses, wise and powerful leader of those who escaped from Egyptian slavery, ruled to be a Hebrew duty. In this way they will reduce their chance of physical sickness and improve their chances of moral progress. Those who must have further authority for this bloodless diet from a Biblical text may consult their Genesis, I:29. Not for nothing is it that so many rites of black magic call for the use of blood, a sacrificial offering fit only for the dark principle of the universe but not for the maintenance of the human body. Still worse is it for the purpose of such maintenance, when the blood is permeated with psychic horror, fear and anguish generated during first the waiting period at the slaughter house and, more intensely, at the actual bloodstained spot itself.

(20) When the body is somewhat purified by a fast, or when it is sufficiently refined by right living, it will itself warn him against harmful acts or guide him to beneficial ones. The careless majority have never had or have lost this capacity to hear and understand precisely what the body is trying to tell them or what it is asking for. Yet its voice is always there, always truth, but the habits they have imposed upon it close tight their ears against it or else, hearing, pervert and distort the message conveyed.

(21) Meat is a very putrefactive food: it decays quicker than vegetables or grains. If it is not digested and passed out of the body in normal period, this putrefactive quality may lead to certain diseases. This is why vegetarians suffer less from these diseases than meat eaters.

(22) How many, who recognize truth when it deals with metaphysical and mystical subjects, cannot recognize it when it deals with physical regimes! If we ask why this should be so, the answer is to be sought in the power of prevalent custom and inherited habit.

(23) The more this waste-matter is thrown out of the body, and kept out by a properly reformed habit of living, the more the intuitive voices can make themselves heard.

(24) Those who can think only in terms of hatha yoga, only of improving their physical condition, have taken a first and useful step but still miss life's most important offering if they stop there.

(25) The sex experience will then be placed under a strict discipline.

(26) The way to make these changes for most people is not the herculean sudden way. It is to make them gradually and progressively, as the direction to do so comes from within themselves. Until then they will wait, they will not heroically go over to the new regime prematurely, just because some book or some reformer or some lecturer urges them to do so. This may not be the most self-flattering way but it is the most prudent way. They will not be troubled by secret longings for the abandoned regime.

(27) If most people find it more prudent to stop bad habits or to drop bad articles of food from their diet by degrees, other people find it more helpful to stop the one or drop the other all at once.

(28) Those who sin against their body in order to keep the good opinion of others, or to appear sociable or convivial, commit the further sin of being weak, insincere and fearful.

(29) The cells of the body's tissues are clogged by waste materials in nearly everyone's case. The work of purification is therefore a universally needed one.

(30) Whether a man be celibate or wedded, he still needs the same curb of discipline over passion in both states, unlike though they be.

(31) So much modern living is out of step with Nature that maladies afflict it which it need not have had. Without a re-education of the modern world in these matters, there is no likelihood that these maladies will be brought to an end, despite the vaunted triumphs of science.

(32) By taking a deep breath and giving a specific command, he can better draw on the service of his power of will.

(33) The psychic effects of meat eating are undesirable. If those who believe that they cannot sustain life without it could see these effects, and if they had to be their own butchers, how many would continue this habit?

(34) Sexual desire, wrathful temperament and despondent outlook may have their source in the body or they may have their source in the mind, or in both together. Where the physical origin exists, the physical treatment should be given if a lasting result is to be gained.

(35) The human being who tries to ignore his physical conditions, and especially his physical body, does not in the end usually succeed in doing so. This is true of the West and to a lesser degree, of the East. If cancer makes its appearance in that body, as a result of his karma, which it mostly is, he is compelled to reckon with it.

(36) If the habits of man were not so perverted, the body of man would not be in such need of cleansing.

(37) When he hears about these ascetic-sounding regimes a chill sets in. But what is it that rebels against them? It is the ego, the weakness of human will. Yet the rebellion is ill-founded for the body is not tortured by being brought under control - only its perverted exaggerated or enslaving appetites suffer by doing so. The regimes themselves are sensible and not fantastic fads. They are simply indications of the quester's need to live more carefully than other people, and to change habits which are bad. They are hygienic recommendations offered to those who want to advance their spiritual journey more quickly.

(38) The idea that what we like most and enjoy best has to be given up, seems an ugly one. But such an idea is not at all the basis of this discipline.

(39) The simple exercise of stretching helps to counter the congestions, compressions and adhesions which obstruct the flow of the vital force through the spinal column with its 62 branching nerves and thus to regain energy. This truth of the need of spine-loosening movement is instinctively known by every dog and cat, every lion and tiger, for they apply it immediately after awakening from sleep. The back, the legs and even paws are bent and stretched and even rolled by them in this natural exercise.

(40) Children born from such a consecrated marriage will necessarily be superior children. Not in every way, but in some special way, and certainly in fine moral character.

(41) If union with the Overself-consciousness is to be achieved, or progress to that goal made, the body ought also to share in the benefits received. It too ought to be freer from discordant elements, organs or operations.

(42) The celibate who seeks sexual relief and the married man who seeks sexual satisfaction are unlikely to welcome such a lofty ideal as that which is outwardly cherished in the monastery, the hermitage and the ashram.

(43) His cells, being in a deteriorated, clogged and even poisoned state, the body cannot speak to him truthfully of its needs but only falsely of its cravings. The awareness which he has of physical urges does not correctly guide him, as it otherwise would, but misleads him.

(44) Although from the standpoint of the special psychic purpose of these exercises, their physical benefits are secondary and incidental, this does not make them less valuable. The aged, the studious and the overworked particularly need these benefits of more vigour, more buoyancy, quicker response and better functioning.

(45) With each inward drawing of the breath he concentrates so deeply on the picture which shows him in active possession of the desired quality, that he loses himself in it. With each outward expiration of the breath he ceases the effort and relaxes.

(46) Milk and cheese are the least animal of the animal products. From the viewpoint of purification they are more desirable than eggs as substitutes for meat. Moses forbade milk products being mixed with flesh foods in the same meal because they bring the same substances into the body.

(47) The lotus posture draws much blood away from the feet and draws more blood into the brain. This helps the concentration of thought.

(48) The body's presence and activity, importance and influence, its demands for health and strength and care, can be ignored in his experience only for a short time. Sooner or later he must turn to notice them, and if he seeks meaning, to account for them.

(49) The man who starts to seek for God with little more than his earnestness or eagerness, has not started with enough. He needs also a cleaner body and a clearer mind.

(50) Those who feel it necessary to include eggs in their otherwise vegetarian diet, should confine themselves to sterile eggs which can never be hatched.

(51) God has given man food for the purpose of sustaining his body, not for clogging, fermenting or poisoning it. It is his abuse or perversion of this purpose which leads to the latter result.

(52) It can appeal principally to those whose minds are mature enough and whose characters are fine enough to appreciate its teaching.

(53) Everyone who wants to reject these purifying disciplines of habit and progressive reforms of regime is perfectly entitled to do so, and on any grounds that appeal to him. But he ought to do so modestly and quietly and humbly for, as personal hygienes, they represent the tested ideas and practices of thousands of years of experience among thousands of mystics, holy men, saints and sages, and in continents far apart from one another.

(54) They blindly obey, in their ways of living and eating, the suggestions received from their own lower nature, from their family and from the world generally.

(55) Because of the increased blood-flow, the tissue of the veins carrying it is subjected to a strain which may injure them.

(56) Every part of the body shows forth this infinite wisdom.

(57) It is hard to break established and regular habits. Only some powerful counter-idea can give sufficient force to enable anyone to do so. Such an idea may be negative, such as fear, the fear of losing health, or positive, such as faith, the faith in a new ideal regarded as being well worth any work done to attain it. What ordinarily seems so far beyond a man's capacity, as the renunciating or reform of a long time bad habit, may not seem so when new forces can enter the mind.

(58) The thirteenth Dalai Lama considered tobacco to be more pernicious and more polluting than alcohol and banned its use not only by the monks and priests but even by the laymen.

(59) If the seminal secretions of the sexual glands are conserved and if the sexual desires are mentally sublimated, the man will become self-possessed in speech and action. He will experience a joyous feeling of mastery over the animal in him that weaklings never know and cannot understand.

(60) No woman can give man what she has not herself got. He can find perfect love only in the Overself which is above the fragmentariness of sex and completely whole in itself.

(61) Those who transgress against the body's law of being and suffer the penalty in ill-health, cannot reasonably blame God's will when they ought to blame their own abuse, neglect or ignorance.

(62) The truth is that no man is free to please himself and eat what he fancies. All men, including all teachers and members of these cults which claim this freedom who trespass against themselves in this matter, will have to pay the penalty in some way or at some time.

(63) They have forced habits, foods and environments on the body which it not only would never have freely chosen for itself but would instantly have rejected if given the chance to be heard.

(64) If the ligaments and muscles of the back which support the spine are too weak to allow a correct bodily posture to be carried, they can be strengthened by exercise. The stretching and bending movements described here will fulfil this purpose.

(65) The frozen posture of hatha yoga makes its more advanced votaries look like waxen effigies.

(66) I have known physically unfit candidates rejected for the Jesuit order, rejected by Chinese.

(67) Standards and codes, theories and traditions, authorities and formalities, dictate his behaviour, his habits, his way of life.

(68) It is easy to declare that one will follow a middle path and thus avoid receiving the appellation of fanatic. But the fact is that only the brave, the determined or the desperate are likely to apply a truth or a principle in opposition to the habits of the society surrounding them or the heredity influencing them.

(69) The more we prepare our foods for the table by cooking, or the more they undergo processing in factories, the less can the body's cells draw from them those vital forces which they need.

(70) People shrink back from changing their habits anyway, but when it also means fighting their own desires and crushing their own prejudices, they are even more reluctant.

(71) Marriage would then be allowable but restricted to the twin purposes of providing companionship, with its mutual service, and furnishing physical bodies for a few incoming egos of spiritual seekers. This form of modified marriage would reject lust.

(72) The marriage which is either unsatisfactory to one of the partners or unhappy for both of them, may always take a different turn if regarded from a different viewpoint - a higher one.

(73) He who conserves his creative energy for the purpose of realizing his higher identity, will not at any time feel that he is suffering loss, privation or torment. On the contrary, he will feel the gain of freedom, strength and mastery.

(74) The minority which is able and willing to practise complete chastity and finds its way into convents and monasteries shows by its smallness how hard and how unattractive that virtue is.

(75) The ordinary bodily exercises can soon become tiring to middle-aged people. Moreover they take twice or treble the time needed for the simple culture of the spine, which is the most concentrated form of exercise possible. It stretches the body to the limit.

(76) Women have too often allowed financial necessity to cause them to anter an ill-suited marriage, as men have allowed sexual difficulty to cause them either to do the same or to evade any marriage at all.

(77) The very changes which he makes in habits, regimes of living and inherited customs, are often signs that the Overself is being allowed to do its cleansing work in him.

(78) To reverse accustomed habits or to deny oneself accustomed gratifications, is unpleasant.

(79) He may pass into world-forgetting ecstasies in the mornings but he still takes his dinner in the evenings.

(80) Correct posture calls for the chin to be drawn backward a little and the chest drawn forward a little. It prohibits allowing the backbone to sag and droop but gently extends it instead.

(81) The disciplined abstinence from prohibited or undesirable foods is not to be made into a source of self-torment.

(82) The wearing of hair shirts and the whipping with scourges is futile and unnecessary. It may have suited medieval monks but it certainly does not suit us. If we are to be ascetic, we want to be reasonably so.

(83) Changes which are not made prematurely, not at some outer bidding, but are free acts rising from an inner bidding, are more likely to be lasting and successful ones.

(84) Man and woman, having the power between them to create another human being, may use this power either in submission to animal urges or in consonance with their highest ideals. In the former case, only physical or social penalties will keep them from being unrestrainedly self-indulgent. In the latter case, only the serious decision by both parties to provide a bodily vehicle for a higher type of reincarnating ego will bring them together in the procreative act.

(85) Children will then owe their birth to the serious act and deliberate purpose of two calm mature persons, not to the chance union and ungoverned passion of two drifting ones.

(86) Those who would like to be vegetarians for compassionate reasons but feel the need of meat for maintaining strength, can find proper substitutes in milk and cheese. These dairy products contain the same animal proteins as meat, and will serve as well to sustain vitality, while being free from the stain of slaughter.

(87) The danger of an excess of physical yoga, as of all physical culture, to a person who at the same time is practising meditation and seeking a subtler consciousness, lies in the loss of sensitivity caused by greater immersion in the body.

(88) It is not only intoxicating drinks which can cause man to become heedless and lose self-control: certain drugs can have the same result even though the symptons are different. Therefore they are banned except when used medically in some situation.

(89) When the care and attention, the training and toughening of the physical body by these yoga methods, or by ordinary gymnastic methods, are given at the expense of the intuition and the soul, then the cost is too high.

(90) Proper posture does not mean stiff posture.

(91) This need of cleansing the body to make it better serve the mind and obey the spirit, is usually associated with austere asceticism. Yet it was recognized by that lifelong opponent of asceticism, Muhammed. He instituted the regime of fasting from food and drink during the daytime hours of the sacred month of Ramadan. He enjoined a prefatory routine washing of face and feet and arms, mouth and nose and ears, before taking up a position on the prayer mat to commune with God.. He prohibited the eating of certain meats and the drinking of alcoholic liquors.

(92) (a) To make the spinal column flexible and serviceable for these purposes, it must be both loosened and stretched. The exercise which can do this is to stand with arms straight overhead and feet pointing to the front. Turn the upper trunk above the waist as far to the right as possible, repeat to the left. Breathe in deeply, hold breath and grasp an imaginary parallel bar with the two hands before making these movements, and pull yourself upward during them.

An incidental effect of this exercise is to invigorate and stimulate the general tone of the body.

(b) The top of the spine and the neck area surrounding it need a supplementary exercise to complete the work. This simply consists of drawing the chin slightly inward and then giving an upward pull to the head and neck, then when this series is finished, half turn the head to the right, later to the left. All these simple semi-rotations of the upper body take little time but give a large result.

(93) Ownership of a physical form lays a certain responsibility upon him. To evade this, in the name of metaphysical truth, may lead to an intellectually deceptive freedom from it but cannot lead to a factually physical freedom from the effects of his neglect.

(94) To put the body under a necessary discipline is not the same as putting it under an unnecessary tormenting asceticism. Those who cry out that the body is being maltreated when it is no longer fed with red meat, or gorged with excessive food, or poisoned with fiery liquor, cry a false alarm.

(95) All parts of the trunk and head are important to man's life, health and functioning, but the spine is one of the most important of all. This is because it is so closely connected to the nervous system, and especially with its energies, messages and controls.

(96) It is a shame and indignity to have to submit to the animal nature in such a way that reason is silenced and intuition rejected.

(1) Any direct frontal attack upon the ego as it shows itself openly involves the use of the ego itself. It may succeed in vanquishing some faults but it cannot succeed in vanquishing that which is behind all faults - egoism. Only surrender of the will and the mind can be effectual in doing so.

(2) It is we who have to break into, or let ourselves be caught up by, the Overself's vast impersonality and utter anonymity. How can this be done unless we surrender this clinging to the finite ego, the named person ?

(3) Jesus bade his hearers forsake their ego-selves if they would find the Overself. But how is a man to forsake that which he has loved so long, so intimately and so ardently. What in definite and precise details is he to do?

(4) He is entitled to seek his own profit and advantage but only in equity with, and considerateness for, those of the other person concerned.

(5) If the earlier experiences of life are intended to develop the ego from the primitive animalistic to the fully humanistic stage, the later experiences are intended to induce the man to give the ego as an offering to the Overself.

(6) If the ego can keep your energies entangled in its psychical doings, or your time absorbed in developing its occult powers, it will keep you from devoting them to seeking the Overself and thus preserve its own existence.

(7) Everywhere we see people in bondage to their egos. Everywhere too, the sage sees the Overself waiting, always present, for them to turn from themselves to It.

(8) Give the ego back to the Overself and then the Overself will use it as it should be used - in harmony with the cosmic laws of being. This means that the welfare of all others in contact with the ego will be considered as well as the ego's own.

(9) How can man fully express himself unless he fully develops himself? The spiritual evolution which requires him to abandon the ego, runs parallel to the mental evolution which requires him to perfect it.

(10) His own self-centredness keeps out the light. If he himself cannot open up a free way to let it in, then grace alone can crush his ego and thus reveal his sin and bring about surrender.

(11) He clings stubbornly to his ego and cannot relax into the beautiful anonymity of the Overself.

(12) Each man is the expression of this infinite life-power.

(13) Even while he is acting in a situation, he trains himself to observe it.

(14) Philosophy can understand, and sympathize with, atheism as an expression of man's effort to free himself from superstition, albeit a clumsy, groping and dangerous effort. But its own practice leads it to discover the godlike soul as man's real self, so it cannot help rejecting the materialism which would deny that along with the denial of God.

(15) The ego does not rule men through their animalistic and materialistic desires only. It takes charge, and actively manages, their spiritual aspirations also!

(16) Certain events will so arrange themselves as to put a man upon the quest, or if he is already on it, to prepare him for a further advance. They will not be pleasant events, for they will crush his ego, or render it lame and weak, for a time. But it is only through this apparent defeat by circumstances that he is compelled to accept a course which will, spiritually, benefit him greatly in the end.

(17) The ego may be a transient phenomenon and a metaphysical fiction. Nevertheless, complains someone, it is all that I know. I am hemmed in all around by its 'I' and utterly limited to its 'mine'.

(18) Few men are aware of their own egoism, fewer still understand it and fewest of all are those who undertake to overcome it.

(19) The average human being has little or no awareness of any spiritual element in his personality.

(20) It is what stands behind the individual, and not the individual himself, that really matters.

(21) If he has freed himself from the ego's domination, he is entitled to receive the Overself's benedictory influx.

(22) Such is the strength of the ego that it can soon efface the idea of a new moral reform that a time of inner silence revealed as necessary.

(23) Here, in the miserably limited ego, we have a 'sign' of the gloriously unlimited Overself, an indication that it is present as the very source.

(24) Abandoning his wretched egoism is the one thing above all others that he is asked to do.

(25) If he is willing to give the intuitive forces mastery within himself, then he will have to exert his will against the egoistic ones.

(26) The self which gives him a personal consciousness is not his truest self.

(27) Can the ego be educated to deny itself, the body to discipline itself and the 'I' to recognize who it really is?

(1) He must come to see that, by valuing and applying philosophic attitudes to the troubles and vexations of the world, he is truly recalling those moments of uplift and joy which glimpses provide. This is another way and one of the best, in which they can bear good fruit for him. From these delicate dreamlike experiences he can draw strength and courage to endure either the world's buffeting or his personal difficulties.

(2) It is possible for a man who knows of the Quest only through emotional faith or intellectual conviction to turn aside from it for the remainder of his incarnation but it is not possible for a man who has enjoyed this Glimpse to do so. He may try - and some do - but each day of such alienation will be a haunted day. The ghost will not leave him alone until he returns.

(3) That illumination can be quite instantaneous in some cases, only gradual in others and entirely absent in most, need not be an enigma. The workings of the law of recompense are still the same even when they are beneath the surface.

(4) The points of this experience are the difficulty of describing it precisely, the joy it yields and the peace it brings, the feeling of a finer self and the sense of a higher presence, the appraisal of its preciousness and the fading away of worldly desires.

(5) There is something within him which is without personal existence, without a name and without scrutable face. It is the Overself.

(6) The light cannot get past his ego, or if the latter is momentarily lulled, cannot abide with him even when it succeeds in doing so.

(7) Is it possible to recapture these wonderful sensations? Long intervals of aridity may inspire a negative answer to this question, but adequate knowledge of the laws at work and the mental processes involved inspires a positive one.

(8) The mystical experience may be beyond reasoned analysis but it is not beyond reasonable description.

(9) Peace trails in the wake of such a man as foam behind a ship.

(10) Those who seek this mystic communion with the Overself, this sublime glimpse of its hidden face, must make the Quest their chosen path.

(11) No theological difficulties can trouble this happy state, no religious doubts can enter into it.

(12) These glimpses are received with holy joy and, in later years, remembered with sweet nostalgia.

(13) Just as Jesus was in reality greater than the rabbis whose unquestioned authority dominated the people of Israel, so any man today who reflects in all its purity the Overself's light, unshadowed by his personal opinions, is in reality greater than the impressively-robed dignitaries of Church and State.

(14) Once he lives in this final and full awareness of the Overself, he will never again be able to live in awareness of the base, the impure or the mean. He will be in complete control of the animal nature. At no moment will an ugly or unworthy thought be able to cross his mind.

(15) We shall never know how many mystical experiences took place within those medieval cloisters and those Oriental ashrams but were lost to human record because those to whom they happened lacked the talent to write them down or the will to dictate them.

(16) The Overself is in the heart of every man but few care to seek it out until pressure of its grace from within or fatigue with the world-life without, drives them to do so.

(17) The mystical feeling of divine presence and the direct revelation of divine truth for which they long may come but, unless they are among the rare exceptions, will also wane and finally get lost. In most cases the Glimpse is but transitory.

(18) The Glimpse is sometimes given to him and sometimes created by him. Sometimes the connection between his effort and its appearance may not be visible and yet it may be there.

(19) If you have enough confidence to trust in the teaching, and to move in the direction toward which it guides you, sooner or later the future will be lighted by these small fugitive glimpses.

(20) The Overself is first and last felt or experienced as a deep peace within oneself. Hence the larger meaning of the greeting used in Orient and in Early Greek Mysteries that "Peace be with you!".

(21) He may catch intermittent glimpses of the truth, with long arid time-periods between them.

(22) The element of surprise and the delight of novelty are present and give the Glimpse its rapturous turn.

(23) However exalting and gratifying an occasional Glimpse may be, he is not likely to remain satisfied with that.

(24) The Overself is not only the best part of himself but also the unalterable part.

(25) A glimpse is a transitory state of mental enlightenment and emotional exaltation.

(26) The simple fact that such a man exists is inspiring to know and good to remember.

(1) The Long Path is an attempt to remove those things which obscure his inner vision and obstruct his spiritual inspiration. It is a training which unites impulse and goodness into a single fused thing.

(2) Belief in their own perfection may follow the premature intellectual identification with Spirit. The belief that they have become incapable of sin may follow as a consequence of the first one. Nothing that they do can possibly be wrong. The end of all this is to bring disaster to themselves and to dislocate the lives of others.

(3) One special exercise of the Short Path is easily done by some persons and gives them excellent results, although hard to do by others. It consists in refusing to let remain any particular mental registration of the surrounding place or people, or of any physical experience being undergone. Instead the mental image is to be firmly dismissed with the thought "This too is like a dream", and then immediately forgotten. The exercise may be kept up for fifteen to twenty minutes at a time. The practical benefit it yields is to give improved self-control, the metaphysical benefit is to weaken the sway of illusion, the mystical benefit is to enable him to take the stand of the Witness-attitude more easily, and the personal benefit is to make him a freer and happier man.

(4) The work of the Long Path consists of the voluntary actions of human effort, but that of Grace, as manifested on the Short Path, has no direct connection with the self-conscious will.

(5) It is understandable that aspirants would like to save themselves from the exertions demanded by the Long Path, and would prefer to receive sufficient Grace to grant them the desired higher experiences. But if they turn the existence of the Short Path into an excuse to avoid these exertions, they are unlikely to gain what they want.

(6) Those who look for a magical release from their shortcomings and automatic victory over their weaknesses with the coming of the Glimpse, become disheartened at learning that this desirable result may happen only in a part of their nature, if at all, and is unlikely to happen in the totality of their nature. Others, governed by wishful thinking, even reject the teaching as untrue. That their own co-operative effort will still be needed, is a reasonable demand. But reason is what some of these people hope to transcend!

(7) Such is the value of Short Path exercises, and more especially of those which give constant mindfulness and the Witness-attitude, that earnest practice of them may bring realization in as little time as one week to seven years.

(8) It would be wonderful if everyone, everywhere, could slip so easily into the kingdom of heaven, and just as easily stay there for ever. But alas! the facts of human nature forbid it. People require teaching, training, purifying, disciplining and preparing, before they can do so. And the course needed is a lifetime's, the work needed much and varied. That is why the Long Path is needed.

(9) The egocentric, ego-confident and ego-dominated man needs to be purified from his passions and rectified from his unbalance before he can be ready for such an initiation as the philosophic one. The work of the Long Path is intended to achieve just this object.

(10) Nowhere in physical nature do we observe this leap across a chasm but everywhere everything passes gradually and little by little from one condition to the next. Why should the transition from ego to Overself contradict this universal fact?

(11) It is true that illumination is itself an instantaneous experience, since we pass into it from one moment to the next, and since the Real is timeless. But to hold this illumination against the intrusions of negative personal habits and negative personal characteristics is another matter and success in it is quite rare.

(12) It is not necessary to discipline oneself, they say, nor to strive for self-purification. It is sufficient to see the Reality, and all these things will be added unto you. The idea of such an easy way to great things is a beguiling one. Its prophets are likely to attract adherents.

(13) These schemes of spiritual redemption which claim to proceed by leaps and jumps, which abolish the climb up ladders and the crossing over bridges, will appeal to the unbalanced enthusiast and the unpractical visionary.

(14) To gaze upon this great light without sufficient previous training of the inward life is ordinarily not possible for more than a short time. The few exceptions who were able to stay in the light unbrokenly were men of special genius and special destiny.

(15) When a man gives up trying to make himself better because he feels that it is no use doing so, he has reached the right point to seek grace through the Short Path.

(16) Are they entitled to have all their defects swiftly cast out and their deficiencies automatically supplied, just because they have given their assent to a particular cosmic maxim, or their time to a particular meditational practice?

(17) If the immediate purpose of the Long Path is to train, discipline and prepare the ego, the immediate purpose of the Short Path is to transcend it.

(18) It takes his mind off himself and his difficulties and lifts him to the level where he can perceive that the Overself can take adequate care of him and them too. It is all-sufficient for all his needs, for clearing away old spiritual perplexities or for providing new physical surroundings.

(19) No price is too heavy, no renunciation too hard, that speeds purification and thus prepares him for illumination. And this is exactly what the Long Path does. Its insistence on obedience to the disciplinary laws is not for asceticism's sake but for training's sake, with the ultimate aim of enjoying a heavenly state beyond both.

(20) A knowledge of the heavenly Overself cannot be had by studying, improving or developing the benighted and fictitious ego. The only way in which it can be got is by direct experience of it. This axiom is the basis of the Short Path.

(21) The Long Path exercises and disciplines are excellent but their results are inconclusive. They give the chance to progress but do not and can not give final enlightenment and full self-mastery.

(22) The notion that every wrong thing about oneself will be miraculously put right, that every bad trait of character will suddenly vanish, is a pleasant and desirable one to play with. But adequate balance of mind and experience of life will not be deceived into credulity any more than it will be deceived into scepticism. For such a complete change of nature to happen there must be some preparation.

(23) While this book was still untitled and unfinished I recognized that to describe these two paths to the goal without describing something of the goal itself, was unfair to the reader.

(24) It is a matter of simple observation that these Vedantic teachings are unfortunately not adequate to meet all the demands of a worth while life. They have no more useful advice to give concerning the physical body than, as I was told by one guru: "Take it to the doctor when it falls sick. Give it no attention otherwise and forget it".

(25) The Long Path calls for a continued effort of the will, the Short one for a continued loving attention.

(26) Each path by itself is inadequate to achieve this result but both together can certainly do so.

(27) A man may take to the Short Path at any stage of his progress on the Long Path.

(28) The Short Path schools discard discipline as unnecessary.

(29) The Long Path cannot be evaded. The man who wants to shift on to other shoulders the work he ought to do himself, will fail. The man who, calling on a God or a guru, imagines he has relieved himself of personal responsibility, will be deluded.

(30) While a man's mind is full of himself, he shuts out the influx of the Overself. This remains just as true of meditation times as of ordinary times. He must empty out all these earthly interests, all these personal concerns, and even, in the end, all these egoistic spiritual aspirations by transferring his attention to that which is beyond the ego. He must think only of the Overself - of its nature and attributes, of its tokens and signs of presence, of its reality and eternity.

(31) Everything that he accomplishes in the way of self-improvement, self-purification or self-mastery, is accomplished by the force of the ego. No higher power, no grace of the Overself, no faith that transcends materialism, is needed for these things. Whatever it is, and however beneficial it be, reform of the ego's character will not lead directly to the destruction of the ego's rule. For although the ego is willing to improve or purify itself, it is not willing to kill itself.

(32) He should remember that there are two approaches to the Quest and both have to be used. There is the Long Path of self-improvement, self-purification and self-effort; and there is the Short Path of forgetting the self entirely and directing his mind towards the Goal, towards the One Real Life by constant remembrance of it and practising self-identification with it. If he uses the first approach he can progress to a certain point. But by bringing in the second approach the Higher Power is brought in too and comes to his help with Grace.

(33) To seek to jump to the highest level, while neglecting to improve bad ways of living or to correct the grievous weaknesses of feeling or to eliminate the faults of undisciplined thinking, is foolish and often useless.

(34) They may become morbid and self-pitying because they have over-anxiously sought after a good which, they now feel, they cannot hope to find.

(35) Two processes are called for: a cleansing of the body and a cleansing of the character.

(36) Why wait for a realization always deferred to an ever-receding future? Bless the present hour, and thus every hour of your life!

(37) They claim that all he needs is included in, or emerges from, this absolutely decisive experience.

(1) The man who constantly tries to make other persons over into a copy of himself, who tries to change their living habits or thinking-ways into the same as his own, who seeks zealously to proselytise their religious beliefs, is too often merely asserting his own ego and practising a subtler, more self-deceptive form of egotism. If he really felt love for them, as he often professes, he would leave them their freedom to choose what suits them, not thrust himself and his own beliefs aggressively upon them.

(2) It is a special kind of relationship, one which is less dependent on physical conditions than any other human relationship. If they never meet again, never see each other again, it remains unchangeably the same to the end.

(3) The aspirant who comes into the presence of someone who functions on a high moral and mystical or philosophical level, and feels the attraction, charm, spell, influence or force of his personality can, after a sufficient time or association, be stimulated in development quite markedly. It is a case not only of benefiting by the other man's words and copying his example, but also of directly experiencing the telepathic working of mind upon mind.

(4) When the whole world has been deceived into believing that the unreal is the real, that the true real is non-existent, that the most satisfaction and greatest happiness come only from the illusions of the senses, why should we expect the revelations of philosophy to be welcome?

(5) Just as they shamefully caricature the true Infinite Being by their personified and symbolised idea of It, so they shamefully falsify the true characteristics of a Master by their exaggerated and sentimentalized idea of him.

(6) Until you arrive at the stage of development where you can be content to let others find their own heaven or make their own hell, you will not be able to find your own peace. Until you learn not to mind what they say or how they behave, you show that you have yet to reach philosophic maturity.

(7) Many are too modest to venture to seek his acquaintance personally, although charmed by his teaching, and so miss the possible chance while he is still alive.

(8) Those who have only a casual contact with him may not be able or permitted to become aware of his wonderful attainment.

(9) He does not expect more than a few to listen to him, and still fewer to appreciate what he has to tell them.

(10) Even if there is nobody to help him with personal guidance, there are useful books.

(11) He should try to follow this quest and to practise its regimes as unobtrusively and as quietly as he can. By doing so he will reduce to a minimum the attention attracted from those persons who are likely to criticize his faith, or worse, to obstruct his path.

(12) He who starts with the supposition that he has only to present what he himself feels to be true and great, for others to recognize it as such, will quickly be disillusioned.

(13) None of these biographies written by over-zealous disciples ever show up the master's faults or even suggest that he had a single one.

(14) It is possible to show a faithful devotion to principles without becoming either fierce or fanatical about them.

(15) The psychic impact of entering with faith and devotion the presence of an illumined person is tremendous in some cases, slight in others.

(16) He is surrounded by an aura which makes him seem more remote than he really is, which isolates him and overwhelms others.

(17) Their conception of the Master's power is such a limited one that they believe only his personal meeting with them, repeated constantly, can be of any use. They need to see his physical body and hear his physical voice.

(18) The seekers after a rational presentation of mystic truth and the enquirers after a way of higher living, will find just what their mental equipment and moral character suits them for.

(19) The longing to bring and spread truth to the whole world must be restrained by the novice.

(20) The man who is to be a true mouthpiece of the Overself, whose teaching or writing or preaching is to be intrinsically valuable for its revelation or inspiration, must forsake both the animal and the ego in him.

(21) The impulse to speak may be obeyed or resisted; only each individual case can determine which course is correct.

(22) He must insist on getting the same freedom from his disciples that he allows to them.

(23) Few are fit and worthy to be taught by such a sage for few would accept him if he were clothed in an unattractive body, if his skin were coal-black or his stature dwarfed or his face ugly or his shoulders hunch-backed.

(24) He knows from his earliest days that he has been set apart as a guide for mankind.

(25) Discretion tells only what it is necessary to tell, for it knows that more will obstruct or bewilder and not help. And it tells even that only when the proper time has come.

(26) The faith that the Overself is working through a particular man can be tested for its validity by watching, for a sufficient length of time, what happens to those who reject him utterly or respond to him ardently.

(27) His services include the unveiling and exposing of psychic or mystic experiences which are merely self-suggested or mainly hallucinatory.

(28) The belief that if people could be taught truth they will respond to it spontaneously, collides with the facts.

(29) The embodied master, being human, will have some or other of the human imperfections. Sooner or later the disciple will note and become critical of them or disturbed by them. But the inner Light is perfect and will rouse only admiration, devotion and satisfaction.

(30) The need for secrecy must be treated with respect. It does not mean that the truth is to be suppressed for all time or for all men. It means that one must not speak of it to men whose mentality cannot receive it or whose character cannot be touched by it. It means that one ought not to put forward ideas whose ultimate destiny will be the same as their immediate one - to be resisted or rejected.

(31) No one favours philosophy in official circles, no one spreads it. Slowly, gently, it must spread itself. As men become better, more intuitive and more intelligent, they respond to its fine doctrines and precepts. To let them know that it exists is all one can do. After that they will come to it, if they wish.

(32) The Indians and Tibetans suffer from the bad consequences of an exaggerated respect for their spiritual guides whereas the Europeans and Americans suffer from the consequences of an insufficient respect for them.

(33) It can appeal principally to those whose minds are mature enough and whose characters are fine enough to appreciate its teaching.

(34) A great difference between the mere novice and the experienced student is that the first will try to share his acceptance of the teaching with everyone whereas the second will share it with no one - unless and until he is asked to do so.

(35) For practical purposes he is an emissary of the Deity, even though in theoretical truth no one is sent out because everyone has his roots in the Deity already.

(36) Gautama's first refusal to disclose his doctrine was based on his understanding that those whose character was not pure enough, or mentality subtle enough to grasp it, would not only reward his efforts with rejection but also prove a source of trouble or vexation to him.

(37) With him one feels that one can talk, and be heard and be understood, whereas with so many others one can only talk and be heard.

(38) It is only the beginner who begins to talk at once about every new truth, experience, idea, theory, belief which comes to him. The more advanced are wisely more cautious. They take into account the receptive capacity of the man to whom they speak.

(39) The help of a master shows itself principally, and is chiefly important in, the course taken by the mind during meditation.

(40) Those who have been personally confronted by an illuminated man with the Quest of the Overself and reject it to continue their quest of the ego instead, are destined to suffer.

(41) The masses have largely lost the capacity to respond to the intuitive call. Appeals to them must be made on a different and lower level.

(42) In the earlier stages of growth such an attitude of servile submission or unthinking imitation, may be both adequate and helpful. But in the middle and later stages it is a hindrance.

(43) The man who is discontented with the world as he finds it and sets out to improve it, must begin with himself. There is authority for this statement in the life-giving ideas of Jesus as well as in the light-giving words of Gautama.

(44) There are a few persons who are so ripened by time that they would be able to recognize truth if it were presented to them.

(45) The would-be disciple must feel strong affinity for a master and the master must feel strong sympathy for him before any lasting relationship can be set up between them.

(46) Reverence for the master is based on the belief that the Overself is working through him. Any lack of this quality deprives the disciple of available help.

(47) If the aspirant develops the habit of relying only upon this outside support, and does nothing to develop his own self-sufficiency, he will become weaker and weaker instead of stronger and stronger.

(48) He teaches, helps and raises men. He leads them toward the Ideal.

(1) Although a philosopher will naturally hold a friendly attitude toward the religious organizations he encounters, he will still prefer to keep his distance and travel serenely on his own isolated and independent way.

(2) Too many dignitaries belonging to the major religious sects of the major religion of the West talk as if theirs alone is the bearer of Light. Every minor one is denounced as a hollow fraud.

(3) The Spirit which he has touched will not let him be confined to a single religious system but enables him to perceive what is true (and what is not) in all systems.

(4) Those who can give complete faith to childish dogmas, who can thrust all reason aside and throw themselves blindfold into the arms of the religious organization sponsoring such dogmas, may certainly find a full peace of mind by doing so. They are persons who have either too little intellect or too much.

(5) If religion gave nothing more than moral discipline to men, it would give enough. That is the best answer to its critics. But where it fails to do even this, then the remorseless operation of self-earned destiny opens the gates to enemies, persecutors and destroyers.

(6) The prudent way of quietly and little by little dropping beliefs found to be wrong, has been practised by some Churches, notably Protestant ones, but never, or rarely, by others, notably Catholic and Oriental ones.

(7) How much unnecessary misery has been caused by harsh, fatalistic or allegorical religious beliefs taken literally.

(8) If Jesus could have met Buddha, the differences in their teaching would not have prevented their delighted recognition of one another for what he was.

(9) Those who have passed through the disciplines of body, intellect and emotion are no longer on the same level as those who have not. They need a teaching appropriate in every way to their higher development.

(10) Those who venture beyond the boundaries of established orthodoxy are justified in their exodus if they feel insufficiently or improperly nourished within those boundaries.

(11) The need for precise knowledge to replace vague faith is as important today in religion as in any other sphere.

(12) If religion is for the consolation of man, philosophy is for the improvement of man.

(13) No man who really understands philosophy can fail to be intensely loyal to it.

(14) The bland and comfortable myth which was given to the populace and which in the past so often satisfied them, is too vulnerable to be given to the keen-minded truth-seeker.

(15) If anything will ever show it, the comparative study of the world's religious mysticism will show that truth, grace, spirit, do not come through the historic Jesus, the history Krishna, alone, nor through the historic Christianity or the historical Hinduism alone. They can be confined to a single religious dispensation only by those who refuse to make this study or, studying, refuse to discard bias and divest themselves of prejudice while doing so. Today all who study widely and honestly know as clearly as can be that God's message has been here all the time, however impaired or imperfect its forms may be and however different his messengers may be.

(16) Religion can rise from the dead only if it rises from unnecessary ceremonious pageantry, from cold uninspired formalism and from tight suffocating organization.

(17) It does not regard any particular man as being exclusively a son of the Deity, since it regards all men as having divine parentage.

(18) Is it cruel to disenchant the trusting mind of its fancied truth? Is it kind to let the consolation of pious fraud remain, where time and tradition have hallowed it?

(19) The narrow sectarianism which believes it owns whatever truth has been revealed by God to man, stands self-rejected by that very belief.

(20) The truth about Jesus and about his teaching is hard to find today. For it is buried under a man-built mountain of deliberate fasification and superstitious accretion.

(21) Too often religious history and religious practice are bound up with a false sentimentality or an exaggerated romanticism.

(22) A venture outside the prescribed limits of established official religion may become a vital need if the man is to grow.

(23) Much that passes for religious truth is of a fictitious character.

(24) No one has been in the past the only recipient of divine illumination, and no one is so today.

(25) Both Jesus and Buddha sought to remove bloody sacrifices from the institutional religion which surrounded them.

(1) If it be asked how to prevent oneself from being deceived by these pseudo-intuitions, it can be said that a useful rule is to check them against other sources on the same subject and see if they all harmonize. If, for example, fifty inspired men who have written on the subject teach what contradicts the alleged intuition, then there is something wrong on one side or the other and careful investigation is called for. It is always safer to ascertain what the great scriptural texts or the classic mystical testaments have to tell on the matter and not depend only on what one's intuition tells.

(2) One reason why so many of these credulous followers are not discouraged by their recurring disappointments nor stopped by the crash of disillusionments from joining the next foolish cult which comes their way, is because they find no place for reason in their attitude toward life.

(3) It is insufficient understanding of the mental processes behind an intuition, a message, or a revelation, which causes would-be mystics and even quite a number of practising mystics to accept without question these inward impressions as being of divine origin when they are nothing of the sort. When this ignorance is allied to insufficient emotional control and insufficient knowledge of the history of mysticism, both past and current, both Occidental and Oriental, then a fanatic is bred and truth is lost or missed, then danger besets him and all those who put themselves under his influence.

(4) That these cults can attract apparently intelligent people or spiritually ardent people says little for the truth of their teaching but much for the mesmeric power of their founders. The temperament and tendency of some of these men make them dangerous teachers.

(5) The harm done by these small-minded or silly fanatical cults is not seldom to bring a number of their followers to the verge of mild madness or, in the case of those who are already somewhat unbalanced, to drive them completely over the verge.

(6) It is not easy for the beginner to know how valid is the intuition he feels or the guidance he gets. Where any doubt exists it is better to wait before accepting the one or obeying the other.

(7) There is much likelihood that the man's personality breaks into the process at some point, colours the understanding of the spiritual influx and adds to the material transmitted to others.

(8) Recall the feeling with which the earlier experiences of alleged intuition were born.

(9) The word 'truth' has been used for strange things.

(10) If human teachers fail him, it will not matter so much should the failure force him to look inwards and stay there, should it make him recognize that the Overself is ever present and that it can provide all the guidance he needs today or tomorrow for his spiritual future. The feverish outer search will then abate, the calmer steadfast trust in what is most worth trusting will replace it.

(11) It is pathetic for the philosophically minded, and especially for the inheritors of the formerly close-guarded hidden teaching, to observe how followers of a mystical or religious guide take all his words without exception quite literally and all his revelations as incontestable truth. When Sri Ramakrishna said that a man must die within twenty-one days of achieving illumination, he said what other mystics are likely to contradict rather than confirm. And when he asserted that hardly one man in a century attains the goal through following the philosophic path, there is no support from the traditions of the hidden teaching for his assertion. All this is written despite my most respectful admiration and warm reverence for Ramakrishna and despite my unhesitating belief that he was a man of genuine spiritual self-realization. I do not select his statements for criticism deliberately but only because they are the first ones which happen to come to mind. There are several other mystics, whom I and most of us honour, whose sayings could equally have been drawn upon as containing examples of this kind of contestable teaching.

(12) One form of delusion from which quite a number of cult-leaders have suffered is the belief that they are a reincarnation of Christ. Meher Baba the Parsee Messiah, and Father Divine the Negro Messiah, have shared it. Annie Besant and Charles Leadbeater attached it to the young Krishnamurti - who eventually rebelled and rejected it. Several others still hold and teach the belief. No philosophic student need be taken in by this fancied revelation.

(13) It does not matter how powerfully a man may narrate the story of his mystical experiences, the philosophic student will have and will apply his own means of evaluating them.

(14) Exaggerated claims are made for them, and even wholly false claims. Many people have been misled as a consequence.

(15) Let us be charitable and regard them as deluded rather than as deceitful.

(16) There are small groups of sincere seekers dotted about the world.

(17) Even in moments of highest exaltation he has to receive the inspiration with the limited consciousness and imperfect character which he possesses at the time it comes.

(18) Some messages or revelations have nothing divine in them, others are wholly so, but most are a mixture of divine with the product of human brain.

(19) Experience shows that many seekers take up the position that they have been led by God to meet their 'master' or 'teaching' and that it is useless to reason or even expostulate with them. They know, and all one's longer years of wider experience count as nothing against their dangerous emotionality or conceited ignorance or misplaced stubbornness or open egotism. The dementia of the so-called master and the falsity of the supposedly inspired teaching will be able to reveal themselves only by the melancholy consequences of following them.

(20) They equate man's powers with God's powers, blandly refusing to see that he can create nothing but can only provide the conditions which make some creations possible. They exaggerate what is true, that he possesses potentially, certain godlike attributes, into what is untrue, that he can do what God does.

(21) Emotional exitement is not necessarily baptism by the Overself. It may or may not accompany such a baptism. Those who look for it as an authentic token of the divine visitation, open themselves to a likely self-deception. It is safer to look for a different and better sign, such as lasting intellectual conviction, or improvement of outward conduct.

(22) To have direct and infallible guidance in all one's affairs seems a very attractive thing. But I have known several mystics who claim to possess it but whose actions sometimes appeared foolish, whose decisions sometimes were mistaken on any basis of judgment, whether reasonable or transcendental. It is a subject therefore, where caution and prudence are needed, or self-deception will occur.

(23) Just as only good can come from the realization of the Overself, so only evil can come from following the false paths that pretend to, but never can, lead to this realization.

(24) The unwary beginner may waste precious years in yielding to the lure of a specious occultism, or may suffer more tangible loss through accepting the leadership of ambitious occultists.

(25) The truth is there but it is confused with mere opinions and overlaid by personal imaginations.

(26) We must give these cults our sympathy but we must not give them our approval.

(27) The mystic who is willing to submit his ego to the enlightenment of philosophical teaching will save himself from falling into the danger of harmful fanaticisms.

(28) Calm, quiet and deep meditation is a more manifest sign of divine presence in the heart than thrilling psychic experience or enrapturing excited emotion.

(29) Few find the pure truth: most find what they desire, expect or prefer, which is merely the mental creation of their own ego. Of course it will probably be mixed with some part of the pure truth or they would be astray indeed, but so hopelessly intertwined that separation is hard or impossible.

(30) Evil and absurd notions may mingle with the good and wise ones that come from a genuinely intuitive source. Fanatical and foolish messages may find expression among exalted and luminous ones.

(31) Not only novices but even others ask, in the agony of their disillusionment, or the shock of their discovery, why, when they are so sincere, the higher power permits them to make these mistakes, why it lets them fall into the traps and pitfalls set along the way, why it does not save them from getting into the hands of deluded, unscrupulous, evil, or demented prophets?

(32) If the man is not sufficiently purified or not sufficiently balanced, the influx of supposed spiritual light will lead him on dubious roads or give him strange nonsense under the guise of true revelation or exalt his person to unwarranted importance.

(33) Those who want to disentangle the meaning of dark mysterious symbolisms, such as those of the Hindu Tantrik texts and the European medieval alchemists, and who have the years to spend on such time-wasting procedures, will not find the less obscure and more direct statements of philosophy to their taste. But it is certain that they will be able to extract from those chaotic masses of unintelligible verbiage nothing more, and nothing more valuable, than what they can find ready to understand with tremendously less effort and time in the modern philosophical writings.

(34) It is his own ego which creates the alluring vision of his spiritual importance, and then sees it.

(35) Take care not to mistake false promptings from the ego for true intuitions from the Overself.

(36) The belief that the most illumined state is so rapturous that it degrades human reason to the lowest place, is a primitive one.

(37) They live in a state of chronic confusion.

(38) Although automatic writing has sometimes yielded accurate or admirable statements of the truth, more often it has merely reflected the beliefs and opinions, the limitations and ignorance of its practiser. But the dangers which accompany this phenomenon are frightening: possession by an earthbound spirit is the worst.

(39) The attempt to secure protection against impending evil, disaster or misfortune by proclaiming its unreality, before proper analysis has unveiled the cause and cure, is a premature one and can end only in failure.

(40) The history of religio-mystic seeking has plenty of instances of those who have gone astray and those who have lead others astray. The end has always been either disaster, disappointment or continued delusion. It has never been, and it cannot be, the clear serene light of truth. For that the seeker must ascend to a higher level, the philosophical-mystic, before he even has any chance of approaching it.

(41) Those who let themselves be taken from the true path by grand words or great promises or colossal claims, show by that a certain mental incapacity, a lack of discrimination. This will have to be adjusted by their own efforts. But they will not become aware of this need nor be willing to put forth such efforts, until forced to do so, by disappointment or by being awakened by calamity. Meanwhile they will live as dreamers, without respect for actualities and without being able to look at everyday happenings just as they are.

(42) To claim, as Schweitzer, Steiner and Martinus claim, that the pre-Christian Asiatic spiritual teaching was inferior to the Christian because it lacked the message of love, is just not correct. It could never have been made had these three men spent some time in Asia itself, studying the classic texts and under the scholarly pundits. It most probably was based on the Jesus statement: "A new commandment give I to you, that ye love one another, as I have loved you". The Israelites, to whom these words were addressed were governed by the loveless code of "an eye for an eye, a tooth for a tooth". What Jesus taught was certainly new to them, but not to Asia. Buddha and Krishna, Lao Tzu and Confucius had taught it long before.

(43) All these cults cunningly appeal to the ego in man, however much or often they cull New Testament texts or quote Christ or affirm lofty metaphysical truths of being.

(44) Intuition is always to be trusted but we must first be sure that it is intuition and not its imitation, or its admixture.

(45) There are mystics who experience the Overself in its glow of love and joy of freedom, but without receiving knowledge of the cosmic laws, principles and secrets. There are other mystics who are not satisfied with the one alone but seek to unite and complete it with the other. They are the philosophical mystics for whom the meaning of the self and the meaning of the world have become two sides of the same coin.

(46) They have stopped short at their first experience, at their first encounter with the Overself, and assumed - quite wrongly - that it also represents the last possible one.

(47) They make the mistake of affirming the divinity of man without taking the trouble to notice that this is still only in a potential state.

(48) A separation must be made between the mental-emotional fact of the experience, and the message, revelation or expression which it contains. Such an analysis will not hurt a true experience and a true message but only tend to confirm them.

(49) It is understandable that the earnest aspirant who is willing to consecrate his life to following the quest wherever it leads him, will give himself enthusiastically and obediently to the discipline of conduct and the personal rearrangement demanded from him. But if these are strange, morally dubious or ignorant fanaticisms he has a right to question them and a need for caution concerning their sponsors.

(50) They have some kind of mystical knowledge but it is so small in quantity, so vague and blurred in quality, that it is unreliable.

(51) Much in these occult teachings is unnecessary to the man who aspires toward spiritual self-fulfilment.

(52) It is right and necessary to seek inward guidance for each important step in life but it is wrong and foolish to accept any and every inward impression as being divine guidance. What is taken to be the voice of the Lord can very easily be the voice of the ego.

(53) Where the enquirer is eager to become convinced, and the master is eager to acquire disciples, it will not be long before both achieve their desires.

(54) The man gets in the way of the revelation or, shall we say, gets inside it, with unfortunate results. For they become a mixture of his own opinions and the revealed truths.

(55) The larger his following becomes, the larger his megalomania grows.

(56) That his visions may be due to the operation of his own imagination, is something he ought to suspect but is unlikely to do so.

(57) The best practical advice to beginners, and even to many who think they are proficients, is a warning. However solemn the message seems to be, however inspired the accompanying state of mind apparently is, do not automatically and unquestioningly believe that the Lord is speaking to them. If they object that surely at such a time as sacred prayer or uplifting meditation the Lord would not let them be deceived by evil forces, the answer is that the question is wrongly put. It is they, and not necessarily the evil forces, who deceive themselves.

(58) When this feverish desire for wonderful or emotional mystic experiences comes to an end, being replaced by recognition of the great fundamental truths about God and Overself, or by a quiet trust which turns his spiritual future over to the higher power's care, he will have made a real advance.

(59) It is the belief, indignantly repeated in complaint, of some disappointed persons who have lost money and years or failed to regain health by following such leaders or teachings, that their aspiration and faith should have protected them. But they do not see that behind the deception or incompetence of the leader, or error of his teaching, was the fault of wrong judgment in their own mentality which led them to him. Merely to have prevented them from giving their allegiance would not have removed this fault from them, and would have hidden its existence from them. One day it would have led them into the same mistake again. If their aspiration for self-improvement was quite earnest and their faith in the higher power quite sincere, then a warning against the attachment they were about to make must have come to them through some person, book, happening or inner feeling of doubt and unease, but they disregarded it.

(60) The outcome of all black magic is an unhappy one for the magician, the witch or the sorcerer. Study the closing years of the professional practitioners of these cults and you will find that by dabbling in grey magic they have prepared a somewhat similar end for themselves.

(61) Only a portion of the prophetic message is truly inspired, the rest is a product of his own imagination. And even that portion is adulterated with his own personal contribution.

(62) He will insist on bringing in the balancing power of other faculties to test the phenomena.

(63) The common opinion implicit in most mystical literature, places all illumined mystics on the same level, since they are all supposed to experience the same God. But the truth is that they are at different levels and have different experiences. For even within illumination itself there is a primary degree, which most remain at, and a perfected degree, which only those who master and embody the philosophic mysticism can attain. What is required for the first degree is so much less that it is easier and simpler to pass.

(64) There are four chief ways in which guidance may be given. They are: intuitive feeling, giving in a general way approbation or rejection of a proposed course of action; direct and precise inner message; the shaping of outer circumstances; and the teaching of inspired texts. If all four exist together, and if they all harmonize, then the man may step forward in the fullest assurance. But if there are contradictions between them, then great caution and some delay is certainly advisable.

(65) If by acting unquestioningly on an alleged intuition, the results which follow are disastrous, they can be regarded as a proclamation of its true character.

(66) Those who feel frustrated because of the absence of mystical experience in their lives, needlessly depress themselves. For their progress to higher values, their rise above egoism to principle, their choice of true well-being to mere pleasure, show their response to the Overself and mark their real advancement better than any transient emotional experience.

(67) If their delusion collapses, their chance to win mental profit from their shattered hopes and disappointed ideals is good but only if they examine into the causes within themselves which led them into the situation. If they fail or refuse to do this, then the same causes will operate and still another delusion will rise up, first to capture, and later, to punish them.

(68) Their primary desire is a materialistic one, but it is mixed with such a thick serving of spiritual principles and quotations from Jesus that the cult is able to deceive itself into saying that it is a religion!

(69) The grave corruptions and startling aberrations into which mysticism can fall, should not be ignored.

(70) The ultimate aim is to receive the intuition or engage in the experience without the ego's intellect or the ego's emotion interfering.

(71) Can he transmit the impulse of truth without distorting it ? That is the test.

(72) Those who want to remain at the nursery stage in mystical seeking are certainly entitled to do so. But they ought not to try to impose their limitations on others who want to go farther.

(73) Each man can see the truth only through his own special mentality, his own particular emotional nature and through his own stage of development. What he has both learnt and experienced in the past will affect and condition his sight.

(74) The innocent unsophisticated people who are attracted to such cults, the gullible inexperienced people who follow false Christs, undergo experiences which illustrate the folly of mankind and the diseases of imagination, while warning others of some dangers in religious seeking.

(75) Those who flock to these cults often dislike philosophy. They rightly fear its threat to their superstitious dreams and correctly comprehend that it would destroy their egoistic fantasies.

(76) The quietness of this deep daily initiation into the Overself may seem a small and flat thing against the thrilling raptures that religious mystics and babbling evangelists have described. But its life-guiding and life-changing power, its truth revealing light, will be of a much higher voltage.

(77) It is true that these bereaved or bewildered souls get a kind of comfort from these leaders or their teachings. But it is a false comfort.

(78) What they know and teach still comes from within the limits of their own little ego-consciousness, although transferred to a psychical level. It does not come from the infinite Overself - the sole source of authentic truth.

(79) Mystical movements are often infested with half-crazy fanaticism and astonishing delusion. The earnest enquirer ought to be warned even though in many cases the warning might as well be given to the waves. The subject is unpleasant and it is hard to be unspoken. But too many mystic paths have their beginning in mental aberration. Those who follow them with misguided enthusiasm bring harm to themselves and may bring suffering to others. Such paths are dangerous to their followers in particular and to society in general.

(80) Those who believe that the shadows of life can never fall on them, or who embrace a teaching which offers such a reward, fall into self-deception.

(81) It is necessary to understand the distinction between true and false teachings, or the mind will be led away.

(82) The claims that these simpler paths like devotion or repeating a declaration can lead to the goal, are neither true nor untrue. For they lead to the philosophic path which, in its own turn, leads directly to the goal.

(83) I write what follows with much reluctance and after much hesitation. It is only the inadequacy of ordinary mysticism which forces such statements from my pen when it deals too little and too unsatisfactorily with the body and leaves us unhelped in all the problems and difficulties that the body causes.

(84) Those who lose their head and become hysterical over their own mystical experiences have probably had only psychical ones.

(85) He is so egoistic that he clothes the profoundest message from the Overself in an interpretation formed by his personal opinions or suggested by his physical environment.

(86) Some of the leaders of these cults, as well as a number of their followers, show symptoms of insanity which are exactly like those familiar to every specialist in mental diseases. No reasonable person would take them and their claims seriously, yet they can always find a few or many to share their insanity.

(87) The man who gives his faith to a spiritual doctrine or a spiritual leader all of a sudden and without examination or investigation, is either highly intuitive or highly gullible.

(88) To get behind the scenes of these small cults and to find out what their origin and history really is, may shatter as many idols as doing the same to the great old-established religions does. For the human ego's self-worship manifests in both, although in different degrees. The informed seeker need not be dismayed by his discoveries. For they will serve him well if they turn him away to final and firmer reliance on the Overself alone.

(89) Before the alleged faculty of intuition can be trusted, its results must have justified or confirmed themselves over a long period. Until then it is more prudent to check them in some way.

(90) The teacher who requires absolute submission from another human being, and demands the surrender - partial or complete - of that person's property, is likely to be doing so out of selfish motives.

(91) There is an evil quest too, whose disciples seek to serve their lower nature rather than to conquer it, and whose masters show themselves by action or teaching to be monsters.

(1) The kind of prayer which tries to coax God into bestowing something which he wants but cannot get by his own effort presupposes that the thing is for his benefit.

(2) Grace is not imparted by any sacrament of any church, although sometimes the state of mind engendered by intense faith in such a sacrament may open the believer to such impartation. The Quakers have several instances in their history of having received grace, yet they have no sacraments.

(3) Grace is the benign effluence of the Overself, the kindly radiation from it, ever-present in us. The theological use of this term as a particular help, given by God to man to enable him to endure temptation and act rightly, is a serious and arbitrary narrowing-down of its original meaning. It may mean this sometimes but it also means the loving mercy God shows to man, which appears variously as enlightenment of the mind or relief of the heart, as change of outward physical conditions or a dynamic revolution-working energy acting on the aspirant or on his life.

(4) So long as these good people bring only their troubles into their prayers or meditations, and fail to bring the yearning for God, the aspiration for growth and the desire for ego-loss into them, so long will prayer or meditation fail to have the satisfying and benedictory results they could have.

(5) Kneeling, the Western bodily attitude of prayer, expresses the mental attitude of humility. Prostration, the Eastern attitude of prayer, with the forehead bent close to the floor, carries the same mental attitude to the extreme degree - abasement.

(5) Since the very "I" which seeks the truth and practises the meditation is itself so illusory, it cannot attain what it seeks or even practise with success, unless it also receives help from a higher source. Only two such sources are possible. The first and best is the Overself's direct grace. This must be asked for, begged for, and wept for. The next best is the grace of a master who has himself entered into truth-consciousness.

(6) That grace can come only through the benison of a minister appointed by some church, and no other channel, is mere superstition. It can come through any man who is inspired, or any book written by such a man, even if he dwells outside all churches. If a parson or a priest has himself entered into the source of Light he can become a channel for it, but not otherwise.

(7) The longer grace is withheld, the more is it appreciated when finally vouchsafed.

(8) Those who will not pause to philosophize about life are sometimes forced to do so by illness or distress. Although this brings suffering to the ego, to the aspirant it brings grace, latent in him.

(9) This is not to say that the spiritual contact will remove all difficulties and perplexities from his inner life but that it will give him added power to deal with them.

(10) To deny the reality of grace is to call into question the presence, in nearly all religions, of an intercessory element - Allah's mercy, God's pardon, Rama's help or Buddha's compassion. This element has been greatly exaggerated perhaps, or grossly materialized, but it is still there under the superstition.

(11) When all other sources of help have been tried, there is no other source left to man than the divine Overself, by whatever name he calls it or under whatever symbol he pictures it.

(12) Grace breathes where it will. It does not necessarily follow the lines set by man's expectation, prayer or desire.

(13) Only the double viewpoint does justice to the double truth that both personal effort and bestowed grace are needed, or that both ego and Overself are present.

(14) It is not a slavish and sentimental putting up with all that happens which is required.

(15) He is aware that a new force more powerful than his own normally is, has risen up and taken command of his whole being.

(16) The praying ego will have its prayer answered if it gets taken up momentarily by the Overself, and swallowed by it. But although the answer will be the right one, it may not be the desired one.

(17) In prayer we are trying to speak to God. In meditation we are trying to let God speak to us. There lies one difference.

(18) Once he is aware of this development, he may purposely direct his thought to the spiritual benefit of someone he knows.

(19) Can the past be waived and its sins remitted. Can acts done in a prior life be forgiven ?

(20) He who has been through this 'dark night' and absorbed its lessons thoroughly, has lost all his pride.

(21) Those who know prayer only as a means, seeking fulfilment of their worldly wishes, know very little about it.

(22) If he can do little to bring on the advent of Grace, he can do much to remove the obstructions to it.

(1) By giving himself more time to wait upon his problem, he may give himself an intuitive, and hence deeper, understanding of it than a merely calculated and shallower one.

(2) There is hardly a man who is equal to his environment, for that requires a knowledge and training rarely possessed. But this said, every man can markedly improve his relationship with his environment if he will take the trouble to improve himself.

(3) The whole of his everyday experience can be brought within the area covered by the Quest. Indeed it must be so brought if the self-division from which ordinary unquesting man suffers is to be avoided. The ills and calamities of life, as much as its joys and boons, will then contribute toward his understanding and growth.

(4) He is indeed a fool who, if met again after twenty years, is found still as weak in self-control as he was then. If experience, and both the results of experience and the analytic reflection which ought to follow them, do not induce him to make some right change in his life and self, he will pay for his foolishness.

(5) Each major situation into which his destiny or his immediate action brings him, needs to be studied. It contains a message, a revelation, a warning or a test for him.

(6) The practice of turning to the Overself for relief, help, guidance or healing in a grievous crisis, is most effective only when first the will acts resolutely to put away thoughts of anguish, second, the turn is made swiftly and third, the will continues to keep the mind dwelling steadily on the benefic qualities of its sacred object, idea or declaration.

(7) The opposition of his circumstances in the world, the resistance of his surroundings to his ideal, combine either to bring out his self-reliance or to reduce, and sometimes, even to destroy it.

(8) They would not need to get any experience of the world without, if they would get sufficient experience of the world within.

(9) As this inner work brings about a change in his outlook, attitude, and especially consciousness, so a corresponding change or test in his outer conditions will, after some lapse of time, come about.

(10) Catch your thoughts in their first stage and you catch the cause of some of your troubles, sins and even diseases.

(11) The centre from which he lives is the all-important thing in a man.

(12) Some sufferings entirely fail to improve character, so the sufferer continues to repeat and repeat the cycle of self-originated cause and painful effect.

(13) When a man finds himself confronted by the consequences of his own actions, it is not only their pleasant or unpleasant character which will determine whether they yield a blessing or tie a bond, but also both the extent to which philosophy has taken a firm hold on his mind and the degree in which he brings its teaching to bear upon the experience.

(14) In the matter of serious decisions and important relationships, let him look into his motives, into what he has spoken and into what he has done.

(15) He will not rigidly hold to any course of worldly action which he has charted but will hold himself open to a change indicated by higher leading at any time. He knows that such an indication may come from within intuitively, or from without circumstantially.

(16) The problem of earning a livelihood under modern conditions and in harmony with the Quest's ethics is more complicated and less easy to solve for some people than for others. There are professions, occupations, pursuits and trades which at times demand transgression of these ethics. If any general principles can be laid down, they are that earnings, profits or dividends should be honestly made and that no suffering should be inflicted on any living creature.

(17) If it is a truly intuitive decision or choice, one of the signs validating it will be the feelings of satisfaction and serenity which immediately follow it.

(18) The man who is so detached from his own actions is detached also from the making of any karma that could darken his future.

(19) He must understand that by his habits of thought and life he invites certain physical conditions to hamper or help him.

(20) The knowledge of philosophy takes the bitterness out of tragedy and the frustration out of adversity.

(21) He will come to see a higher end in events that happen to him, as well as to put one into his own actions or decisions.

(22) His higher life-purpose will always be close underneath his daily activities. Nothing that he does, no duty that he attends to, will be allowed to push it out of mind.

(23) Why leave to a chance happening what simple calculation can procure for you ?

(24) The fruits of experience are costly to obtain.

(1) The method of recalling oneself, at the time the clock strikes the new hour, to the practice of an exercise in relaxation or to dwelling on a Declaration, and this only for a couple of minutes, is a valuable one.

(2) Whether he is leisurely at ease or actively at work, the practice of Remembrance can go on, the only difference between the two states being a difference of its intensity and vividness.

(3) The Cross symbolizes personally the utter surrender of the ego in desiring and willing impersonally. The vertical line means consciousness transcending the world, the horizontal one means consciousness in the world: the complete figure shows the perfect balance needed for a perfect human being.

(4) The instant vigorous and continued practice of a declaration may change the state of mind in a few minutes from a negative one that is agitated or depressed to a positive one that is reposed or cheerful.

(5) The value of these declarations and affirmations, these ideas held and repeated, is not a total one. The method they use is only a first step and an easy step. It is not a self-sufficient method.

(6) Every time a temptation to desire or a provocation to passion or an irritation to anger disturbs you, take up the declaration at once and go on repeating it until calm is restored within your consciousness.

(7) The Declaration is to be practised whenever he gets a little leisure but when he is well established and sufficiently keen he will be able to carry it over from moment to moment, side by side with his ordinary activities.

(8) Do not keep all your attention fixed on the changing scene around you. Hold some of it back for the Word which, in your consciousness, stands for the Supreme Power.

(9) There is another special value of the declaration, and that is found during the strains and struggles of living. If established previously by habit, it will be present and available, ready to use at any moment of need or crisis.

(10) If a thought enters his mind or a desire stirs his feelings, of which he is ashamed but too weak to resist, let him repeat at once an appropriate declaration, or his familiar habitual one, or any pertinent word, and go on repeating it until mind or feelings are again clear.

(11) The power of the declaration rises to its greatest degree when used in magical rites, when it is solemnly chanted by suitably attired priest or wizard.

(12) These exercises can usually be practised wherever a man happens to be and, often, whatever he happens to be doing.

(13) If he perseveres in the practice, one day he will find that the declaration rises into consciousness of itself without any deliberate effort on his own part, and that it goes on repeatedly and spontaneously and often subconsciously. By that time it will cease to be a deliberately-invoked process and become transformed instead into an automatic and involuntary one. He will not even be aware at times that it is working.

(14) Gandhi: "Persevere and ceaselessly repeat Ramanama during all your waking hours. Ultimately it will remain with you even during your sleep".

(15) Indian and Tibetan yogis particularly value and use the "OM" mantram because they are taught, and believe, that its sound was the first one in the world creation and that its repetition will bring the mind back to the stillness which existed before that creation.

(16) The whole of his consciousness is to be withdrawn into the declaration and to remain within it, if he is sitting in solitude at formal regular meditation at the special time, but only a part of it if he is otherwise engaged.

(17) I call it paradoxical thinking as opposed to logical thinking. "I am infinite being" is a Declaration which does not fit into the logic of conventional experience.

(18) The practice of Remembrance and the muttering of Declarations help him to live, for more of the day, in the thought of the higher power and in the faith in its reality.

(19) The exercise keeps him in hourly remembrance of his relation to the Overself.

(20) Remembrance of the declaration, and a little work done with it, will in some cases of temptation be enough to lead him away from it.

(21) It uses one thought in order to transcend all thoughts, a single vibration of the mind in order to attain a stillness never ordinarily known by the mind.

(22) Emerson knew this practice. "By His remembrance, life becomes pervaded with nectarine bliss" he said.

(23) A declaration has creative power only if the mind is firmly fixed on its meaning as it is repeated.

(24) To chant mantrams or affirm declarations without looking to the kind of life he lives, is not enough.

(25) These short specific statements, used persistently as auto-suggestions, are useful to all.

(26) Take any of these great ideas by turns, or as they suit you at different periods, and subject them to intensive meditation.

(27) Hold this thought-seed in your mind as a permanent suggestion.

(1) It is needful to quieten the brain's excessive activity, to take rests from work whenever possible and for as long as possible to refuse to fret over responsibilites and to arrange a more relaxing daily program.
(2) In relaxed moods which give it fuller and freer movementx, this higher mind may come to our ken.
(3) A man must manage his affairs and not let them manage him.
(4) The ordinary frantic activities of modern living keep our faculties, mental and physical at an unnatural stretch for long periods. Although habit has made it seem natural it is in fact dangerous to sanity peace and health.
(5) The meaningless haste which holds so many victims of modern Western civilization in its thrall, and the emphasis on transient things, bring their own dire penalty.
(6) He may, in his despair, seek relief by becoming a mere spectator of the world drama, by ceasing to be an actor in it at all.
(7) The roaring turmoil (and excessive stimulation) of todays civilization dulls finer perceptions.
(8) There are times when it is good and even necessary to withdraw from human society. When a man can no longer serve he same inner masters or respond to the same narrow motives as most other men, his own growth may call for separation from them. But such withdrawal had better be for a limited period or psychic misshapenness will be the undesired and undesirable result.

(9) The intense, unbalanced and humanless attitude which is so often favored by the over-devout followers of these cults and which renders them ridiculous to the sight of sceptical outsiders, is one which will never be found among philosophers. This foolish attitude makes men morally indignant with their contemporaries, impatient and highly charged with propagandist aggressivness. Their wild assertions and exaggerated claims show what a startling lack of proportion exists in this attitude.
(10) The yogi who looks out upon the world from his sheltered retreat, often cannot see the world at all.
(11) But if the shallowness of society drives him to take refuge in solitude, its perils and deceptions beset his mind.
(12) The dominant habits, regimes and practices of the regular routine which modern Western man follows show in themselves how far he has lost the true purposes of living how disproportionate is the emphasis he has put on the things of this world.

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(13) These cults are at least signs of a new life and new interest rising.

(14) Coming back to this simple exercise on the stroke of every hour, helps us to keep hold of those principles which are likely to get blurred or lost in the hurly-burly of everyday affairs.

(15) It is open to question as to who gains a better perspective on life and a truer proportion on its experiences--the man who takes flight and surveys it from a distance or the man who remains active and breathes with its pulsations.

(16) If only the masters of these cults could leave their pedestals step down from time to time, both they and their flocks would benefit greatly. For the former might then get a truer perspective of themselves and the latter might lose their complacent self-congratulation.

(17) In that brief moment of relaxed tension, he comes closer to God.

(18) It is not the world that stands in our way and must be renounced but our mental and emotional relationship with the world; and this needs only to be corrected. We may remain just where we are without flight to ashram or convent, provided we make an inner shift.

(19)There are thos who flee the world, its futile tumults and evil doings; they do well. But we who hold to philosophy may flee or stay, just as we choose. For we can make ofit a pathway to the Ever-Peaceful.

(20) We may not like the thought but it will bear the deepest analysis that a man has the right to withdraw himself from society, if he chooses to.

(21) The hermits who go, self-banished, into their rural retreats have as much right to their solitude as we to our society. But if they avoid all contact with others for too long a period, they fall into fresh danger of monomania, hallucination or illusory progress. here, as in all things, a balance must be kept.

(22) The high tension of living tends to reflect itself in the high blood pressure of the body. We shoun be watchful of ourselves and heed the first warning signals.

(23) What few know is that these intervals of rest bodily rest, if coupled with mental quiet and conscious breathing, will renew energy, allay irritated or annoyed feeling.

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(24) This benefit can be promised to any man - especially
h/ to any professional or business man - who will faithfully take up and follow the philosophic life its exercises, relaxations and meditations, that he will be able to attend to all essential things, to attend to them well and yet never to seem hurried in the doing of them.

(25) Jesus dared his followers to withdraw from their outward domestic responsibilities and relationships, to cast off their anchor and sail freely away into unfamiliar seas

(26) Windows giving a view of serried rows of garbage and ash cans deprive those behind them of the spiritual benefi to be had from a view of shady old trees and pleasant ~~grass~~ green turf

(27) What are we doing with our lives? Do they get bette Have they any higher creative purpose?

(28) It is easy under the stress of living in these times to find half a dozen excuses for the failure to look inwar

(29) The trivail follies of an adolescent world can no longer appeal to the mature mind. From such a world it m either withdraw outwardly, like the monk or nun, or wall i self off inwardly and deliberately? - not necessarily)

(30) When energy - mental and physical - is excessively consumed by business or profession, it leads to nervous a spiritual penalties.

(31) The making of money, the earning of a livelihood an the attainment of professional or business success have th proper place in life and should be accorded it but - in co parison with the fulfilment of spiritual aspiration, ought to be regarded as quite a secondary place.

(32) In the life of a properly-balanced individual, this need to be alone for a while, quiet and undisturbed, is a recurring one.

(33) Is he to keep himself clear of all worldly ambition and unconcerned with all worldly interests? If so, how is the modern man to exist?

(34) It is useless to blink the fact but something separa most of us from these monks and nuns of today, whether the are found in the exotic Orient or in the prosaic Occident. But it would be just as useless to blink the fact that the have found more contentment, more peace and more faith in life than we have. Can we not bring together - nay! ough we not to do so? - the two dissevered halves of inward sp -ual seeking and outward practical comfort? Then only would we be able to use both of our eyes and see existenc it really is.

(35) Everything depends on the point of view. To most people this experience is a retreat from reality but to a few people it is a return to it.

(36) These reserved periods, these minutes scratched for his own best self maybe given to reflective thought or to silenced thought. The day's particular need or the hour's intuitive urge is to be the guiding finger to his decision.

(37) Men who are so extroverted that they can live only in external scenes and external activities, need some counterpoise to redress the balance. This is well provided by a short daily period of meditation. They would still be a long distance from those pure introverts, the mystics, and they would still have their feet on earth.

(38) Everyone may glibly praise or disdain the man who renounces great fortune, power or rank when at their very zenith but no one is likely to imitate him.

(39) It is just as much after he returns from a retreat t the society of his own kind that its results will show themselves, as during the retreat itself. In his outward acts, deeds and speech he will reveal whether the retreat was only a spiritual narcotic or whether it was a spiritu stimulant.

(40) Anything that gives a man such uncommon power for living cannot rightly be labelled as an escape. Everythi depends on the aim of the retreat, or the purpose for whi it was made.

(41) "We can thank intuition for many of the inventions that surround us every day," said C.G. Suits, General Electric company's chief of research. "I know that intuition has invariably set me on the right track. My hunches come to me most frequently in bed, in a plane, or while staring out of a pullman window...When a problem rea -y has me stumped I'm apt to write down all the details as far as I can go, then put it aside to cool for 48 hours. At the end of that time I often find it's solved itself... In any case, the most interesting sensations are the elati that accompanies the hunch and the feeling of certainty it inspires that the solution which has been glimpsed is right. Learn to relax. Intuition can't operate when your conscious mind is tied up in knots. Among the best ways to relax are hobbies, provided they are not taken too seriously."

**(42) It is one function of experience through action to correct our mistakes in thinking as it is a different function of thinking to correct our mistakes in action.**

(42) It is one function of experience through action to correct our mistakes in thinking as it is a different function of thinking to correct our mistakes in action.

(43) They let themselves become submerged in the endless repetition of work, pleasure problems, situations and adversities which make up their lives.

(44) There is something crazy in this idea that we were put into the world to separate ourselves from it!

(45) The experiences of ordinary living give us in retrospect a chance to test our attitudes, theories and principles.

(46) The wary seeker should be on his guard against those who offer pseudo-knowledge as well as those extremists who would lead him off balance.

(47) This is not my own discovery. The ancients and the medievals knew it too. Richard Rolle the 14th century English mystic states "In ancient days many of the more perfect went out from the monasteries to dwell alone." I myself witnessed the procession of the more advanced of Maharishee's disciples exiling themselves, one by one from his ashram during his lifetime.

(48) That a man may enter into this spiritual awareness and come closer to God without being a prophet of religion or the abbot of a monastery, should encourage the modern seeker, trapped as he often is in business, profession or factory.

(49) There is an attitude toward the world, common enough in Oriental mysticism and not distasteful to many Occidental monks which rejects all worldly aims as snares and delusions.

(50) There are many critics who consider that the mystic who is wrapped up in his own inward bliss is inclined to overlook or turn away from economic ills or social evils. They reject his mystical intoxication as being the cause of his attempt to forget. They point especially to the Oriental mystics and ask why he does little or nothing to eradicate backwardness, disease and filth.

(51) The highly regulated life of a monastery is not for these free spirits. They cannot praise the Lord by the calendar or meditate on the Lord by the clock.

(52)Our so-called intelligentsia, who played with political red fire until they painfully felt its destructiveness on their own persons, played at the same time with intellectual disdain for those who 'escaped' from the world into ivory-towers of spiritual seeking. The last war however began the process of making them feel the barreness of their own fields and the stark coldness of their own outlook. So quite a number of them have begun to peep into the ivory-towers and to find out what goes on there. The resultant discoveries are opening their eyes.

(53) It is not suggested that he become the kind of mystic who [illegible], remains on the outside of life, unattached and rootless, a mere onlooker while others act and work and move and love.

(54) The unrelaxed person has tight muscles or taut nerves. Mentally he is too self-centered: a few simple excercises will relieve his tensions. The body is to loosen its muscles working from the feet first and then by degrees to the head. The mind is to make slowly and repeatedly affirmations of universal healing and restorative truths. The breath is to lengthen and deepen itself for a few minutes with inhalation and exhalation following a certain rhythm. Within a few minutes the person will become refreshed and relaxed.

(55) The petty feuds which mar mystic and ashram society also reveal the sad fact that egos are carried into these institutions, live and thrive there just as they do in the outer world.

(56) The art of meditation found a favourable climate in which to thrive both in ancient Orient and medieval Europe. Life moved at a much slower pace. Science and industry had not pressed man to give all his attention to the outward activities. The oppressions, hardships, toil, serfdom and slavery of the common people gave them few ways of escape other than the inward one. There, in the solace of religious prayers or the practice of mystical introspection they might find some of the happiness denied them by worldly society. Moreover, the tropical temperatures of many Oriental lands drove their inhabitants more easily into lassitude, resignation, defeatism and pessimism while the wars, invasions, tyrannies and poverties of medieval Europe drove a not inconsiderable number of its inhabitants to wear the friar's garb or enter the monastic house.

(57) He must defend his right to an inner life against all disruptions, however well-meaning the disrupter maybe. What he owes to others, to society, friends, family or in the way of devotion, attention or intercourse can and should be given. But there is a point where his self-giving may have to stop. Where his responsibility to the higher purpose of living must cancel all other responsibilities.

(58) By withdrawing from everyday life, he withdraws also from the experiences it provides, the tests it offers the temptations it shows and the opportunities it gives to realize his potentialities.

(53) One of the causes of the failure to get any results from meditation is that the meditator has not practiced long enough. In fact, the wastage of much time in unprofitable, distracted, rambling thinking seems to be the general experience. Yet this is the prelude to the actual work of meditation in itself. It is a necessary excavation before the building can be erected. The fact is unpleasant but must be accepted. If this experience of the first period is frustrating and disappointing the experience of the second period is happy and rewarding. He should really count the first period as a preparation, and not as a defeat. If the preliminary period is so irksome that it seems like an artificial activity, and subsequent period of meditation itself is so pleasant and effortless that it seems like a perfectly natural one. The moral is more perseverance and more patience.

(54) Imagine a brilliant white light shining forth in the heart and spreading into the entire body.

(55) Choose a period when all worries can be laid aside, all past and coming activities put outside consciousness; when you will try to "Be still and know that I am God."

(56) He should fully understand and accept the importante of being punctual in keeping his unwritten appointment when the meditation hour comes round. If he is careful to honour his word in social or professional engagements, he ought to be at least not less careful in honoring it in spiritual engagements. Only when he comes reverently to regard the Overself as being the unseen and silent other party with whom he is to sit, only when he comes to regard failure to be present at the pre-arranged time as a serious matter is the practise of these exercises likely to bear any of the fruits of success.#It is a curious experience, and one which happens too often to be meaningless, that some obstacle or other will arise to block the discharge of this sacred engagement, or some attractive alternative will present itself to tempt him from it. The ego will resent his disturbance of its wonted habits and resist this endeavour to penetrate its foundations. He must resist this resistance. He must accept no excuse from himself. The decision to sit down for meditation at a stated time is one from which he is not to withdraw weakly, no matter what pressure falls upon him from outside or arises from inside. It may require all his firmness to get away from other people to find the needed solitude or to stop whatever he is doing to fulfil this promise to himself, but in the end it will be worthwhile.

(57) If these negative traits are too strong, they may not only hinder the appearance of "the flash" but a also the progress in meditation. This is one of the reasons why the medieval mystical authorities laid down a ruling that cleansing of the heart, purification of the mind, must precede or at least accompany the practice of meditation. That they often carried this process too far and enjoined a rigid extreme asceticism does not invalidate the excellence of their ruling.

(58) He should enter into the exercise in whatever privacy and in whatever he can obtain.

(59) What is to be sought for, during this short period and in this exercise is detachment from hiw own experiences separation from his own habitual egoism.

(60) His little shrine should be kept private and sometimes it may have to be kept secret.

(61) Nothing is more fortifying to the will than to do something every day along the lines of a declared intention to which all habit and environment are opposed.

(62) Twice a year the time of the equinox affords the aspirant a chance to benefit by Nature's own movements. The spring and autumn equinoxes bring her forces to a dead-center, a neutral point, which affects the mental, emotional and physical being of man as well as the planetary environment outside him. At every point on this earth the length of the day is semi-annuallly equal to the length of the night about March 21 and September 21. The aspirant likewise can temporarily gain a balanced stability of the mind if he will use as much of these dates for the practice of meditation as he can snatch from his time table.

(63) (M A N T R A) Before attending any interview or group meeting as well as during the attendence itself, if a clash of wills is to be expected or some trouble is to be feared or some favor is to be requested, silently practice mantric affirmations such as: "All Good is with me" or "The Infinite Power is my perfect supply" or "Perfect Harmony is in me."

(64) (MANTRA) The seeker will profit during his hours of distress or difficulty, whether inward or outward, by pronouncing a mantric affirmation and then making his prayer of petition, in a general way. A particular thing should not be included in the prayer. For example, in the case of an environmental want the affirmation could be "Within me there is all I need." This kind of petition is a far higher form of prayer and a far more successful one than the common begging for a specific relief or object or change

(65) MANTRA: What Indians call "mantra" is what New Thought calls "affirmations."

(66) MANTRA: A fit subject for the Mantra yog meditation exercise is the series of words descriptive of the Overself's attributes. One word could be taken each day.

(67) SUDANANDA: 1) I am convinced that the divine name has such a force when pronounced or listened to, that it can help us approach the inner kingdom of God.

2) The first revelation of the divine world is sound. Before beholding it, one hears it with an inner ear. The name of God has not only the power of easily washing away all sin, but can even untie the knot of heart and waken love of God. To be severed from God is the only real sin.

3) When one whose Atman is completely wakened sings the name of God, this has the power of waking a sleeping soul. What happens then is called initiation. By listening devotedly, while another sings the name, and by singing it oneself, one's heart is led back to its real nature, which is love.

4) The earthly (clang?) of the name of God is only a vessel for the shadow of the Spiritual Clang. Even this shadow helps to lead the heart to God.

end of MANTRA paras #65-67

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(68) He finds that the peace generated, the will aroused and the insight gained do not last longer than the period of meditation itself.

(69) If his patience does not give out while he perseveres in these exercises for a substantial period, the time will come when it will no longer be an irksome struggle to perform them but a pleasurable necessity.

(70) Philosophy does not teach people to make their minds a blank, does not say empty out all thoughts, be inert and passive. It teaches the reduction of all thinking mf activity to a single seed-thought, and that one to be either interrogative like "What Am I?" or affirmative like "The godlike is with me." It is true that the opening-up of Overself consciousness will, in the first delicate experience, mean the closing-down of the last thoughts, the uttermost stillness of mind. But that stage will pass. It will repeat itself again whenever one plunges into the deepest trance, the raptest meditative absorption. And it must then come of itself, induced by the higher self's grace, not by the lower self's force. Otherwise, mere mental blankness is a risky condition to be avoided by prudent seekers. It involves the risk of mediumship and of being possessed.

(71) He needs for his purpose a place where his practice will not be interrupted and where his attention will not be distracted.

(72) It is admittedly an absence of mind but a deliberate positive and fruitful one.

(73) To hold any idea in the mind during meditation, and to hold it with faith, sympathy and pleasure, is to make it a part of oneself. If care is taken that these ideas shall be positive, constructive and elevating, then the profits of meditation will show themselves in the character and the personality.

(74) If meditation were to stop with ruminating intently over one's own best ideas or over some inspired man's recorded ideas, the result would certainly be helpful and the time spent worthwhile. It would be helpful and constructive but it would not be more than that. Nevertheless such communion with thoughts is not the real aim of meditation. That aim is to open a door to the Overself. To achieve this it casts out all ideas and throws away all thoughts. Where thinking still keeps us within the little ego, the deliberate silence of thinking lifts us out of the ego altogether.

(75) Let him not yield to defeatism too soon for the art of meditation is only to be mastered by making repeated attempts.

(76) The period can begin with only five minutes but it should be increased within a few weeks or months according to individual capacity. The aim should be to build it up to a half hour.

(77) What he finds in that deeper state, where the ego is all but lost, is a joy beyond all earthly pleasures, a bliss free from all earthly excitements. Yet, despite this fact that it is so calm, so equable, it is not less satisfying than they are; in fact, it is much more so.

(78) His observance of this self-set daily program for retiring into the solitude of his room will be frequently tested. Unless he forms the habit of promptly withdrawing from work or the companionship of the hour, he may lose the precious opportunity with which time presents him.

(79) He should not start immediately when exhausted or tense after a days activities. Instead he ought to wait a few minutes to rest and relax first; preferably lying flat on his back or in a very easy chair.

(80) The Overself draws him ever so gently inwards.

(81) A useful and constructive meditation exercise to create in advance through the constructive imagina any contact or meeting with others likely to happen in the near future or with those one lives with, works with or is associated with which may result in provocation, irritability or anger. The student should see the incidendt in his mind's eye before it actually happens on the physical plane and then picture himself going through it calmly, serenely, unattached, and unaffected - just as he would like himself to b or ought to be at the time.

(82) Caution in meditation is necessary because misapplication or unbalance may cause trouble. Just as food which is good and useful to the body and which keeps it healthy and strong may also create disease and sickness if misapplied. Meditation is more fruitful if the first part is devoted to reflection on ideals, qualities and truths that appeal to the student at the time; the second part is always to be devoted to the quieting down of all though -ts.

(83) The memory of a specific experience when he was touched by Grace can be used as a subject for an exercise in meditation.

(84) The intercessory way to help others may appeal to him but this bears a practical result only if he can succeed in lifting his own self during meditation or prayer to this higher level where the Overself's presence is distinctly felt. Only when this happens, may he usefully try to lift others too, and having done this he ought to detain them there as long as he can.

(85) His attention is sure to flag as the old familiar distracting thoughts begin to creep into his head again. Here, an effort of will is called for and must be repeatedly directed against them.

(86) Anyone who is willing to fulfil the pre-requisite disciplinary conditions and who will do these exercises for sufficient time, will sooner or later get results in growth of character and intuition.

(87) By appearing regularly every day at the place he is proving his earnestness, demonstrating his faith and showing his patience. These three qualities will support his appeals or prayers to the Overself in a solid way. The response of Grace may be his eventual reward. Now this response may not necessarily manifest itself during the actual meditation period. It may come the next day. Sometimes even the next week. The line of connection must be traced by his intuitive feeling.

(88) If the hour and the place are made habitual the work of meditation will eventually become inviting then and there.
(89) Whoever says he lacks the time should examine his daily schedule and probe whether it really is so.
(90) If he is unable to do so at regular hours let him meditate when he can at irregular ones.
(91) Altitude and seclusion are favorable conditions for meditation.
(92) It is no easy feat, this, to sit in complete stillness for several minutes let alone for nearly an hour, as some do, during the meditation period.
(93) He knows that it is only his own feebleness of concentration that stops him from entering his deeper self, that when he does succeed at rare moments in making the passage he enters a world of truth, reality and selflessness. He knows that meditation, for a properly prepared mind, leads to no illusion and no sleep but to his own Overself.
(94) The aspirant should vigilantly detect, and immediately appreciate those mystical moments which come of their own accord. They should be ardently cherished and used as they come by putting all other activity aside for a few minutes and concentrating fully on them. Otherwise, they display an ephemeral nature and disappear on fleet wings. These rare moments can later be used as themes for meditational exercises if used as he strives to recapture them by imaginative remembrance and concentration.
(95) To take some time off each day - not a long time - in order to be physically alone and to be mentally quiet, is the first step. To find a room where he can achieve these conditions - it may be empty of everything, if he likes - is the second step.
(96) When this self-turning from bustle and fret and speed toward mental quiet begins to become a daily habit, it begins to yield its first yet least reward - the soothing of our nerves.
(97) If he goes into the silence enough, he will become accustomed to the obstacles that bar entry and learn by practice how to deal with them.
(98) The patiently-repeated exercise is the right way to approach meditation.

(26) The practice of trying by "going into the silence" to rise above mundane difficulties before they are properl understood and before one's own responsibility for them is honestly assessed, is a premature one.

(27) It is a blessed purpose of this daily meditation to regain inner contact with the higher mind. With a successful result there is a temporary disappearance of disagreeable or irritated moods, emotional hurts or mental anxieties.

(28) If he finds that the meditation period has not been fruitful nevertheless let him be assured that it has not been wasted. The habit of sacrificing a part of every day to it has been kept. It is its own reward for such loyalt

(29) As he sinks deeper after many relapses towards the undivided mind, as he calls on all the powers of his will and concentration to keep within focus the inner work of this spiritual exercise, he may get a sense of leading, of being directed by something within.

(30) One rises from a successful meditation not only with the feeling that one has done something meritorious, but also with the feeling of spiritual fulfillment, of final benediction.

(31) In that mystical silence which follows a long and sustained period of inward communion, he feels on the verg of great revelations.

(32) The aim is to sit there totally absorbed in his thou -t or at a more advanced level, rigidly concentrated in hi lack of it.

(33) If he really goes deep enough - and few ever do - he will penetrate to a level where the ordinary emotions are left behind and common attitudes are utterly alien.

(34) He who has learnt how to enter at will into this silent inner world, will return to it again and again. In no other way can such calm holy joy be felt, such deep meaning be known, such release from personal problems be secured.

(35) It is sometimes objected that meditation is only for those who are provided by fortunate circumstance with sheltered lives, who have the means and therefore the leisre to practise; or those like helpless and chronic invalids (bedded) who are forced by circumstance into work-free lives.

(36) This power to sustain concentrated attention upon a single line or objective for a long time, - a power so greatly admired by Napoleon - comes in the end to those who persevere in these practices.

(37) Experience in meditation confirms this truth, that if the practicer persists in continuing through the initial phase of fatigue, he will find his "second wind" and be able to remain absorbed for a long period.
(38) Meditation with its silent happy absorption must be given a definite place in our daily life.
(39) The old Quaker family morning custom of reading aloud a passage from the Bible and following it by a period of meditative silence, is a useful pointer. Any book that inspires maybe read vocally then shut and pondered quietly.; any sentence that holds and exalts attention may be made the subject of slow grave utterance followed by silent concentrated rumination. Any word, attributes, name or phrase that enshrines Spiritual truth may be affirmed in speech and afterward contemplated in hush.
(40) The life of meditation is hard for most people and not accessible to them. It requires such a reversal of all their ways of living - this complete leap from total activity at the other - that the incorporation of the meditation hour in the day-to-day program requires a real battle of the will.
(41) What the Quaker call "waiting on the Holy Spirit," what Swedenborg called "opening the mind to the Lord's influx" - this is simply meditation.
(42) The press of house duties can be repulsed for a few minutes to make place for this valuable and important exercise.
(43) The spiritual life of man at this juncture is a battle against the outward running tendency of the mind. To perceive this in oneself is to perceive how weak one really is, how feeble a victim of worldly activities, how lacking in the ability to concentrate perfectly even for five minutes, and how unable to hold the attention for the same length of time in the impersonal embrace of a philosophic theme.
(44) What a relief for a man, harassed by anxieties and frustrated by burdens, to turn towards these great impersonal verities and consider them in the serence mood of the twilight meditation.
(45) Although its deepest meditation culminates in thought ceasing to exist, the man must eventually end his meditation. As he does so, his mind necessarily returns from this condition to the common one of continuously-active thought.
(46) He finds that however willing and eager he may be, he can sustain the intensity of struggle aginst this restlessness of mind only for a certain time.

(47) His meditation will not necessarily follow a set course each time he sits down to practise it. At times it will take a turn quite independent of his will, desire, forethought or planning. One day it will force him to swell upon certain mistakes of the past, to acknowledge them feelingly, until the future seems hopeless. And then imperceptibly, it will open a door to prayer, he will resolve to profit by his mistakes and follow wiser paths in the future, and the peace or joy which follows the descent of grace, will attend the closing minutes of his prayerful exercise.

(48) One of the first steps is to watch out for those infrequent moments when deeply intuitive guidance, thoug-hts or reflections make their unexpected appearance. As soon as they are detected, all other mental activities should be thrown aside, all physical ones should be temporarily stilled, and he should sink himself in them wit the utmost concentration. Even if he falls into a kind of daze as a result, it will be a happy event and fortunate.

(49) We have heard much about the sayings of Jesus, nothing about his silences. Yet it was from the latter that they came and in the latter that he himself lived.

(50) He will not even approach the hour of his daily exercise without feeling quieted and inspired. For he remembers that it was during such a period that the Overself gave him his most joyous experience, his most heartening moments.

(51) It is an obstacle to success in meditation if he times himself by a watch or a clock. This will creat a subconscious pressure diverting his attention intermittently towards the outer world, towards his affairs and schedules in that world, towards the passage of time - all things he had better forget if he wants to remember the Overself/ and reach its consciousness.

(52) While practicing meditation, he should take every safeguard against possible interruptions whether they be the hearing noisy sounds or the intrusion of human beings. It is possible to continue with this practice despite them, of course, and he will have to train himself to learn how to do this when necessary, but it is foolish to let himself be exposed to them when the conditions are under his control. Every break in his attention caused by outside factors which could have been shut out is an unnecessary one.

(99) So long as he must force himself to come to the practise or, having come to it already, to continue it, so long must he regard himself as a beginner whose faulty tendencies need to be firmly disciplined. Only when he comes freely and gladly, and only when he continues willingly and easily, so that a day without doing his exercises seems like a day with something missing can he regard himself as a proficient who has at last mastered meditation.

( 1 ) Let it be granted that this adventure in self-discovery which is the Quest, offers a goal which the ordinary man cannot achieve.

( 2 ) The truth is realized effortlessly by its own self-appearance as soon as he has made himself clear and clean, integrated and balanced, ready for its visitation.

( 3 ) It is a quest with long flat grey stretches relieved only for short intervals by high coloured

( 4 ) He should hold fast to the principles of the Quest, especially those of self-cleansing, of reason, balance and stability, because only after this preparation of the right inner conditions is it possible for illumination of a more lasting character to be safely received.

( 5 ) They are years which call for the quality of endurance.

( 6 ) This is the work he is called to do, prior to receiving further and longer glimpses of the divine. He must make himself fit for those glimpses purify and reshape his character, restrain its bad traits and strengthen its good one.

( 7 ) There is no other way to true happiness, as distinct from the false kind, than to follow the path which the higher power has set for him. This is to preach a Hard doctrine but it is a true one.

( 8 ) Aspirants should understand that they have no right to expect a spiritual illumination to prolong its brief duration and stay forever with them, much less demand it, so long as they have not made themselves scrupulously fit for such a quest.

( 9 ) It would be unwise to give these casual incidents any unusual importance.

( 10 ) If he will work on himself in the prescribed way, and if he will work on the exercises in a diligent way, the time may come when he can stand in truth, unmoved and unmastered. But he will need to learn patience, for one who elects to go so far should not expect to go so fast.

( 11 )The thinking self may need to finish its development while the feeling self may need to refine its nature. Neither represents the whole of a man.

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( 12 ) The threshold of this inner being cannot be crossed without overcoming the fear that arises on reaching it. This is a fear of the unknown, the unfamiliar, the fantastic and the illusory. The ego shrinks back from what is so strange to its past experience. It is afraid of losing itself in this emptiness that confronts it, and with that, losing hold of the solid ground of physical life. Only by calling up all its inner courage and inner strength, can these enemies be conquered.

( 13 ) Only when a man is permanently and consciously established in the higher self may these occult powers be safely acquired and these relations withdisciples be safely entered into. Only when other planes of existence are accesible to him and higher beings from those planes are instructing him can he really know how properly to live down here and how to instruct others to do so.

( 14 ) If the path is stony and desolate in one sen it is joyous and rewarding in another.

(15) One result then comes, that what he does by instin and what he does by choice, are henceforth one and the same.

(16) He will get the full result only ifhe regards the Quest as a first charge upon his will and strength, mi and heart, purpose and goal throughout life.

(17) Those who, like Krishnamurti, will recognise none but he highest level and have no use even for the steps leading up to it, become extremists and fanatics.

(18) What is required of the man who would enter on thi path, what are the attributes he must begin to acquire?

(19) We have been apt to think of this ideal as an icy summit, lost far off in the stratosphere.

(20) A man may travel quite a distance on the way towar this goal of self-conquest and then, as success begins t appear on the horizon, may fail and fall from it in the last few tests. His very success may begin to generate vanity, pride, self-importance, ambition and arrogance. In this way his ego is once more stimulated instead of being subjugated. Thus he steps aside from the path although he has already gone so far along it.

(21) This is no quest for volatile enthusiasts or dile ante curious ones.

(22) Those who take to this quest for the sake of satis fying personal ambition, will do better in the end to leave it alone.

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(87) ~~If we are impatient or neurotic~~ The gap between our present and our ideal states is filled with tension if we are impatient or neurotic or with quiet hope, if we are patient.

(88) Attitudes which seem impossible for a novice on the spiritual quest do become possible as the years pass. This is the experience of many.

(89) Such moments are so precious that, when they are found to be irretrievable, a deep melancholy often settles on a man.

(90) In the arrangements of human society, there is a necessary place for human institutions.

(91) There is little room today for servile accommodation to conventions. Necessity forces us to rip through their red tapes.

(92) To gaze analytically at the past and study whatever iniquities or indiscretions, whatever wrong there may be in it is useful if penitently, honestly and properly done, if the active egoism does not color the work.

(93) INTERIOR WORD: Sometimes mystics make reference to an inner voice, to something within that delivers messages, teachings and guidance.

(94) He keeps his freedom to seek truth in any direction that appears worth while.

(95) When the opportunity to gain a glimpse of his Overself draws near, it will be foreshadowed by certain happenings, either of an inward or an outward nature, or both

(96) Every seeker can at least lead others to the point where he himself has gone.

(97) When he can make these principles his constant companion in thought and practise, he will benefit immensely.

(98) Time and experience will test his intuition and mystic feeling. It will either wreck his assurance ~~(confirm)~~ concerning them or give him ever-increasing belief in, and reliance on, their validity.

(99) This is the same phenomenon which Emanuel Swedenborg experienced and described and called "internal speech with the Lord."

(100) There are laws of higher Spiritual development, but they reveal themselves only upon their own terms. And the first is that he shall apply what he already knows, and not let it rest as mere theory.

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(100) There are laws of higher spiritual development; but they reveal themselves only upon their own terms. And the first is that he shall apply what he already knows, and not let it rest as mere theory.

(101) The seeker is unfortunate in this, that he himself is in no position to find out why the light fails to come or, coming, why it vanishes again.

(102) No student, from the merest novice to the full-grown initiate, should let himself by stampeded by set-backs. He should remember always that he may not only transform the possible into the probable, he can if he will make it the inevitable.

(103) Many who ask for grace would be shocked to hear that the troubles which may have followed their request were actually the very form in which the higher power granted the grace to them.

(104) The ego, the personal limited self cannot lift itself into the Higher Self, and if the student at times has felt dismally powerless to make progress by self-effort he will have learned the priceless lesson of the need of Grace.

(105) This constant watching of the personal life and thi unceasing aspiration to reform it, create a tension that would be hard to bear if there were not hr grace-given brief releases or momentary relaxations.

(106) There will be times when to his joy he will feel this unfoldment proceeding apace within himself but other times when to his dismay it will come to a complete halt.

(107) Many an old fable is a perfect allegory of this quest. The temptations and perils, the toils and adventures of its hero are faithful references to what the aspirant has always encountered in the past and will encounter in our own day.

(108) His progress may seem non-existent or be intermittent: rarely is it steady.

(109) The quest we teach is no less than a quest for knowledge in completeness and a search for awareness of this Universal Self, a vast undertaking to which all men are committed whether they are aware of it or not.

(110) "What I most need," cries Emerson "is somebody to make me do the best I can." Everyone of us is in the position of Emerson. But we cannot afford to wait a lifetime waiting for a problematic inspirer to turn up.

(111) If we were static beings fixed and chained by Nature, nothing would be worth the effort of trying. But we are not. We are dynamic centres of intelligence. Most of us revolve at low speeds. All of us could revolve more quickly. Some of us could even revolve at high speeds. For -we can will ourselves into anything. In the silence of our heart we must will that this thing be accomplished, and lo, it is."I will" carries man onward and upward, and defeat only spurs to further endeavour.

(112) Enthusiasm is not enough, it must be supported and balanced by discrimination, and guided by reason.

(113) The man who embraces philosophy is not called upon to renounce the pleasures and comforts of this world but he is called upon to re-evaluate his time, disciplinehis body and train his will. This is not done out of a harsh and narrow austerity but in the need and name of the body's health and the will's strength.

(114) A surgeon we know once wrote to us that the goal seemed so distant, the way so long, the labour so arduous, that he felt inclined to abandon the Quest altogether as something beyond ordinary human reach. Our reply to him was that because a position could not be captured in its entirety that was no reason for hesitating to make a start to capture some of it.

(115) It is easy to fall into a gloomy pessimism and say that the spiritual life is not for him, that he is unfit to practice its arduous exercises and that he had better abandon what is manifestly for those ~~lucky~~ or genius. ~~Yaxxhm~~ (blessed with luck) Yet he would be wrong to assume that because the path is not easy, he is mistaken in aspiring to it. Because it is not just a matter of daydreaming, nor passing from one thrilling inner experience to another, because hard work and unflagging perseverance are demanded from him, there is still no need to despair.

(116) 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.

(117) If men would learn to accept the authority of the Voice of Inspiration whenever and wherever it spoke to them, they would not need to cramp and confine themselves within the narrowing walls of any sect or section, any cult or organization.

(118) He will meet with various barriers to spiritual achievement.

(119) If he seems to be standing still, or if he seems to have lapsed and regressed, he ought to enquire at what point in the road left behind him he took the wrong turn.

(120) As he studies his present life so impersonally the past too comes back to him. He will then find himself more interested in its errors and failures than in its virtues and successes. He will search for, and try to recognize, the point of departure where, in such negative experiences, he first went wrong.

(121) The reason why this silence about inner experience is enjoined upon novices is that speech about them tends to spiritual conceit; another is that it identifies the novice with his ego from which it is the very purpose of those experiences to separate him. In learning to keep them secret, he is learning to keep himself out of the subtlest forms of egoism.

(122) So long as so many men live in error or compromise with wrong, merely because both have been established by tradition or custom, so long must a few among them do the greater and nobler thing by following a bold nonconformity.

(123) If he lets this purpose penetrate his entire life, he will soon joyously feel that he is part of the eternal structure of the universe, that he fits into the Idea of it at some point and that with such a high relationship all things must work together for his ultimate good.

(124) It is largely through such spiritual trial and error that so many find their way through imitations, frauds, sterilities and black perils to the authentic philosophy and the real quest.

(125) At least he has this strong intuitive consciousness that he is on the right road. Even if he cannot see the next step ahead, even if there is no seeming progress, that consciousness remains.

(126) It's peak seems so austere, the climb up it so demanding of all the bravery that a man could ever possess that few even venture to approach it.

(127) Only such a strong yearning for and loyalty to, peace or strength or wisdom or truth can carry him through the difficulties and past the obstructions on his path.

(128) If after some years of constant yearning but fitful striving, he believes that no concrete results have been obtained he may easily get tired and admit defeat. Much courage and more patience must be exercised during such a rehabilitation period, and most of the time without any concrete help appearing. But this is part of his test.

(129) Although hardly any seeker can perfect himself in the quest's varied requirement, all seekers can develop something of each needed quality.

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

(131) If he tries to fulfil these condition s of sincere self-preparation, and if he tries to practise service com -passion and kindliness, 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 retur -ed to him by the law of recompense.

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

(133) If all his efforts are concentrated on self-improv ment, then the circle of his thinkingwill be a small and limited one. The petty will become over-important in his own eyes and the insignificant will become full of meanin It is needful to balance the one attitude with another - surrender to, and faith in the power of grace.

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

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

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

(137) "This esoteric doctrine should not be communicated to anyone who is not composed, calm, and ascetic; is not submissive, is envious, dishonest, who does not obey the instructions he receives, to one who has been burnt by barren logic, or who is cruel." THE MAHABHARATA )

(138) H.G. Wells believed, and I agree with him, that few human beings are adult before the age of thirty-five, and it must be remembered that philosophy is a study for the mentally mature adult. Also philosophy is a study for the mentally strong, and the common and agreeable notion that lunatics constitute only a small part of the population is not confirmed by recent history.

(139) The little seed from which a great tree will one day grow makes no noise as it busily germinates in the dark earth. In such silence and with such reticence the aspirant should begin his quest and wait patiently for the day when he shall receive a mandate to speak of these things. To speak prematurely is not only ineffective but likely to arouse unnecessary and avoidable opposition

(140) 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.

(141) Whether hardened by overcoming unpleasant setbacks or encouraged by the sunshine of cheering successes, this is the strange paradox of the path, that out of its multitude of defeats and disappointments, mistakes and disillusionments comes forth wisdom, and after wisdom, victory.

(142) Young persons, whose enthusiasm is fresh and whose mind is open, are especially needed to become convinced by these teachings. In this way they would not only lay one of the best possible foundations for their future, but also be of the greatest possible service to others.

(143) Those who are willing, or who are able, to put themselves under the quest's discipline are few. The unwilling find it irksome, the unable impossible. Those only who come to it with a passionate devotion and an eagerness to advance, can muster up enough power to submit to the discipline and practise it. But they are a small group: the others are a large one.

(144) He will push forward his journey through and despite difficulties, as most have had to do. He should not complain about them but analyse, study, and learn from them. Each is a tutor dispensing a lesson or a test drawing forth latent quality.

(145) It is not a study which fulfils the expectation of personal profit in some form with which other studies are begun. It offers the truth for its own sake, because it is what it is, not for the rewards it does indirectly bring.

(146) Unfortunate circumstances, stultifying surroundings and the unkind cuts of Fortune cannot always be helped, but the demons of self-doubt and the incubus of apathy are avoidable; we have but to turn inward to our hidden comforters, meditative peace and philosophic reason and they flee away. With such inspiration we can go out into life and perhaps meet with failure, yet go back and back again until we succeed at last.

(147) Hitch your wagon to a star was the advice of that smiling optimist, Emerson. It probably looked well on paper, and even better in print, but some of us grow impatient, and get a little tired of sighing for distant constellations. Ideals have an exasperating way of eluding us. We begin to pursue them with fiery enthusiasm; we end with empty hands and calloused feet. We rise rapidly to lofty purposes, but before long the parachute of inspiration makes a sad descent. The tudent must strive to keep his judgment unaffected by hectic enthusiasms, biassed propanganda, axe-grinding advertisements.

(148) You must remember that everyone without exception stands in life just where the evolutionary flow has brought him and that his outward life is the result of all those previous experiences in many, many incarnations. His outlook and his beliefs, his attitude towards life are all part of his evolving growth. Therefore you will not try to convert him. If, however, doubts begin to arise in his mind and he asks you questions, then it is right for you to speak to him of a higher viewpoint. But say just what needs to be said to give him the light you see he needs, and no more. If you go too far you will confuse him. If you give him just enough to carry his mind a step onward you will help him. Until then every effort you make is wasted; it is throwing seed on to stony ground. Therefore, unless you are asked in this way it is unnecessary and often unwise to advertise that you are following spiritual practices or believe in spiritual truths.

(144) He will push forward his journey through and despite difficulties, as must have had to do. He should not complain about them but analyse, study, and learn from them. Each is a tutor dispensing a lesson or a test drawing forth latent quality.

(145) It is not a study which fulfils the expectation of personal profit in some form with which other studies are begun. It offers the truth for its own sake, because it is what it is, not for the rewards it does indirectly bring.

(146) Unfortunate circumstances, stultifying surroundings and the wanting ends of Fortune cannot always be helped, but the demons of self-doubt and the incubus of apathy are available; we have but to turn inward to our hidden comforters, meditative peace and philosophic reason and they flee away. With such inspiration we can go out into life and perhaps meet with failure, yet go back and back again until we succeed at last.

(147) Watch your wagon to a star was the advice of that smiling optimist, Emerson. It probably looked well on paper, and even better in print, but some of us grow impatient, and get a little tired of clinging for distant constellations. Ideals have an exasperating way of eluding us. We begin to pursue them with fiery enthusiasm, we end with empty hands and calloused feet. We rise rapidly to lofty purposes, but before long the pyrotechnic of inspiration makes a sad descent. The student must strive to keep his judgment unaffected by hectic enthusiasms, biassed propaganda, axe-grinding advertisements.

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(If you live with others and make a fuss about these things you may arouse their hostility. If you really have something to give them they will come to you one day and ask for help. You must learn discretion in dealing with people. You must learn when to be silent and when to speak, and when you do speak how much to say.

(149) Aspiration must express itself in action. The weak are forever wishing, but the strong take the plunge and act. There are three kinds of people in the world, the Wills, the Won'ts and the Can'ts. The first achieve everything, the second oppose everything, and the third are failures. Which will you be?

(150) We cannot all be Buddhas. We may not have the strength to live like Christ. Only one in a million even may be a Himalayan Yogi living alone and above us in his cave high up on the rugged mountain. But something worth while is within reach of all us. Let us therefore aim at the immediately practicable, which in its turn will lead to something more. It is foolish to waste time and strength unavailingly grasping for what is out of reach.

(151) In the end he has to be his own teacher. It is a comforting kind of escapism to imagine that someone else is going to save him but this will happen only in his wishful imagination and excited emotion. Such a tremendous saving of effort would be welcome indeed but it would be contrary to Nature's law of growth. Those who are "saved" in return for their fervent faith are mostly the victims of suggestion, whether it be their own or others. Yet, such dependences/ is an inevitable stage of their inner life's a feature of the religious level,

(152) Such retrospective analyses, critical evaluations and impersonal interpretations of his past must be attempted only in calm periods if the results are not to be emotionally distorted. Against this rule there is nevertheless an exception. When he feels bitter self-reproach about his bygone mistakes or misdeeds, it is well to take advantage of such an anti-ego attitude while it lasts.

(153) On this path we need a patience like that of knowing anglers sitting beside a thinly populated stream.

(154) A good deal of achievement goes on in the silent solitude of our own hearts, unnoticed and unknown to other men; one day it blossoms into irresistible action, and then the world wonders why.
(155) The time table of a seekers advance depends on several factors, but without doubt the most important of them all is the strength of his longing within his heart for the Highest,

(156) The fact may be noted without reproach and without antagonism, without surprise and without arrogance, that men are the victims of the very institutions they have themselves created and maintained. And that the individual who refuses to be lost in their mesmerized surrender to the false prestige of these institutions must go forth alone into an arid and empty wilderness, must set himself apart from the world about him.
(157) At every important turn on his path the aspirant will find a choice awaiting him. He will find himself facing a set of circumstances which test his motive, strength, and attainment. These periodical tests can be neither evaded nor avoided, and often they are not recognised for what they are. Temptation may camouflage them under attractive colours. Nevertheless the student's conduct in regard to them will decide whether he passes onward and upward, or falls back into pain and purification.
(158) The student must remember that success does not only come to him, it also comes from him. The plan of the road to achievement and the driving power to propel him along it, these must be found within himself.

(159) The disciplinary practice of philosophy ends with non-attachment to the world. This discipline may seem to be an inhuman one.

**(160) What he does in his personal relations with others or in the way he meets events is no less a part of his spiritual life than his formal exercises in meditation.**
**(161) There are laws of the inner life which must be learnt and obeyed if a quick advance in it is desired than that which comes when it is lived at random.**
**(162) What of those - and they are many - who feel no aspiration to climb upward, no desire to seek what is beyond human eyes?**
**(163) He makes no pretence to be better than he is.**

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(183) He makes no pretence to be better than he is.

(164) The passion and strength and determination of his whole being need to be directed towards this abstract goal as fiercely as they are more often directed to earthly ones.

(165) He who gives himself to the absolute demand of so abstract a thing must expect neither comprehension nor tolerance from the world.

(166) If you are willing to accept the gift of Grace, which a true teacher is forever bearing, through your prior willingness to give him your faith and devotion, and to give it not because he wants it or anything else for himself but because he is a purified channel for your own Overself's power, then you may expect to see the past wiped out as sins are forgiven and the future made brighter as new energies are born in you.

(167) He holds himself serenely and his faith securely for evidence continually accumulates that he is on the right road, that the ideals he follows and the ideas he espouses belong to an inevitable historical development.

(168) What he sees in that sudden flash is to be slowly worked out in his character and conduct during the hours and months of subsequent years. Indeed, every minute offers the chance to transform himself by the smallest of degrees.

(169) Philosophy imposes charity - in Saint Paul's sense - on the heart and bestows clarity - in Spinoza's sense - on the mind.

(170) When the ego is sufficiently crushed by its frustrations or failures, - and sooner or later this may happen to most of us - it will turn - either openly or secretly - to the admission that it needs outside help. And what other help can it then find than Grace whether mediated directly from the Overself or indirectly through a master?

(171) Spiritual experiences thatoccur during adolescence are indications that he has possibilities of travelling on the spiritual quest. But he must decide whether he prefers abnormal occult experiences or the less dramatic, slower growth in the cultivation of his divine soul. A beginner cannot mix the two goals safely. And he can expect to have the help of an advanced mystic only if he seeks the higher goal.

(172) He feels more sensitively and thinks more profoundly than the mass of people. The result cannot be other than inevitable. He is different from them and deviates from the standardxxx

(175) 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, ~~this~~ 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 realisation 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.

(176) Those who have previously made satisfying spiritual advance often find themselves pulled up and unable to go farther, sometimes for years. This is because the undevelo-ed and imperfect parts of their natures offer obstruction to further progress. If the higher forces were to descend on them while they are purified only in parts and developed only in some faculties, these forces would prove harmful instead of helpful. Consequently, these parts are brought up by events to the surface of his life in order that they may be dealt with

(177) 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 appro-priate 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.

(178) The place where you are, the people who surround you, the problems you encounter and the happenings that take place just now - all have their special meaning for you. They come about under the law of recompense as well as under the particular needs of your spiritual growth. Study them well but impersonally, egolessly, and adjust your reactions accordingly. This will be hard and perhaps even unpalatable yet it is the certain way to solving all your problems.

This is what Jesus meant when he declared "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is that crucifixtion of the ego which is true Christianity and which leads directly to the resurrection in the reality of the Overself. Regard your worst, most irritating trouble as the voice of your Overself. Try to hear what It says. Try to remove the obstructions/ It is pointing too within yourself. Look on this special ordeal this particular trial as having the most important significance in your own spiritual growth. The more crushing it is, the more effort is being made to draw you nearer to the Overself. At every point of your life, from one event, situation, contact to another the Infinite Intelligence provides you with the means of growth, if only you will get out of the egoistic rut and take them.

(179) When a man is thoroughly awakened to the reality of the philosophic goal, he will soon or late hear its summons to him. When that happens he embarks upon the Quest he starts an activity of conscious self-discipline and deliberate restraint, a process of reeducating the mind, the feelings and the will.

(180) The Questwill takehim through various changes of moods; eg. - if too excessively emotional, may be followed by dryness. The essential requirement through all these changes is to keep his eyes on the goal with patience and hopefulness

(181) What can he do to shorten this apprenticeship?

(182)If you have to wait - well, it is worth waiting for. Meanwhile, keep up the work on and in yourself, holding undiscouraged to the firm faith that it must lead ultimately to this newer life, this awareness of your own Christhood.

(183) Life puts us to the test every day.

(184) We must take care not to fall into the depressing belief that this is to be attained by masters only and that we cannot attain it.

(185) The egg has been laid. Now incubation must begin.

(186) He may perceive authentic visions concerning former incarnations, but he ought to keep them to himself. They are beyond the understanding of others, and discussion of them would often arouse antagonistic mental reactions.

(187) His own desire and will have brought him to this point.

(188) GRACE: Grace needs a prepared mind to receive it, a self-controlled life to accept it, an aspiring heart to attract it.

(189) GRACE: 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 becaus he waits for the grace of God or the help of a master to come into his life, he is also wrong.

(190) GRACE: Two things are required of a man before grac 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.

(191) grace: 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 recognise its own natural untrustworthiness and pause, must stop its persistent activity, in passive meditation.

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(192) He is beginning to succeed when his absorption is so deep that the world outside seems a thousand miles away.

(193) Occult power should not be sought until the battle for self-mastery has been largely won.

(194) Those who have felt the truth of such ideas are relatively small in number.

(195) It is to grow slowly into the discovery and realisation of what he really is deep deep inside. Coming to know it is hard enough but impregnating the moment-to-moment daily life with this knowledge was harder still.

(196) It is a fact within the experience of all advancing philosophic students that their fiercest desires gradually fall off, under the quest's persistent pressure.

(197) It is said that power corrupts men - but this maybe also true on the spiritual plane. Few men can develop occult power and not be corrupted by it.

(198) The fact must be acknowledged to our shame that men slip back, that they fail to keep to the upward climb and that the Ideal does not claim them enough to stop them going their own foolish way occasionally.

(199)We soon find by long-drawn tedious experience that such a glorious achievement is beyond the each of our hands

(200) The fellowship of philosophy requires no ritual, no immersion, no dogmatic confession, no creedal test. It is free and non-sectarian. It shuts no one in, no one out.

201) He will learn to practise a wise discretion, to keep his ideas to himself and not to air them except before a sympathetic, ~~xxxxx~~ a psychologically ripe or a help-seeking person. Such taciturnity is protective.

(202) 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 intuitio 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 maybe called the practise of non-duality - in it he should seek to identify himself with the universal and infinite power, to forget that he is an individual.

(203) To call himself a philosopher might be presumptious when he is really a would-be philosopher, a student of the theory and the practice, a candidate trying for the philosophic goal.

(204) His goal is to take these responsibilities upon his own shoulders, to develop his own courage and knowledge wherewith to meet them and not attempt to evade them in the name of spiritual surrender.

(205) The passive following of some leader in thought is not enough. The positive working on his own character and consciousness, using the weight of his will is also required of him.

(206) To explain such subtle teachings in all their fullness to anyone who will not be able to understand them or to feel as interested as the student does, would be foolish. Nevertheless, he is not the proprietor of them so he cannot keep them solely for his own use; nor is he so separate from others that their inner fate is not his concern. If someone comes who asks questions sincerely or needs comfort spiritually or seeks guidance in bewilderment, the student must give what he can. But he must give it prudently, not pouring out one drop more of his knowledge or power than is needed for the particular person at this particular stage in evolution. There is no necessity to keep truth/ jealously guarded, as in medieval times, nor to rush to the opposite extreme and give everything to everyone.

(207) He needs to be careful about the influences he receives from other people.

(208) He must prepare himself to accept the stern fact t not many persons are sensitive to it and not let their obtuseness annoy him.

(209) The philosophic life accepts combines and follows all these four dictates: The Christian self-giving, the Roman-Stoic self-control, the Grecian elf-balancing and the Hindu self-knowledge.

(210) The proper attitude toward traditions, whether they be religious or social, is to use them and not let them use you. Profit by the past, but do not let the past bury you in it. This balances a fresh, forward-looking approac with a traditional backward-gazing one.

(211) It is part of the price that may have to be given b the aspirant to separate himself from friends who are constantly critical of his quest, social groups that are time-wasting hindrances to it or relatives who are virulently antagonistic to it. This is not to say that he must alway do so, for each case is individual and needs to be carefull judged. Sometimes he will be better advised to bear sneer in patience and forbear mockery of clacking tongues in hop

(212) In this intently concentrated state he has the powe to send beneficent thoughts over land or sea to a distant person and let them penetrate his mind.

(213) Do not unduly depress yourself by imagining that yo case is unique. I know, from the hundreds of letters of c sultation which are received every year, that it is not, t others too feel this spiritual ineffectiveness, inertia an inadequacy. They are looking for help to get out of these hampering conditions just as you are. In their need and weakness they too have written me.

(214) The novices young early plant of awareness not only needs the sunshine of guidance and inspiration but also th shelter of protection and careful nursing. The first he m get from intuition, a master or books, the second from soli tude and the avoidance of disruptive demanding contacts as well as the following of special regimes and disciplines.

(215) It is not things which fasten fetters to our spirit-ual aspirations and keep us down on lower levels, but our love of things.

(216) When a man starts on this quest what work he has called himself to! What discipline of the feelings, what meditation of the intuiting faculty, what study of the thinking faculty, and what sacrifice of the ego must now b undergone at the bidding of no other voice than his own!

(217) Attaining to our manhood is good chiefly as it provides us with the chance, during subsequent years, of attain -ing to our higher selfhood.

(218) What did Jesus mean when he rebuked those who sought to enter the kingdom like thieves breaking in over a wall? He meant that they were trying to enter without giving up the ego, without denuding their consciousness of its rule. Who are these robbers? They are the seekers of occult power.

(219) The middle-aged and the elderly should take to spirit-ual studies as a duty. They have come to a period of life when they can evaluate its experiences better than the youthful.

(220) The effort to resolve personal problems by the light of philosophic teachings and principles eventually draws forth latent resources of understanding and strength.

(221) It is not a road that is walked with evenly paced and evenly timed steps all the way. There are slower ones on some occasions and complete halts on others. There are quicker ones also and, under the most favorable conditions, military marches!

(222) It is only a small class of persons, after all, who are are sufficiently interested in these teachings to put them into rigorous application and to conform their practice with their belief.

(223) With the personal arrogance that credits all its powers to itself, he will surely lose them. With the person-al humility that refers them to their true source, he will not.

(224) Traditional forms and organizations have little appeal to one who draws his inspiration from today's life, and not yesterdays; still less to one who holds to the superiority of the individual intuition above all organizations and prefers it to their tyranny and dogmatism.

(225) Unlike most beginners, the proficient willl never speak of his inmost spiritual experiences to other aspirants except in special cases. He will, however, drop such reticense with a teacher.

(226) All aspirants do not go through these periods of intermittent struggle and despair, but most of them do.

(227) Where these mental powers are used for evil purposes, such as to suborn the free will of another person to make him act against that persons own interests, the results will act like a boomerang one day to punish the evil doer.

(228) The ideas which he gets from his intellectual grasp of, and emotional faith in philosophy make a good beginning but they can never be satisfactory substitutes for the experiences which he can get from his daily practice of it.

(229) But he must always remember that what he feels is not necessarily felt by everyone else, that caution and restraint in speaking of it to others need to be exercised.

(230) Those who have received its benefits will one day have to repay its obligations. This they can do only in the way suited to their individual circumstances. It is a duty laid upon them from within by no one but themselves, but it is not less imperative than if it had been laid from without, and by higher authorities.

(231) If it is to be a continuous light that stays with him and not a fitful flash, he will need first, to cast all negative tendencies, thoughts and feelings entirely out of his character; second, to make good the insufficiences in his development; third, to achieve a state of balance between his faculties.

(232) Before the full and lasting insight can be gained a man has to undergo a preparatory course of emotional cleansing, intellectual study and mystical meditation.

(233) The control of the lower nature which society may demand and religion may encourage, which makes a good man by conventional standards, is not enough for philosophy. It is only a stage of the mountains ascent; the summit has mmk yet to be conquered. The transformation of this nature, making it utterly responsive to the Overself, is the philosophic goal. Self-effort can lead to its control but only Grace can lead to this transformation.

(234) All this does not imply that he is to become perfect and faultless before he can see the Overself but that he has to become much more developed before he can stay in the awareness of it.

(235) People who belong by birth or choice to any particular cult, religion or group usually believe that theirs is the highest in theory and the best in practice. This belief usually becomes a mechanical one, so that mere membership of the organization tends to make for less endeavour to find God than if they were thrown on their own individual resources.

(235a) The aspiration or yearning comes first on the Quest, the repentance and cleansing come next; study, prayer and meditation will then naturally follow these preparations. He must first make himself ready for the illumination, then only will he get it. As a consequence of all these efforts and aspirations, he will begin to grow out of himself. Wisdom comes with the end of a long probation.

(235b) The searcher for Truth will need extreme patience. He must go on striving in spite of his failures.

( 1 ) Philosophy is not only a body of doctrines to be believed because they cannot be found except by higher revelation, but also a way of life to be practised and a discipline of thought to be followed.

( 2 ) Since the whole of the human entity has to be developed and not merely a part of it, there is no possible way of skipping the unfinished development and leaping to the goal at a single bound. Those who offer short-cuts, deceive themselves.

( 3 )It is essential to poise these different forces and functions in man if he is to become a correctly -balanced individual, and that in turn is essential if he is to be illuminated by the spiritual self within.

( 4 ) It is not enough for an aspirant to philosophic living to improve himself in one particular respect: he should seek to improve himself in every respect. Nor is it enough to practise virtue and cultivate self-restrain while neglecting judgment and intelligence. Nor is it even enough to do all these things and still fail to establish balance between the different parts and opposing forces of his human, personality. The wholeness of life itself calls for attention to all these things.

( 5 ) The value of achieving this delicate balance of faith and reason, of fact and imagination, is shown by what happens to those who, lacking it, put all their trust in predictions and make hopes for the future depend wholly on them. They find themselves betrayed.

( 6 ) His superior development as a mystic does not thereby endow him with superior development as a man or bestow on him a larger capacity to make right decisions than that of other men.

( 7 ) Thus retreat becomes occasional rather than permanent, a means to an end rather than an alternative end in itself. It is valuable to those who have become impatient with, and refuse to lose themselves completely in the ~~tumultuous~~ surface life ofour frustrating, tumultous times.

( 8 ) Philosophy cannot be so useless when, on its practical side, it points to what is most worth living for.

( 9 ) We are scattered and incomplete beings.

( 10 ) It is needful to bring them into close balance.

(11) First he must attain this inner equilibrium; then he must sustain it.

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(12) Many saints and mystics lack practicality but no sage is likely to lack it.
(13) If there is a discrepancy between conduct or character on one side and thought or understanding on the other, be sure that the latter is still imperfect, still incomplete. It is impossible to grasp philosophy with the intellect alone: the whole being must do so.
(14) In these matters he will tend to lose balance.
(15) He should seek to improve his balance.
(16) Let the body be there, let the worldly life go on, there is no need either to deny their existence or to neglect their requirements; but do not let either dominate yo
(17) It is the whole of man's nature which awaits fulfilment and emancipation, not merely a part.
(18) The careless man, who is always careless, who makes no effort and takes no thought to rid himself of this faulty trait, will find that it gradually gets worse until it expends into recklessness.
(19) Those who think that philosophy ends in a torpid indifference to life, are in error. Rather does it end in a proper evaluation of life, which balances calm indifference against keen interest, so as not to be lost in either
(20) His weaknesses and imperfections shut out the light. What other way than self-betterment is there to let light stream in?
(21) Each mistake in action is the result of a preceding mistake in thought.
(22) It is not enough to apply a doctrinaire criterion to the examination and judgment of a topic. A practical one is no less essential. Thus both balance and completeness are achieved.
(23) Philosophy looks to the balanced union of all man's functions and faculties for the truest results.
(24) The dreamer is unable to look upon urgent practicalities but can only look upon far-off possibilities.
(25) The proper way to solve his problems is to bring to bear upon them not only all that his own experience an reason and other persons' counsel and knowledge can command, but also all the intuitive leading he can obtain from an ego-freed heart and a thought-quieted mind. This is the total approach to them.
(26) Can this inner state be maintained while keeping contact with the busy world.
(27) While feeling and reason are out of balance, correc knowledge is out of reach.

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(28) These truths which were formerly kept wholly esoteric and narrowly confined to an intellectually privileged elite, must now be given to the widest possible audience because humanity's position is so precarious. The old secrecy has outlived its usefulness.

(29) Those who have been ready and balanced for he perfect philosophic illumination are rare inded on this planet. Those who have had spiritual glimpses which carry a portion of the light and warmth, the beauty and uplift, of this state are many, by comparison with these few.

(30) The whole self must seek truth if the whole truth is to be found.

(31) The failure to sustain this glimpse is not due to his personal demerit but to his system's limitation. For only by passing from yoga to philosophy, or rather widening it, can permanence of result be had.

(32) Even our understanding of balance has to be corrected. It is not, for philosophic purposes, the mean point between two extremes but the compensatory union of two qualities or elements that need one another.

(33) When these two--the positive and negative currents come together, the electric lamp lights up of its own accord. When these two--intellect and feeling--are properly co-ordinated, and the character is both properly developed and purified, the Overself in man begin to shine of its own accord.

(34) To bestow this glimpse upon someone with no previous preparation for it, with an undeveloped psyche and an imperfect character, someone too backward spritually to profit properly by it, may be to bestow a dangerous gift. It is likely to be misuded as it is certain to be misconceived

(35) It is often asked by those confronted with either the meditational practices or metaphysical knowledge of philosophy what the Latin phrase Cui bono? asks so pithily. "To whom is it a benefit?" For both seem to abstract man from life, both seem to unfit him for meeting his responsibilities in the work-a-day world.

(36) All powers, faculties must enter into the work of self-development and the more any particular one grows excessively the more careful should he be to attend to the others which are thereby falling out of balance.

(37) A time will come when the preceding conditions of developed love and unveloped understanding fuse together and suddenly produce the spark of light.

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(38) Few people develop evenly, most lack something & do not seem to be aware of their lack.
(39) Thus it is laudable to practise optimism to a justifiable degree but it is reprehensible to practise it to an absurd degree. Balance is needed.
(40) This is a pioneer work, this making of a fresh synthesis which draws from but does not solely depend upon the knowledge of colleagues scattered in different continents as well as the initiations of masters belonging to the most different traditions.
(41) It is simply that the truth has not been made to appe to them--nor can it, until riper development gives them the qualities needed for its reception.
(42) For a month every year Muhammed withdrew from the world and from Mecca into complete solitude, and thus balanced activity with contemplation!
(43) He should develop himself as fully as possible, yet take care not to develop himself out of balance. It will not do to have a large deficit in one direction and a large surplus in another, or an overgrowth of one tendency but an undergrowth of another.
(44) The unbalanced genius is not to be admired for his unbalance but in spite of it.

(45) With an improper balance of these sides of his bein the result of his efforts to communicate his revelation may be another of those inspired insanities which make mystical literature an object of severe criticism.
(46) They are not able to sustain the high level of such a glimpse.
(47) The whole of a man's forces and capacities must go in to this approach to Truth.
(48) When a man recognises that all he really needs come to him from the higher self, and not from other men and that in the measure he uses his own efforts to complete his development and so come closer in consciousness to th -t self, will he gain what he needs.
(49) Whe whole variety of human personality is needed to absorb the truth in its satisfying fulness and perfect symmetry. Otherwise we absorb only fragments of it.
(50) His emotional nature needs to be cleaned of all its negatives and his human nature completed in its fourfold progressive development.
(51) In this way, by companioning which need one another for mor perfect results, he will attain a balanced activ -ty of the whole personality.

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(52) When a certain balance of forces is achieved, something happens that can only be properly called "the birth of insight."
(53) He not only has to receive this illumination in all the parts of his being rather than any one part, but also to receive it equally. It is the obstruction arising in the undeveloped or unpurified parts which is the further cause of his inability to sustain the illumination.
(54) It is one thing to secure an enthralling glimpse but it is another thing for this light, native to heaven and alien to earth to endure through the prosaic routine and belittling affairs of everyday living.
(55) It is an all-sided culture, and not a narrow or limited one.
(56)The refinement and development of intellect without the corresponding refinement and development of feeling, leaves man without balance and so without spiritual light.
(57) When conditions are ripe and pre-requisite qualifications fulfilled, the truth spontaneously shows its self-revealing character.
(58) The philosophical goal features wholeness and balance.
(59) Whatever faculty, quality, function or aspect he is deficient in, he should seek to cultivate it. Whatever i present to excess, he should seek to curb or modify it. Harmony Balance and Completeness characterize the idea.
(60) Balance cannot be reached if completeness has not previously been reached.
(61) The goal should be an equipoise of the different aspects, not an equipoise of their unfinished development but of their full development.
(62) We have the right to judge a theory by its results in action, a teaching by its effects when applied.
(63) No balance other than an illusory one can be established in the individual if development has not been completed in the individual.
(64) The balance will establish itself automatically whe these elements are fully developed and these qualities ar brought together in our own consciousness.
(65) It is not easy, this twofold attitude, which lives alertly in what is taking place around it. Yet as detach ed from the present as from the future.
(66) How is this to be applied in the daily life of men and cities?

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(65) It is not easy, this twofold attitude, which lives utterly in what is taking place around it. Yet as detached from the present as from the future.

(66) How is this to be applied in the daily life of men and cities?

(67) The thinker must also become a worker, translating his ideas into his practices.
(68) If we remember that man is not all emotion any more than he is all reason, we may see whyhe is to become a whole person, the human being in his entirety, if he is to fulfil his destiny.
(69) Why should not a mystic be as capable and realistic with his hands as ~~any~~ worlding, and as incisive and analytic with his mind as any scientist?(any)
(70) Inner balance is not established by setting two polar opposites against each other, as miserliness against extravagance, buty by combining two necessary qualities together such as bravery with caution.
(71) The balance needed by faith is understanding; by peacefulness, energy; by intuition, reason; by feeling, intellect; by aspiration, humility; and by zeal, discretion.
(72) In the illumination that spontaneously follows the balance that is reached when completeness of development itself is reached, man finds his real love, his most intense gratification.
(73) Those who talk or write truth, but do not live it because they can not, have glimpsed its meaning but not realised its power. They have not the dynamic balance which follows when the will is raised to the level of the intellect and the feelings. It is this balance which spontaneously ignites mystic forces within us, and produces the state called 'born again.' This is the second birth, which takes place in our consciousness as our first took place in our flesh.
(74) There is a quarrel in his being between emotion and reason.
(75) The zealot and the fanatic will find no room in philosophy. They must either give up their narrowness or give up all hope of entering the pantals of philosoph
(76) Those who live under idealistic delusions are not less foolish than those who live under realistic ones.
(77) Let him remember that there are dangers in both optimism and pessimism, that the proper course is to try to see things just as they are and that nothing in life is all black shadowed or all rosy hued.
(78) Thus the intellectual and volitional, the emotional and intuitional, are made to support each other.
(79) This goal is good, but not enought. Other attributes, other processes of development are needed to be added.

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(80) The worth of a doctrine ought to be judged not only from its measurement by reason but also from its result in trial.

(90) There are different principles of man's being. Each has to be developed and equilibrated. Only after this is done can the energies of the Overself flow into them and thus transform them into expressions of itself.

(91) But it is of the highest importance to note that the principle of balance cannot be properly established in any man until each of the elements within him has been developed into it completeness. The failure to do so produces the type of man who knows truth intellectually, talks it fluently, does the wrong in spite of it. A balance of immature and half-developed faculties is transitory by its very nature, and never wholly satisfactory whereas a balance of fully matured ones is necessarily durable and always perfectly gratifying.

(92) It seeks to trace out the correct path through life by conscious reasoning based on scientifically-ascertained laws and facts, even while it includes intuition welling up from within the individual self and faith in revelation. It refuses to plod along on the dark and thus to make progress a matter of chance. By unveiling basic principles and bringing them plainly before our understanding, it throws a spot light on problems and helps us find their solutions.

(93) The mystic who refuses to use his brains is displaying not a virtue as he believes, but a failing. Yet such a man has become stereotyped in the thought of most people as a type of man possessed of a flabby intellect. What they have not known is that there is another kind, the philosophic, who seeks to develop his brain-power alongside of his mystical intuitions. Philosophy silences thought when it wants to feel inner peace or enter spiritual ecstasy, but it stimulates thought when it wants to understand this peace and that ecstasy.

(94) We have referred often to the need of balance but not so often to its importance. Yet this can be plainly seen from the picture of a broken or clipped-winged bird trying to fly on its sound wing alone. It flutters round and round in the air, always returning to the starting point, to its own confusion. This is a picture of a creature without physical balance, and one without psychic balance which fo

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(108) If he is to be made whole, his everyday personality must put itself into perfect harmony with, and unde the rule of, his super personal Overself.

(109) Here is realism of an uncommon kind, for it mingle the spiritual and material, the ultimate and material realities.

(110) The aspirant who keeps up this quest for an equilibrium of qualities and functions, will profit by it in all departments of his life in the end.

(111) Conscious, deliberately-willed and persevering work is needed to compensate his one-sidedness.

(112) We are half-formed creatures, with only parts of us developed. The whole man is yet to come.

(113) Theories must be tested in practice for this alone will yield the definite conclusion whether they are only unreal intellectual constructions or whether they are solid actualities laid before us by Nature.

(114) He has not only developed all his forces to their highest degree of maturity but also attained a perfect equilibrium of them.

(115) If it be asked why these momentary revelations come and go all too quickly, the answer maybe given in Sri Aurobindo's own words to the writer: "It is because the nature remains untransformed. Only when fully transformed can it be illuminated. Until the whole natur is transformed it cannot hold the Light but must let it go eventually."

(116) This principle of Balance operates throughout the universe. The growth of plant and animal forms is balanced by their decay, their life by their death. If this principle failed to operate for only fifty years, the seas would be packed with fish to such an extent that their waters would spill over and flood, most lands, submerging their cities.

(117) It is his duty to reconcile harmoniously these elements in his nature, to be a doer thinker and feeler.

(118) When beauty ofmind and heart are felt, they still need to be translated into the beauty of action done.

(119) The mystic who is not merely an idle dreamer but practical, whose ground is firm beneath his feet, is likely to go farther himself and do more for others in the end.

(120) The work of self-integration is the taking up of the whole of the physical and emotional and intellectual nature into the intuitive higher one.

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(121) It is necessary for the student to make a combined effort of will, analytic reflection, prayer and study to understand and dissolve the obstacles created by the ego.

(122) He must not stop at theoretical knowledge if the benefits of philosophy are to be come tangivle. He must convert it into practice, actualize it from day to day.

(123) When these faculties no longer are opposed, no longer even exist side by side, but are fused into a perfect whole, then insight is born.

(124) Only those who can follow philosophy wherever it leads them and practice its tenets with unflinching courage will ever become philosophers. It is not enough to affirm principles; they must also be applied and given tangible form.

(125) To read or talk, theorize or write about these fine ideals is one matter: to put them into execution is another and trebly more difficult.

(126) The Greek love of balance and sense of proportion are incorporated in philosophy as much as the Roman-stoic love of self-mastery and sense of mental values.

(127) The Modern man does not usually know that he is unwhole, divided in himself and ignorant of himself that the healing of this division is essential to health and happiness.

(128) Each man who fulfils the pre-requisit conditions, has a right to this experience.

1(29) Such balancing does not mean an equal measure of each element; it means the necessary and sufficient measure.

(130) Physics, Metaphysics Religion and Mysticism must unite before each can speak truth, which is a unique whole and not a particular fragment as they individually are.

(131) He must look at himself in a scientific spirit, so objectively and so impartially that it is as if the subject of his examination were another person.

(132) It seems to be inevitable that most people can go forward only by leaning too far on one side for a period and then just as much too far on the other side during the following period.

(133) How can this peace become continuous and uninterrupted? That is a question that many who have felt and lost it, often ask.

(134) It is not enough to grasp spiritual realization, intellectually. We have to embody it physically.

(135) The required condition of balance as the price of illumination refers also to correcting the lop-sidedness of letting the conscious ego direct the whole man while resisting the super-conscious spiritual forces. In other words, balance is demanded between the intellect which seeks deliberate control of the psyche and the intuition which must be invited by passivity and allowed to manifest in spontaneity. When a man has trained himself to turn equally from the desire to posess to the aspiration to be being possessed, when he can pass from the solely personal attitude to the one beyond it, when the will to manage his being and his life for himself and by himself is compensated by the willingness to let himself and his life be quiescent they are worked upon by higher forces - this also is the kind of balance and completeness which the philosophic discipine must lead to so that the philosophic illumination may give him his second birth.

(136) It is quite true that the attainment of this higher consciousness is an attainment of wholeness, as some modern mystics claim. For then only is the conscious ego forced to relinquish its hold upon the (of) the psyche, to the Overself. Nevertheless, when this is felt and said, it must be stated that the pattern of wholeness is still not finished by its first attainment, for that is only the first stage - albeit an immensely dynamic and memorable one - of a process.

(137) The different parts of his psyche unfold at an unequal pace; hence, the imbalanced condition in which we find him today.

(138) The imbalance which is present within their own selves, reflects and externalizes itself in their outward lives. It is plain to see in their environment and, in their relationships

(139) He need not despise the perishable and ephemeral, for he needs must live with them. In that sense they surely are important. And insofar as he has to work with his body and take part in earthly activities, there is no spiritual reason why he should do his worst. They, too, deserve his best effort. What he should really guard against is when their demands become excessive and when they consequently encroach upon time that ought to be reserved for higher things.

(140) Idealism unbalanced by practicality leads to confusion and disaster. Both are necessary to a fully satisfactory human life; and each is necessary to the other.

(141) But acquiring this knowledge is only the first step, making it effective, dynamic and realized in action is the next one.
(142) There is no area of living, no realm of experience, into which this knowledge cannot enter.
(143) These different elements of his being have to be brought to a sufficient measure and also held in sufficient equipoise.
(144) It comes with time and practice, this ability to move at will from activity to meditation, from working or walking to stillness or worship.
(145)It is natural that the endeavor to follow this ideal of Balance will spill over into his judgments and opinions. He will want to see all sides of a matter, and especially all the weaknesses in his own views, all the sound points in opponent's views.
(146) A well-balanced, well-developed man will habitually function in all parts of his being, regularly draw on all his resources, and live in harmony with his whole psyche.

(147) It is not generally known that Florence Nightingale drew her inspiration and courage for her Red Cross work in Crimea from her meditations in silence.
(148) He must learn how to balance himself, how to bring heaven into equilibrium with earth.
(149) It is comprehensive enough to suit the modern taste especially the modern Western taste which, while appreciating the simplicity and purity of a life like the/Indianbes yogi's, it freedom from desires, and its indifference to possessions, nevertheless feels that it cannot and should not deny its own inclinations toward a fuller, more comfortable, mmr and more artistic external life. Such a complete ideal, uniting the seeming opposites of contemplation with activity and combining apparently incongruous items like self-discipline with susceptibility to beauty, is more attractive and better justified to us. Without undue asceticism and without undue abnegation of the world i yet inculcates the following of virtue and the pursuit of wisdom not less ardently than does the Indian ideal.
(150) All this sublime teaching is not to be regarded as speculative and theoretical; not to b considered apart fr human experience. On the contrary, it belongs to that experience.
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(153) The sage has achieved perfect obedience to this fundamental Law of Balance in himself, in his life and i the universe.

(154) There are many who say that this attempt to unite contemplation with activity is a self-contradictory one and foredoomed to failure. answer: With the narrow preparation of ordinary religious mysticism, it certainly seems an impossible feat. But with the fuller preparation of philosophic mysticism, it is a balance that can be learnt in the same way that a skillful tightrope walker learns his art, even though it seems just as impossible at first.

(155) Philosophy is practical also in that it affects the knowledge and practice of religion, education, ethics and civilization.

(156) When he lives in this godlike being with the background of his mind and in the world's activity with the foreground of it, he lives in the fullest sense.

(157) Where can he find this peace or practise this presence except in himself? This done, he can go about his daily business anywhere and everywhere.

(158) Theory and practice observation and experience all suggest that a combination of techniques leads to a superior result than a single approach.

(159) This is the highest fulfilment of human nature. Without it we always feel imperfect and incomplete. Yet, its satisfaction is denied by life to all, save very few, as the Bhagavad Gita tells us.

(160) It is sufficient to meet all the hard facts of experience, all the troublesome problems of life and hence, it is truly practical.

(161) Among Europeans, Goethe well understood this ideal of a fully cultivated and well balanced self.

(162) No one faculty of human nature is the whole of it. The body's wills the heart's feeling, the intellects reasc -ing and the soul's intuiting must all be considered and brought into play.

(163) A man maybe holy without being wise but he cannot be wise without being holy. That is why philosophy is necessary, why religion and mysticism are not enough altho excellent as far as they go.

(164) All the different sides of hisnature have to find their equilibrium in this ultimate condition. Every part of him has to finish its growth before that can fully happen.

(165) Balance requires the business-man to live for something more than his office. It requires the artist to live for something more than his studio. Both may be giving a useful service to many people. Still this is not enough. They need also to serve the ideal of their own higher integration.

(166) The philosopher develops the principal sides of his human nature, that is his intelligence by reasoning, his knowledge by study, his piety by devotions, his mystical intuitiveness by meditation and his wisdom by association with those more evolved than himself.

(167) Life asks from him something more than spiritual aspiration, more than prayer, more than meditation. He need to offer all these but he muast also be intelligent and practical, to be kind and to be controlled.

(168) What happens out of this total approach through different channels is that their synthesis is brought about The whole being of the aspirant is integrated into the xx work and benefits by it. The realization of the Overself will then be able to affect him without any interruption in any part of his being, and not in a divided or partial manner as it otherwise would.

(169) If this attainment of radiant, inward glory is rare, it is not only because few consciously strive for it but also because few know the law governing the attainment itself. And that is a twofold law of balance and wholeness.

(170) It was Pythagoras who separated his disciples into two classes, of which the higher was "the initiates". He not only used this term in its ordinary meaning of those who had been taught a secret doctrine but also of those who had reached higher and a full development of their parts

(170a) The different phases of human life - the spiritual, the intellectual and the physical - not only need to be developed but also balanced or co-ordinated. Every human faculty is needed for this great task and should co-operate in it. He has to learn to use all his faculties, the analytical and logical ones at the same time as the imaginative and intuitive ones. Qualities which seem contradictory are joined together in harmony. The total consciousness of the man need to be engaged in this enterprise.

(170b) The flower grows into a balanced and complete entity. This is the way he is to grow. It is perfect in itself, and nothing need be added to it. This is the ideal heis to realize.

(170c) Make wholeness a theme for your thoughts and meditations, a focus for your studies and aspirations.

others are concerned to make such reparation to them as we can; third, to unmask our sin pitilessly and resolutely for what it is; fourth, to bring clearly into the foreground of consciousness what are the weaknesses and defects in our own character which have led us into this sin; fifth, to picture constantly in imagination during meditation or pre-sleep, our liberation from these faults through acquiring the opposite virtues; sixth, and last, when all this has been done and not until then to stop brooding about the miserable past or depressing future and to hand the whole problem with its attendant worries into the keeping of the Overself and thus attain peace concerning it.

If this is successfully done, every memory of sin will dissolve and every error of judgment will cease to torment us. Here, in its mysterious presence and grace, we can experience that forgiveness of which Jesus spoke. Whatever mistakes we have made in practical life and whatever sins we have committed in moral life, we need not let these shadows of the past haunt us perpetually like wraiths. We may analyze them thoroughly and criticise ourselves mercilessly but only to lay the foundation in better self-knowledge for sound reform. We must not forget them too soon, but we ought not hug them too long. After the work of self-analysis is well done, we can turn for relief and solace to the Overself.

( 1 ) A man must work persistently towards inner calmness through the turmoil of emotions and passions.

( 2 ) A man is usually the last to see that he is the first to suffer from indulgence in his weaknesses.

( 3 ) How shall a man get the better of his lower nature and attain tranquillity?

( 4 ) If he is to remember the hurts that others have done him, he may do so only to forgive, and thus free himself from the past.

( 5 ) The emotional results of undergoing a misfortune or an affliction can be made a part of oneself or can be separated out by refusing identification with them. One may seek the real I which never changes and so become detached from them. It is this self whose presence in one makes it possible to be conscious of those results.

( 6 ) The teaching of Jesus to love one's neighbour as oneself seems an impracticable and impossible ideal, But what did Jesus really mean? Was it highly emotional and merely sentimental meaning?

( 7 ) We may wallow in the lowest kind of emotions and passions or we may raise the whole feeling-nature to a level where love and beauty, refinement and sensitivity reign serenely.

( 8 ) When too much emotion gets into thinking, the errors of the thinker are likely to be aggravated.(?)

( 9 ) The mind ~~that [illegible]~~ so scrupulously ascetic as to allow no single moment of emotion to disturb its placidity, may well be regarded as dehumanished.

( 10 ) He lives almost wholly in the impressions made upon his senses and in the emotions which may be aroused by them.

( 11 ) There is another kind of negative trait which, although unaggressive, is only less unpleasant by a matter of degrees than the aggressive ones. It is the black and bitter mood of sullen coldness, of self-centred, ~~[illegible]~~ self-tormenting, self pitying sense of being wronged by the other person, the introverted withdrawn sulky resentment at being hurt, a resentment so deep as to find no fitter expression than gloomy frozen and tense silence. He places all the for the situation on the other, and consequently adopts a grieved unconciliatory attitude towards the other. He wounds by saying nothing, doing nothing and being boorish. The atmosphere around him is full of sustained and hostile emotional tension. It is, of course, an adolescent trait and cannot endure when spiritual maturity is really attained.

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( 12 ) It may take sometime to get familiar with this impersonality of attitude, this detachment of heart, before he can realize how fine it is, how precious its worth and rewarding in result. The first impression may be cold and frightening. The last will be calm and soothing.

( 13 ) The attitude required of him is a detachment from his emotions as impartial and as disinterested as that of the mathematician from his figures. This may seem not only too impossible to attain but also too frightening, to bleakly abstinent to retain. It would seem that no human creature could deliver himself up to it, or would want to do so.

( 14 ) Is it possible to become so indifferent to emotion and so hostile to passion as to arrive at a point where nothing genuinely moves a man and everything is regarded merely as a divinely-instituted device for his spiritual development.

( 15) Constructive criticism, offered in friendly help is good to the giver and taker. But virilent criticism, delivered by gossip, slander or spite, is bad for both.

(16) Those who try to carry on their backs all their desires while travelling this path, will find themselves handicapped and hindered.

(17) The philosopher will be patient with the moral and intellectual deficiencies of other's. He will arrive at this patience not by a long training but by immediate insight.

(18) In practicing this large forbearance towards others, we need not allow them to practise imposition towards us. We should consider the circumstances and decide by wisdom how far it is wise to go and at what point to stop; in short, we should use discrimination.

(19) When any emotion takes full possession and reaches an extreme stage, it becomes a passion.

(20) He must disentangle himself from the desires which have become harmful.

(21) When the good in him overbalances the bad, his selfishness will be purged by pity.

(21) There are three kinds of feeling. The lowest is passional. The highest is intuitional. Between them lies the emotional.

(22) He must learn to take criticism, when it is well-meant and constructive, with gratefulness and graciousness It will be to his profit to do so.

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(23) The line of conduct which impulse suggests is often different from that which deliberate reflextion or deeper intuition suggests. Only when a man so developes himself that the two lines harmoniously conincide will he know the peace of never being torn in two--either mentally or emotionally. Then only when desire and duty agree perfectly with one another, will he be happy. For, when reason approves what feeling chooses, and the inner balance is perfect, the resulting decision is more likely to be a right one than not.
(24) The resistance of evil is a social duty. It's strongest expression heretofore has be en defensive war against a criminally aggressive offending nation. If resistance is itself an evil, war is the most evil form of that wil. The appearance of the atomic bomb is a sign that a new approach must be found today, that the old way of defensive war will not meet the new problems which have arisen. If man is to end war once and for all and find peace he must do so both internally and externally. He can do the one by ending the rule of the animal aggressive emotions within himself such as greed, anger, revenge and hatred, and he can do the other by abandoning the slaying of his fellow-creatures, whether human or animal. He may take whatever defensive preparations he pleases, but he must stop short at the point of killing other men. The refusal to alaughter would then evoke powerful spiritual forces and if enough persons evoke them the end of war would be assured. However, it is unlikely that such an idealistic course would appeal to more than a small minority of mankind, so that if the end of war is to be brought about in another way it can only b by the political method of an international policing army operated by a world federation of peoples. Since such a federation does not exist today, its only possibility of coming into existence is through the hard lessons learnt out of the appalling destructiveness of an atomic war. There is no other alternative to such a war than the renunciation of the right to kill.
(25) He will travel serenely along his way, with his heart at ease and his mind in poise.
(26) We have a moral duty to avoid killing animals for food and men in war.

(23) The line of conduct which impulse suggests is often different from that which deliberate reflection or deeper intuition suggests. Only when a man so develops himself that the two lines harmoniously coincide will he know the peace of never being torn in two--either mentally or emotionally. Then only when desire and duty agree perfectly with one another, will he be happy. For, when reason approves what feeling chooses, and the inner balance is perfect, the resulting decision is more likely to be a right one than not.

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(27) When all malice and all envy are resolutely cast out of his nature, not only will he be the gainer by it in improved character and pleasanter karma, but also those others who would have suffered as victims of his barbed words or ugly thoughts.

(28) The most effective way to deal with these undesirable traits is to check their manifestations in their incipiency

(29) Such disciplines and practices will appeal only to those who are serious seekers.

(30) No man can afford to hate other men. The price in self-injury to his health and happiness is too high. It requires strength to look beyond their present errors and sins, to comprehend that they cannot help doing what they do since they are as they are, and patiently to acknowledge that they too are evolving creatures destined to shed their evil one day.

(31) This exercise of self-vigilance is a daily and hourly one, for the intrusions of negative moods and destructive thoughts are daily and hourly too.

(32) Each person who enters our life for a time or becomes involved with it at some point, is an unwitting channel bringing good or evil, wisdom or foolishness, fortune or calamity to us. This happens because it was pre-ordained to happen—under the law of recompense. But the extent to which he affects our outer affairs is partly determined by the extent to which we let him so do, by the acceptance or rejection of suggestions made by his conduct, speech or presence. It is we, who are finally responsible.

(33) To walk such a path with any success at all, a man needs humility.

(34) The constant nagging of those with whom he is compelled to live, work or associate with so far as there is any truth in their exaggerations or misunderstandings can be made to serve a most useful purpose by arousing in him the necessity of change and self improvement. However much his self-love is wounded and however long it may take to achieve this and to correct his faults, with his success a separation may occur and they may be set free to go their own way. It may be brought about by their own voluntary decisions or by the compulsion of destiny. When a relationship is no longer useful or karmically justified to evolution an end will come to it. This acceptance of other people's criticisms, humbly and without resentment, may be as

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AND as similar to swimming against the current of a stream. Here the stream will be that of his own nature. In this matter he should look upon the others as his teacher-taking care however to separate the emotional misunderstandings and egoistic exaggerations from the actual truth. He is to regard the others as sent by the Overself to provoke him into drawing upon or deliberately developing, the better qualities needed to deal with such provocations, and not only to show him his own bad qualities.

(35) Temptation disappears as such at this advanced stage, and becomes a means of increasing his strength of will.

(36) Non-violence is not a doctrine of practical defeatism and emotional surrender. On the contrary it is, in these atomic days, the only sure road to a real victory rather than to the illusory one which modern warfare brings. Nor is it a doctrine of escapism.

(37) The teachings are most practical and do not end in empty air. They call for difficult and necessary work on himself, his character, thoughts and deeds--from each serious student.

(38) Long ago Buddha said that if we make room in our minds for negative bitter thoughts of complaint, outrage or injury against those who mistreat us, we shall not be free and will remain unable to find peace.

(39) No one has the right to bind, hinder or restrict the free spiritual movement of another person--no matter how close his blood, contractual or emotional relationship may be--who enters into the pursuit of higher well-being. If it is done in the name of love, then that word has its meaning sorely misrepresented. For it is really being done in selfishness.

(40) The philosophical discipline seeks to build up a character which no weakness can undermine, and from which all negative characteristics have been thrown out.

(41) Our relation to possessions, and even to persons, should be one which does not put dependence upon them to such an extent that any change will rob us of inner tranquility.

(42) This attitude is seldom wise and often foolish. It is a mistake to fail to make a moral distinction between the. What would happen if humanity's finer ideals were forced into eclipse?

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(44) The sooner he disentangles his character from these negative attributes, the sooner will his life become happier and his fortunes happier.

(45) The past is beyond recall but the present is at our command.

(46) Not many people are willing to forego impulse and consider their ultimate good, not many are willing to look beyond their temporary and momentary gratificatic and consider their lasting happiness.

(47) He must practice severe self-judgment and ruthless self-criticism looking at his imperfections with courage and honesty, subordinating smug vanity until the revelation of himself to himself comes out clearly and truthfully in the end.

(48) Jesus' preachment of love of one's neighbour as oneself is impossible to follow in all fullness until one has attained the height whereon his own true self dwells. Obedience to it would mean identifying oneself with the neighbour's physical pain and emotional sufferir so that they were felt not less keenly than one's own. One could not bear that when brought into contact with ll kinds of human sorrow that shadow life. It could be borne only when one had crushed its power to affect one's own feelings and disturb one's own equilibrium. Therefore such love would bring unbearable suffering . By actively identifying oneself with those who are sorrowing by pushing one's sympath with them to its extreme point, one gets disturbed and weakened. This does not improve one's capacity to help the sufferer but only lessens it. To love others is praiseworthy but it must be coupled with balance and with reason, or it will lose itself ineffectually in the air. Not to let his interest in other matters or his sympathy with other persons, carry him away from his equilibrium, his inner peace, but to stop either when it threatens to agitate his mind or disturb his feelings, is wisdom.

(49) The need is to live according to principles, not according to impulses.

(50) It is much easier to throttle negative thoughts when they are incipient than to strike them down when they are grown.

(51) The negative attitudes like hatred and prejudice, malign criticism and small-minded envy have to be cleared out of the heart.

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(52) Criticism that is well-intentioned and well-founded, should be well-received by the earnest neophyte. It may be disconcerting but it will certainly be instructive.

(53) When negative emotions are allowed uncontrolled and absolute sway, what other results than undesireable ones are to be expected?

(54) No act is too trivial to fail to reflect the innate tendencies and characteristics of a man.

(55) Sin is simply that which is done through ignorance against the higher laws. Virture is the obedience to, and cooperation with, those laws.

(56) We cannot hope to achieve such calm in a day. It must be worked for, the obstacles to it must be struggled through, before it can be won.

(57) If we lack the will-power to overcome bad habits that have become popular and conventional habits, at least let us try to justify our indulgence by specious reasons.

(58) He must play the moralist, analysing his own experience and observing the lives of other men. If done impersonally, both become his spiritual teacher.

(59) The man who is happy only when he hates, will one day be tutored by having to experience the results of his own destructive feelings.

(60) Too often this holy and beautiful feeling deteriorates under the ego's pressure, and falters into mere sentimentality.

(61) He should not knowingly commit any deed that is unworthy of a philosophic neophyte.

(62) The disgruntled mind, which picks flaws in others by habit and complains about things by routing, which indulges in unrestricted fault-finding, jars on the nerves of its victims and poisons the blood of its own body.

(63) No decision, no action is really ~~im~~ unimportant or should be underrated. By the light of this view no event is a minor one, no situation is an insignificant one. A man may display negative traits in the littlest occurrence as in the greatest; the need for care and discipline always remains the same.

(64) There is much confusion about one's duy to others. Some fail to regard it at all, many have a wrong conception of what it consists of, and a few overdo their duty.

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(64) There is much confusion about one's duty to others. Some fail to regard it at all, many have a wrong conception of what it consists of, and a few overdo their duty.

(65) The difference in attitude and teaching between these two schools of thought is tremendous. One says th that nothing else is needed than the finding of the real Self, for that will automatically wash out all faults and shortcomings. The other says that only by eliminating those faults and shortcomings can the real Self be found. Zen Buddhism and the Maharishee belong to the first school, and Martinus to the second one.

(66) We take man in his present imperfect undeveloped condition and call him normal. We consider the few men who have historically attained their full developement as superhuman.

(67) The problem of conscientious objection to war is an extremely difficult one. Arjuna was taught in the Bhagavad Gita to fight and do his duty in the defence of his people, but he was warned to fight impersonally, without anger and without hatred. Yet how few can be caught up in the passions of war or the dangers of war without feeling some antagonism towards those on the other side? It is an almost impossible ideal for most persons.

(68) He ought humbly to examine whether the criticisms directed against him are well-founded.

(69) This state of inner vigilance must become as much a part of him as his eyes or ears.

(70) To find out the truth about oneself requires candid as well as clear thinking. There should be as much readiness to admit what reproaches one as about what praises him. Such is the impersonality which should control aspirant's approach to his personality.

(71) The individual who is touchy and irritable should beware lest his traits flare up into open anger, still more lest anger grows by degrees into intense hate and aggressive spite.

(72) He who feels the inner urge to seek always for the Soul, the Hidden, who longs to be quite consciously unite with it, will have first to undergo a long process of being separated from his baser attributes, of having the larger part of his imperfections washed away.

(73) The wrong attitudes and the negative conduct of other people must not be made into an excuse for one's own.

(74) At any place along the road of life, he may turn his back on ignorant habits and seek to create better ones.

(75) Detachment is not a cold, unimpassioned attitude.

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(76) It is a fact that millions of people are being stimulated to seek what they do not already possess, are kept insatiably discontented with what they do possess and thus kept out of inner peace.
(77) It will not be enugh to hold such thoughts and such a goal. They must also be made plain and manifest by his deeds
(78) There are resources within man's grasp that could r redeem his character and transform his life yet they lie untouched and undeveloped.
(79) He stands out in moral grandeur.
(80) It is good in a world where here is so much evil, so many wrong-doers, to be cautious. But carry this quality to excess and you breed timidity or fear, which are evils in themselves.
(81) On the mature can come to such objectivity and impartiality in their attitude towards themselves, for only they seek the truth of things rather than their pleasant titillation by things.
(82) He needs to take care that events do not encroach too deep into his personal emotions.
(83) There is too much criticism abroad today, too little affirmation. Miblions of men think and live largely on negatives.
(84) These attributes are acquired by practice and confirmed by experience.
(85) It is easier to accept one's defects than to start on the way towards their correction, less troublesome to succumb to ones weaknesses than to struggle with them.
(86) There is a difference between the morbid and exaggerated self-abasement often found in ascetic circles a and this true humbleness.
(87) The best time for learning the real meaning and the right use of these teachings is when provocaton shows its ugly face, and when the outer temptation to hold negative thoughts is strong.

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(110) The student of philosophy must free himself from all narrow racialist views, national prejudices, class feelings, and personal selfishness. Philosophy in practice demands no less than this because it brings the realisation that in actual fact all men are inseparably linked with each other. "He who regards impartially friends and foes, foreigners and relatives, the righteous and unrighteous, he excelleth," -(BHAGAVAD GITA)

(111) Racial animosity is really a pathological state which clouds vision and falsifies judgment. It raises prejudice to the dignity of a principle. Hate is a mental poison. It is the worst possible sin of our thought life. It damages those we hate, infects our own environment, and in the end it severely damages ourselves. The ability to treat all kinds and classes of people equally, and with universal goodwill, does not imply the inability to observe the comparative differences and even defects among them.

(112) These neurotics seeking comfort who invade mysticism to its detriment, display their self-willed petty egotisms by resenting the discipline of their emotions and thus contributing to their own further suffering.

(113) Another consequence of this study and these practice will be such self-command, such serenity in the midst of adversity, such unruffled poise amidst outward disturbances so sure a centre for the ethical life, that the unusual contour of his character might well be envied by lesser men

(114) The philosopher's easy self-assurance and dignified serenity, as noticeable in calamity as in prosperity mark him as being in some mysterious manner superior to circumstances. He will always be a gentleman, but not in the narrow formal sense of clinging to a code of etiquette which may become faulty the moment he crosses the border into another country, or which will certainly become falsified a thousand years hence. He will be a gentleman in the broader sense of behaving always with human dignity and kindly consideration towards all others who cross his path.

(115) The time may come when he may have to choose between his ethical life and his material livelihood. In this agonising experience he may choose wrongly unless his hope and belief in the benevolence of whatever Powers there be is firm and strong. But a wrong choice will not dispose of the problem. Sooner or later it will present itself again with more compelling insistence. For a glimpse of truth once given is like a double edged sword; the privelege on one side, a duty on the other. A man's allegiance to Truth must be incorruptible.

He who trims his sails to the winds of expediency reveals his insincerity.

(115) The emotional life becomes more steadied as more years pass and we take the trouble to learn from them.

(116) Efforts at self-improvement and self-development consciously and deliberately made, is an indispensable requirement. All talk of dispensing with it because one has surrendered to a master, is self-deceiving. All avoidance of it self-disappointing in the end.

(117) It is a prime rule that quality of character and education of conscience are more important than nature of belief. And this is much more applicable to would-be philosophers than to would-be religionists.

(118) If he could penetrate into the so-called unconsious levels of his mind he might find to his utter amazement, that his enemy, critic or domestic thorn-in the-flesh are the very 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.

(119) Another characteristic of the philosopher is his capacity to see he point of view of all, of the sinner and the criminal, the weak and the ignorant equally with that of the saint and the sage. This is born partly out of his developed intelligence, partly out of his profound impersonality and partly out of his wide compassion. Thi leads to the consequence that when seeking practical remedies for social wrongs, or redress for private ones, he seeks beneath the surface for ultimate causes. A merely superficail view, which may decive millions of people is rejected by him. The punishment of a crime without accompanying ethical education, for instance, he regards as clumsy and inefficient brutality. Prison punishment, especially, should be set in a framework of ethical instruction which includes the doctrine of karma. Without such a setting its deterrent effect is not sufficient to make it more than a half success and a half failure.

(120) We can combat fear by remembering that the Overse is always with us. The power of such thinking is its rightness and its constructiveness. It is right because the Overself is the real source of strength and courage so that recalling it's ever presence in us helps to tap that source. It is constructive because it uses up the energy that would otherwise have gone into the fear-thoug

(121) There are times and situations when he can not be quite sure what conduct is right or what is wrong, what decision is wise or what is foolish.

(122) Is it a true criticism or a false one? He must come near this question with a detached, serence and unresentful mind.

(123) This does not mean that he should be forever solemnly examining his moods analysing his feelings and making himself the object of his own attention. It means only that he should do this only for a while, at certain times or regular occasions.

(124) The man who practises this spirit of detachment is no longer the victim of conflicting emotional states. He feels free inside himself.

(125) The ego digs itself in all our emotions, and must be dug out again, if we are to be free.

(126) Ugly emotions tearing at the heart may, if allowed to exist too long, manifest as ungly sicknesses.

(127) Even temptation can nourish a man, make his will stronger and his goal clearer, if he considers it aright and understands it as it really is.

(128) All this disapproval of his ways and criticism of his words may help to keep him humble if he reacts to them without excitement. They can thus render him useful service.

(129) He need not stray either from the line which his thinking has been following nor the direction along which his conduct has been moving even though he tries to give mental sympathy to different characters.

(130) When insight arises the passions become subdued and the problems which beset man become solved of their own accord. We may quarrel and kill whilst we remain in ignorance, but we must needs feel for and with each other when we comprehend at long last that in the Overself we are one.

(131) No one else is to be regarded as responsible for his troubles, irritations or handicaps. If he will analyse them aright, that is with utter impersonality, he would see that the responsibility is not really in the other person who apparently is the agent for these calamities but in his own undisciplined character, his own egoistic outlook.

(132) So far as he is interested in purifying his character, he will have to be interested in discipling his thoughts, feelings and actions.

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(132) So far as he is interested in purifying his character, he will have to be interested in discipling his thoughts, feelings and actions.

(133) To the seeker who takes his stoic ideal seriously, the struggle within himself between it and his emotional nature may at times become so painful asto tear him apart.

(134) (THE JIVANMUKTAVIVEKA"): TEAches that only after the adept has attained the knowledge of his true being, of his identity with Atman, does he become free of the fleshly desires and worldly attachments.

(135) An excuse for one's actions is not the same as a reason for them. The first is an emotional defense, mechanism, the second is a valid, logical justification.

(136) Within his own mind he will live his inner life fearlessly, but his public acts or utterances will be with careful regard for their effect on others.

(137) The need for this purification arises from the need of removal of obstuuctions to the inflow of the blessed feeling of grace, the light of new understanding and the current of higher will.

(138) He will not agree to act under threat. Every such attempt to intimidate him makes him only more determined to resist it and to reject the desired action.

(139) The aspirant must remember always that his immediate duty lies in self preparation, self discipline and self improvement. The building of fine character on the quest is quite as important as the efforts of aspiration and meditation, even more so, for the former will lead to the dissolving of egoism and without this the latter are of little avail.

(140) The quest remains unfinished and unsuccessful so long as it lacks this element of rich feeling, so long as it has not become a warm devotion.

(141) The stoic ideal is necessarily a slowly-formed one. In one sense, it offers a kind of self-crucifixion which, being an unpleasant process, is also an unwelcome one. So the harsher parts of the ideal will be accepted last of all and only the easier ones in the beginning.

(142) A rigorous disciplining of his feelings by his reason is necessary if he is to be saved from sentimentality.

(143) Strong motivating forces work in the subconscious and provide the impulse toward action.

(144) To write someone who has been wronged and to ask him for forgiveness, is admirable:to rectify the wrong - if that is still possible is even more so.

(145) In every affair he knows where he stands but more in the sense that he listens and obeys the higher guidance than in any other.

(146) Human frailty being what it is, human conduct should never surprise us and never amaze us. By not expecting too much from it, we save ourselves unnecessary bitterness or disappointment.

(147) The application of these ideals is hard, but let noone deceive himself into thinking that their non-application is much easier. Those who live without such life-purposes are subject to troubles that could have been avoided and to afflictions of their own making.

(148) There is great profit in the coinage of spiritual self-growth waiting to be picked up at every turn. The method is a simple one. Consider every person who makes an impact on your life as a messenger from the Overself, every happening which leaves its mark as a divinely-sent teacher.

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

(150) He will see the faults in those he has to deal with just as before, but now they will not seem to matter and not be able to irritate or upset him.

(151) It is hard but still necessary to see an emotional situation from outside himself.

(152) He can profit by every criticism, even by insults, if he does not let the emotional hurt - they cause him to shut out their truth, if it be in them, or their lesson, if it be not.

(153) He cannot halp having some negative reactions to certain events, environments or people but he will also understand the importance of controlling these feelings.

(154) Those who fall all-too-easily into the worldly lures ofobsession by business success or social triumph, who mistake baubles and illusions for treasures and realities, cannot enter the Kingdom of Heaven.

(155) The Quest is not all a matter of psychological readjustment, of severe self-improvement. Man is not just a character to be remolded. Deep reverential feelings have also to be cultivated.

(156) It is true he will have to abandon by degrees some habits and desires which have made upa part of his personality. But he will balance the loss, also by degrees, with a gain that will be greater in every way.

(156) It is true he will have to abandon by degrees some habits and desires which have made up part of his personality. But he will balance the loss, also by degrees, with a gain that will be greater in every way.

(157) It expresses itself outwardly in an exceptionally kindly behavior. He will not hurt others unnecessarily. He feels that one of the best pieces of advice he can give others is: "Be kind." In this way you abrase your own egoism and show forth something - just an echo - of this love which emanates from the indwelling spiritual self. The cost in thus weakly and briefly identifying yourself with others is little: the gain in moral growth is large. When your duties, activities or responsibilities in life call for critical judgment of any person, that is allowable. But when you fall into it for the sake of idle gossip or, what is worse, when you are nastily censorious, slanderously back-biting, for the sake of malice, that is unkind and unpardonable. Above his own deliberate willing or wishing, quite spontaneously and impulsively, a feeling of pure love begins to well up within him. It is unconnected with physical or egoistic causes for all these who touch his orbit benefit by it. It does not stop flowing if they are foolish or ugly, sinful or deformed, unclean or disagreeable.

(158) The philosophic discipline aims to shock the aspirant out of the complacency with which he views himself into a more critical view. He may feel chagrin and mortification at what he sees.

(159) The stoics in old Europe tried to put the emotions under the absolute control of reason. The Buddhist yogis in old India tried to do exactly the same. But whereas the Stoics did this in order to meet the everyday alternations of fate, health and fortune with great courage, the yogis did it in order to escape from those alternations. The Stoics were practical men who accepted the world but sought to conquer it through the power gained by conquering themselves. The yogis rejected the world and, like the desert monks of early Christianity wanted to be done with its struggles and afflictions.

(160) However virtuous our intentions, we not infrequently work harm to others. This shows that it is not enough to be good. Wisdom must direct our goodness, must bestow on us the capacity to foresee what is likely to ensue from our actions.

(161) Soon or late, our poor human nature proves inadequate to what is expected of it, certainly by others and sometimes by ourselves.

(162) The man who is constantly petulant and consistently pessimistic obstructs the inflow of higher forces.

(163) Neither the mockery of insensitive sceptics nor the malice of sectarian fanatics should be allowed to sway him from a fixed resolve to accord goodwill unto all, including them also.

(164) The work we came to earth to do upon ourselves has to be done under varying conditions - sometimes when we feel happy, sometimes when we feel miserable.

(165) To withdraw asceticâlly from worldly affairs and let go one's grip on worldly things quite deliberately, and not through old age or chronic illness or repeated failure, is something that many active-bodied or keenly intellectual people find difficult to understand.

(166) If he sulkily takes constructive well-intentioned criticism as if it were a personal insult, if his emotional self falls discouraged into a slough of despond at the smallest discovery of his own faults and weaknesses, then he is not likely to be ready for this quest. Some self-preparation is first needed.

(167) It is hard to walk with the pessimists and deny the will to life because birth is evil and deny the natural needs because desire is evil. A juster evaluation would find evil forms of living and evil desires but the great current of Life itself is surely beyond such relativities as good and evil.

(168) We take our little selves even into this analysis of the past and present. We do not see them with really impersonal eyes. The perspective is still egoistic. We do not care to accept the truth about ourselves. The task is impossible to our present stage of development. It cannot be done. But this does not mean it is not worth trying. It is. For though we shall come nowhere near to adequacy and to perfect honesty, we shall certainly move somewhat nearer.

(169) When he is tempted to be angry with some irritating person, he is faced with two choices: either to identify himself with this lower emotion or with his higher aspirations. If following bad habit, he succumbs to the first, he weakens himself still further. If, following ood resolve he overcomes the temptation he strengthens himself for the future.

(170) It teaches us what to do in the dilemmas of conscience wherever they arise in the art of living.

(171) We need these truths to fortify us against ourselves and to nerve us against our enemies within.

(172) Our passions and desires, our instincts and appetites maybe left unruled but only to our detriment.

(173) The common experiences of living teach us this, both m both negative wisdom of avoiding evil and this positive wisdom of doing good in their own way, just as the great crisis of living teach it to us in theirs. Every ethical precept given out by the prophets is well illustrated in them.

(174) The extremes of abstention which follows repugnance indifference or self-struggle and the satiety which follows helpless yielding are both undesirable.

(175) It may well be a long or lifetime struggle to overcome his lower nature, and a hard one. Nevertheless, it will be better than tamely submitting to it. For strength is built out of weakness.

(176) There are other forces at work in us besides these which everyone recognizes. Some are higher and nobler than our ordinary self, others lower and unworthier.

(177) Undue humility can be a fault, although not so repugnant a fault, as undue arrogance. The first trait underestimates itself and thus refrains from what it clearly ought to attempt. The second over-estimates itself, and tries to do what it lacks the fitness for. Moreover, the first is too apt to depend on others until it becomes incapable of leading an independent life, while the second is too low to seek expert advice which might save it from falling into failure or error.

(178) Here is a man - Spinoza - who said he was supremely happy. How few among us today dare say that, distracted or frustrated, burdened or anxious as we are?

(179) When circumstance forces someone into playing the good man, he will either become a hypocrite or else begin to become something of the character he pretends to.

(180) We are not in full agreement with those who attack s all success as unspiritual or better living as materialist -ic. Whoever has realized his early purpose, if he has done so honorably and if the purpose itself is worthy, or conducive to society's well-being - is a success. If he receives rewards for his accomplishment, there is nothing unspiritual in accepting them. And whoever appreciates attractive clothes, good quality food, modern aids to efficient comfortable living is - if he develops his self-control along this appreciation - taking better care of his physical instrument nd making more of his physical environment. He is not necessarily materialistic. The meaning of the word 'spiritual' should not be unjustly circumscribed.

(181) What is better and what is worse in conduct? How can we distinguish good from evil?

(182) To bear injustice and take insult without bearing resentment, is to show unusual quality — yet this is what Christ taught his followers to do.
(183) There is nothing new in this simple truth. More than 200 years ago it was plainly written down by that heroic Dutch lens grinder Benedict Spinoza. His whole book "Ethics" was an attempt to define the possibility of freedom, while his whole life was a struggle for the actuality of freedom. More than 2000 years ago it was plainly enunciated by that heroic Greek citizen

(184) Cleanse yourself. Throw out of your speech all treacherous backbiting, all slanderous gossip, all unkind words. For the law of recompense saith, "As you speak of others so shall you be spoken of yourself."
(185) An ethical standard will no longer be something imposed from outside. On the contrary, it will be an inescapable necessity of his thought about relations with his fellows.
(186) Doctrines which are as thin as vapor and which, because they disregard the facts of human character and the common sense of human life, can lead to no practical result.
(187) They become unbalanced to the extent that they refuse to put the brake of discipline to their impulses, and take the ballast of cool reasoned judgment aboard their hot emotional enthusiasms.
(188) What is the use of gazing into the clouds and giving exhortations which are hardly practical?
(189) The man who is seeking regeneration of his character will not often have repose of his feelings. For he is called by himself to struggle with himself.
(190) So far as past errors are concerned, forget them and start afresh, as if it were your first day in this body; but so far as your present contacts are concerned, be kind to them, as if it were your last day in this body.
(191) It is hard for a man who is filled with bitterness about a situation in which he is involved, to be strictly objective toward it.
(192) He may come to self-approving attitudes but only after he has plumbed the depts of self-distrusting ones.
(193) We need to watch the direction which our feelings are taking when we give ourselves up to them without restraint unbalanced by reason and uncontrolled by intuition.
(194) When anger wells up for what appear to be sufficient reasons, they are accepted as justifying it.

( 1 ) When specialism is overdone, as in the case of such schools of mental and logical analysis as those of Logical Positivism, and Semantics, it topples over into errors.

( 2 ) Because the intellect can form no idea about the creative Mystery that men name God, is insufficient ground to resign from all thinking about God.

( 3 ) The Style, the form and even the content must be suited to the occasion. The culture and science of the Western world call for an intellectual and scientific presentation.

( 4 ) The moral nature of man is still too low to let him be trusted with such powers as science now trust him with. It would have been more prudent to restrain curiosity and develop this nature first than to let the intellect loose and suffer atomic menace in the result.

( 5 ) How factual is their teaching? Do its tenets find confirmation in rigid observation in the factor of experience and the thoughts of reason? This is what he must ask himself if his training of the intellect is to bear spiritual fruit.

( 6 ) The prestige of science has arisen because it promised and gave practical results.

( 7 ) Spiritual teaching must be expounded today in a form suited to the modern need. The doctrines so revealed should be methodically progressive and the explanations should be systematically developed

( 8 ) Care is to be taken that the deceptions into which both his logic and his sentimentality are liable to fall, are avoided by the use of sharp discrimination.

( 9 ) There is a certain measure of safety in the deliberate cultivation of rational thought based on observed fact as a guide to action. This is the way that science has traveled with the discoveries of, and profits by, natural law. This is the way that industry and commerce have travelled, with solid results for all to see. Its value, when applied to methods of achievement, is a proved one.

(10) To consider any question with pre-established conclusions, is not to consider it at all!

(11) The unassailable certitude of insight contrasts with the feeling--its way of mere speculation

(12) Scientific thinking is certainly better than primitive tribal instinct.

(13) It is not without much heart-searching and more hesitation that he will abandon old dogma.

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(14) When the mind is not clear, the judgment can hardly be correct. When thinking is confused, its sincerity does not save it from making errors.

(15) It is a doctrine whose value is especially great to the intellectual classes, but even the unlearned ones can also benefit by it.

(16) The tendency for rationalism to enter all the departments of life—although it is still weak in most of them and vigorous only in the department of science—is a necessary inevitable and evolutionary one. It is to be accepted, not to be deplored as the mystical sentimentalists and religious traditionalists deplore it. In the end it will lead man out of the materialism it creates for him, and into loftiest comprehension of the truth about himself and the world—philosophy.

(17) The philosopher's research is a disinterested one. There is no particular body of doctrines which he sets out to support, no religious institution whose power or prestige he seeks to increase. He deliberately controls his predilections, trains his thoughts and disciplines his feelings so as to make himself capable of that intellectual detachment which is a necessary prerequisite to getting at the truth.

(18) The intellects finest function is to point the way to this actual living awareness of the Overself that is beyond itself. This it does on the upward path. But it has a further function to perform after that awareness has been successfully gained. That is to translate that experience into its own terms, and hence into ordinarily comprehensible ones, both for its own and other people's benefit.

(19) It is a great merit of science that its method produces results that are definite, reliable and predictable. We know that if the needed conditions are properly fulfilled, the result will not vary from previous results.

(20) Philosophy does not affirm its facts arbitrarily or dogmatically. They are put forward, as they are found by the human mind when at last its development is capable of comprehending the subtlest of all truths, in orderly, rigorous, logical form.

(21) There is nothing spectacular in philosophy. Reasoned thought pitched at the highest level and directed inwards upon itself, is one of its chief features.

(22) He will try to avoid all exaggeration and distortion in his thought and speech, certainly all falsehood.

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(23) We have seen in certain lands the results of intellectual activity when placed at the service of materialism greed and sensuality. Its worst phases are then made manifest, especially its craftiness and lack of conscience its trickery and dishonesty.
(24) To understand intellectually is good but to glimpse intuitively is better. Best of all is not merely to look at truth but to enter into it.
(25) The practice of philosophy tends to reduce the number of one's perplexities and to quieten the questioning mind itself. It keeps the thoughts well balanced and the feelings clean.
(26) If you are trying to grasp the great Mystery do not make the mistake of unwittingly holding on to the intellect while doing so.
(27) Wells' naive notion that the scientists would save mankind has given place in our time to the grim notion that they will probably destroy mankind.
(28) What is the final answer to the questionning mind?
(29) If scientific progress has freed man from many drudg ries, it has enslaved him with many illusions. One of these is the belief that it is itself sufficient to guide and guard him.
(30) Unless he exercises his reason and that at its subtlest pitch--how is he going to wake up from this dream of spinning planets in which he sleeps by the mesmeric power of some unseen and unknown age?(Nage?)S-
(31) How few are really and sincerely seeking to establish truth; how many seek rather to establish victory. They can point out the errors in other people's conclusions, opinions and beliefs, but are blind to the errors in their own.
(32) Everyone expects to witness scientific advance made in these modern times but only a few have the mental courage to expect spiritual advance, let alone seek it.
(33) Man's intellectual-scientific knowledge is unobjectionable provided it is fitted into a wider knowledge of the world pattern, but failing that, and standing alone, it became dangerous and self destructive to him.
(34) So long as science remains physical and refusesto add the metaphysical, there will always be something beyond which it can never reveal.
(35) Let us honour intelligence, and not insult it, for it is as much from God as piety.

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(36) If we reverse the words of Descartes, whose thought helped usher in the age of science, and proclaim, "I am, therefore I think" we come nearer to the truth.
(37) The human mind has an innate unwillingness to look properly at unpleasant facts.

(38) It is hard for most people to approach any subject quite uninhibited by their preconceived ideas about it.
(39) Science has not carried humanity forward to happiness to the degree to which the scientists of last century expected.
(40) Philosophical metaphysick calls for extraordinary mental agility.
(41) There are many who feel they are too human ever to become completely impartial, impersonal and detached.
(42) Much depends on the way these teachings are presented. If the author understands them well enough and clearly enough, and if he has the gift of transmitting his understanding just as much, the reader will gain the benefit of this straight thinking. The mysteries involved in teachings will begin to vanish.
(43) The full doctrine of philosophy is too cerebral to suit simple people.
(44) The basis of philosophic living is simply this: the higher self feels nothing but the good, the true and the beautiful; we are its projections and are to become its reflections. Why then should we not, here and now, discipline ourselves until we also feel only the same?

(45) The clairvoyant instinct which guides the carrier pigeon to its distant loft, is possessed by no man.
(46) IN the scientific world to a large extent and the business world to a smaller extent, we find a scrupulous care for facts.
(46) The animal acts as its instinctive drives bidit act whereas in man this instinctive nature ismade up with and consequently modified by, the awakening intellect's need to consider, compare and judge.
(47) It is open to anyone to disregard the facts of a situation, if he wants to, but he is likely to bump into them if he moves about long enough.
(48) If the general reader finds mystical language hard to understand, he finds mystical ideas even harder to believe.

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VII (49)

(49) The same intellectual quality which obstructs the inner path or blinds the inner eyes of so many sceptical people actually helps the path of less egocentric persons. The intellect is not to be condemned But its presumptuousness in arrogating supreme, unchecked and unbalanced control of a man, is to be condemned.

(50) Younger mentalities need to think in terms of definite sense impressions, of physical feels sights and sounds. More developed mentalities can think in terms of abstract ideas, of general metaphysical principles. The first group are the most numerous.

(51) The mass-intellect was not yet then developed enough, nor educated enough, and hence not yet capable enough, to understand a teaching so universal, so impersonal and so utterly non-materialistic. But is it able to do so now? The answer is that it still cannot understand fully and properly; it is however, better able to do so partially.

(52) Science, which was to have deported mystery from the meaning of the universe, has had to bring it in ever more than before.

(53) It is the faculty of reason which differentiates human beings from all other Nature's creatures. It is this which sets man beyond the animals. But reason untouched by the finer promptings of the heart, and unillumined by the sublimer intuitions of the mind, degenerates easily into selfish cunning, and degrades instead of dignifying man.

(54) One man uses the word in a different sense from that in which another uses it.

(55) Reason must find a satisfying explanation, the pattern placed before it must appeal to it.

(56) These exercises postures and rhythmic movements will in time make the body more and more responsive to the mind's direction and the will's command.

(57) For good will, science entered on the scene. The scientific mode of approach rapidly established itself as the modern mode, especially in the sphere of practical activities, where it gave rise to industry.

(58) It is the role of words to give meanings or hide them, to explain truths or expound falsehoods.

(59) (HAROLD J. LASKI in a letter to Justice O.W. Holmes "I like the fellows who tell you where they got their information from. These dammed mystice with a private line to God ought to be compelled to disconnect. I cannot see that they have done anything save prevent necessary chang

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(60) Few men get at all the truth, because few men are willing to call in and consider all the facts. They want only those facts which interest them or please them. Hence they get only half or quarter truths.

(61) Many aspirants fail to realise that they move mostly in the realm of their own personal ideas, and not necessarily in the realm of utter truth.

(62) The religious or even the mystical writer is not concerned with the accuracy of his statements, the meaning of his words or the regard for facts as is the philosophic writer. On the contrary, he writes with abandon, revels in emotion, and seeks to incite it.

(63) Even men of much experience find it hard at times to arrive at positive decisions on worldly matters when these offer as many arguments for one conclusion as for a different one. Even their matured minds may sway back and forth, unsettled and uncertain at such a time until they decide to wait the turn of events to give them a positive directive what to do.

(64) These sceptics sought to enquire why it is that thinkers and metaphysicians of powerful intellect, like Plato and Ndwton should have accepted the existence of, and been influenced by, such an undemonstrable thing as the mystical experience.

(65) We should not defend sound truths on unsound ground but nor should we defend unsound truths on sound grounds. It happens often that erroneous religious doctrines or false mystical teachings are defended by declaring that they pertain to a higher dimension and transcend the intellectual capacity to understand when in fact they also transgress against its (reasoning capacity correctly.) capacity reason correctly.

(66)The cultivation of intelligence is the supreme duty of man. Fact-fed thinking hard, deep, rational and thorough, is what converts vague surmise into unbreakabl certainty, blind belief or tormenting doubt into irrefu able knowledge, and native error into new truth.

(67) When you are going through the intellectual ansly you must think as sharply as possible. You have to hac your way through these woods by the sharpness of your thinking. This is where he clarity of thoughts and the formulation into exact phraseology is so necessary. Yo must not be vague nd hazy about ideas you must penetra them with clear understanding. It is only later when have reached the meditation stage that this activity i put into abeyance, because then the effort is to still thought.

(68) It has been stated at the end of the append. to "The Hidden Teaching Beyond Yoga" that they who do not feel in possession of enough strength or desire to tread the ultimate path, need not do so, and that if they remember and sometimes read about it even this will yield good fruit in time. We have been asked to be more explicit on this point. We deeply sympathise with all those who do not feel inclined to tackle the mental austerities involved in th ultimate path. If, however, they will justdip into its intellectual study from time to time, a little here this week and a little there the next, without even making their reading continous and connected, there will slowly take shape in their mind an outline of some of the main tenets of this teaching. And however vague this outline may be it will be immeasurably better than the blank ignorance which covers the rest of mankind like a shroud. These new ideas will assume the characteristics of seeds, which under the water of the student's own aspiration and the sunshine of visible and invisible forces, will grow gradually into fruitful understanding and deeds. For the karmic consequence of such interest will be one day birth into a family where every opportunity for advancement will be found.

(69) Those who put their belief in reason cannot escape this fact.

(70) As he penetrates deeper and deeper into that subtle world of his inner being, he finds that thought, feeling and even speech affect its condition as powerfully as outer conditions affect his physical being. A complete falsehood or a gross exaggeration, when conscious and deliberate stuns or inflames the delicate psyche. If persisted in and made habitual the psyche becomes diseased and falls sick. This maybe followed, soon or late according to the sensitivity of the man, by physical sickness. If it does not, then he will be exposed to it in the form of a karma shadowing some future incarnation.

(71) We may be willing to accept a theory because it is offered on good authority.

(72) Stupendous are the possibilities when the stomic forces will be toiling for us, slaving for us; but still they are only material possibilities.

(73) Outside the bounds of their special competence they speak with mere opinion, not with knowledge.

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(80) What this age needs to seek is a new intellectualism, a new science, one informed by deeper spiritual feeling and protected by higher spiritual ideals.

(81) They have felt increasingly uneasy with their materialistic beliefs. They may not all know it but the fact is that they are on the road through such conscious self-questioning to retraction of these beliefs.

(82) It is impossible for the modern mind to encounter such experiences without seeking their explanation. And therefore it is of little practical use for a master to tell his followers not to trouble their heads about he reason why such things happen or not to ask questions about he meanings and purposes of the world

(85) When intuition quietly confirms what intellect argues, when it gives sanction to reasoned conclusions, we come closer (a deeper sanction) to the truth of the matter.

(84) So long as these two faculties of human mind - reason and imagination - are surrendered to its animal side, so long will they prevent the real human being from being born.

(85) Nietszche's distorted semi-mysticism set up before educated men the ideal of a barbaric Superman, and Oswald Spengler's distorted intellectualism led them to draw the false lesson from history that man is always a beast of prey.

(86) A high quality of thinking that is bein g done by men who are probing now for the better life of tomorrow. They are coming to the only possible conclusion about the validity of determinism on the basis of known facts when regarded by the whole mind of intellectually-mature-man -- the mind which uses both its abstract and materialistic thinking capa-cities and, consequently, verges on the truly intuitive. I am reminded of Bacon's well-known remark about the slight use of reason leading to atheism and and the adequate use of it leading back to religion.

(86a) There is no truth which the intellect affirms that it cannot also deny. The history of human argument shows this plainly.

(86b) To start with the data and come to the conclusions, joining the two by a series of logical steps, is the way of ratiocinating intellect. But we need to guard against inaccuracy of thought and speech as well as against narrowness of mind and feeling.

(86c) A science devoid of the life-giving power of intuitive feeling leads to its own self-destruction in the end.

(86d) Those who left divine forces outside their world-view, have become baffled, confused, and hesitant.

(74) Neither the life of action nor the life of re. are able to satisfy him, nor even their combination, however good it be. He comes in time to the last question and, with its the finding of its answer, to the life of intuition. Henceforth he is to be taught from within, led from within, by something deeper than intellect surer than intellect. Henceforth he is to do what needs doing under the influx of a higher will than his merely personal one.

(75) Is it not ironic that the only creature in the universe which doubts God's existence is also the only one - up to that grade - which contains the proof of that existence? The countless germs, worms, insects, [illegible] reptiles and mammals below man lack the rational capacity to question while the higher types of individuated beings above him know too much to utter such a doubt.

(76) Because people do not feel their inward divinity, they often deny it. In ancient and even medieval times they were satisfied that it did exist without because their simplicity, their uncultivated intellects, created no barriers to this feeling or to faith in it on the authority of tradition and their prophets. We must understand the inevitability of their present scepticism and prove the fact of the Soul as logically as evidentially as possible. Yet to offer intellectual proof alone is not enough. Although a truly excellent step forward. We must also show them how to get the experience of verification for themselves.

(77) It is not a subject for academic students of technical metaphysics or for professional followers of institutional religion - alth ugh they are welcome to all that it has to give them, to the richer form and the inspired understanding of their own doctrine. No - it is primarily for the ordinary person who is willing to heed his intuitive feeling or who is willing to use his independent hinking power

(78) Scepticism makes conditions which require that truth be presented in a rational form and argued out. Otherwise the intellectual reactions to it will not be fair and just to its value.

(79) Once he begins to bestow his thought upon thought itself, he begins a path of enquiry which, if pushed to its farthese end, will bring him into astonishing discoveries and, if he follows them into practical application, beneficial changes.

( ~~I~~ 48 ) Every man is personally concerned in the complex and troubled situation of the world today.

( ~~2~~ 49 ) Can anyone escape the tension, the disturbance and involvement in the world crisis today? Even the fact that Tibet-the hermit country could not do so is both a symbol and a warning.

( ~~3~~ 50 ) Events of supreme importance to the entire world are taking place in our time but their meaning is often obscure to our comprehension.

( ~~4~~ 51 ) When humanity's props have all collapsed, when the continual shocks which have been given to its earthliness and its attachments achieve their full effect, it will turn—increasingly to that w ich alone can save it.

( 52 ) From the sun and from the atom-from the very atomosphere that surroundsus-the newer sources of energy to push wheels round will be opened commercially to us. No longer put to destructive uses, they will develop ~~in~~ civilization in unheard of ways.

( ~~xG~~ 53 ) I do not say that war must come. I say only that another crisis, as desperate as war, will arise, that a tide of catastrophe will break suddenly over the world.

( ~~7~~ 54 ) It is looked upon with indifference because its importance is unknown. It is not thought about because it is regarded as not worth thinking about.

( ~~x8~~ 55 ) The opportunities to wage war can be brought under international control by external means, and withh our time they will be so brought when mankind is driven by necessity to take such a measure for the sake of the race's own survival. But the psychological causes that urge men to wage war—these remnants of the animal left in man—can only be dealt with by internal means.

(56) (~~9~~) When a later generation passes judgment on our times, seeingthem for what they are, and neither better or worse than they are, it will note this fact.

(57) (~~10~~) The life they know, sundered from direct contact with the earth, has long since become artificial

(58) (~~11~~) There are those who fear that our civilization is close to its nadir, that all its social progress will end in a vast setback.

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(59) We have lived for some centuries in an age of interrogation. Ancient opinions and tradional conventions have received rude challenges. Those that could not prove their truth or worth have not seldom had to go.
(60) The appalling activities of certain members of the human race in our own times, may cause us to lose faith in humanity or even God.
(61) It is perhaps natural and pardonable for refined natures to shrink into themselves when they look out at the horrors in the world today.
(62) We find ourselves today in need of new explanations. The unparalleled chaos of our times on the one hand, the unprecedented researches of science on the other, leave the old teachings a little unsteady as supports and guides
(63) To turn our gaze to past times and look for similar situations in them and then to observe what happened thereafter, will not avail us today. For such a situation has never before existed. It is without historical precedent.
(64) I n the past only a few out of many thousands sought philosophy for its own sake. Today, because it offers mental relief from the anxieties of our times, more are coming.
(65) They cultivate the vain and fanciful hope of an impending spiritual revival.
(66) The extent to which any single man is able to force world events today is small. Unseen forces of universal law are, on the contrary, using gifted individuals to control, influence and fulfil the destiny of mankind.
(67) When society becomesmore conscious of the demand ~~from it~~ World-Idea's demand from it, a way of living and form of civilisation better designed to meet that design will be promoted.
(68) The atom bomb has brought possible destruction to modern civilisation.
(69) There is so much confusion and so much illusion in the modern scene.
(70) If these teachings were mere theory and could not be fitted to the facts of life today, they would not be worth while. But they have proved their worth in every kind of peace, war and crisis.
(71) Are we menaced by the calamity of a ruined and dying world?
(72) The dictator, the politician and the journalist must take part of the responsibility for leading the masses to this lugubrious situation.

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(68) The atom bomb has brought possible destruction to modern civilisation.

(69) There is so much confusion and so much illusion in the modern scene.

(70) If these teachings were mere theory and could not be fitted to the facts of life today, they would not be worth while. But they have proved their worth in every kind of peace, war and crisis.

(71) Are we menaced by the calamity of a ruined and dying world?

(72) The dictator, the politician and the journalist must take part of the responsibility for leading the masses to this lugubrious situation.

(73) Man will emerge into world citizenship sooner than we think.

(74) It is my private belief that partial war, involving a limited area only and avoiding the use of the most destructive weapons, is likely to happen, first, and that full war, involving most countries and the use of atomic bombs, is likely to begin sometime between 1960 and 1963.

(75) Will war ever cease in this world?

(76) Whilst mankind will be driven to take eventually the only practical means for its self-protection against war, which is the creation of an international form of association with a single international police army, such an external means would in the end not be enough if it were not accompanied by an internal means, which is the casting out of those anti-social, aggressive or destructive lower forms of thinking and feeling which it has brought over fr from the animal stage of existence.

(77) The coming epoch will, through its new inventions and new machines, make it possible for the whole working class to live in comfort and leisure. The coming awakening will prompt them to use this leisure more constructively than hitherto, in hobbies, arts, crafts, studies, and self-improvement.

(78) This drawing-together of he different peoples out of their earlier isolation which modern civilisation has brought about, has not only increased their knowledge of each other but also increased their effect upon the life and fortune of each other. Out of this has grown the complexity of contemporary political, economic and racial problems. What one nation does is liable to affect not only its neighbours but also far-away nations to the point of actual war. Therefore, there is much greater need of learning for what purpose all the human race has been placed on this earth than there was in earlier and more isolated times.

(79) Large groups in the human race are trying to continue the old life in forms that belong to outgrawwax-grown stages of their development. The effort is a misdirected one, and brings confusion, strife or self-injury as the penalty.

(80) In the absence of an impartial and effectual world-authority, the only alternative to war as a means of settling disputes is renunciation of the right to kill.

(81) Mystics may disregard the events of their time but philosophers cannot.

(75) Man will emerge into world citizenship sooner than we think.

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(83) Mystics may disregard the events of their time but philosophers cannot.

(82) In the coming age nuclear energy will be brought to the service of creative peaceful purposes. Its concentration on destructive military ones will be brought to an end.

(83) Not many persons concern themselves with the things of the higher mind, with the search for Spiritual truth and the quest for life's hidden meaning.

(84) Something has happened to many people through the experiences of war and crisis, disaster and chaos,, Their minds are more open to these ideas, and their lips more willing to discuss them. Fifteen years ago such talk would have been jeeringly dismissed as transcendental nonsense.

(85) The atomic menace is itself an instrument for the Biblical Day of Judgment, trying and punishing humanity for its murderous tendencies in war and peace.

(86) The planetary spirit is accelerating its own development and this necessarily accelerated the development of all living creatures--plant, animal and human, which dwell upon it. This is why man's experience crowds into one life what formerly he crowded into a few and why world history crowds into one year the events which formerly took several years. If this increase in tempo has also accelerated human suffering by crowding it more closely together, it has also paradoxically increased human pleasures too.

(87) Not many military, political or economic preparation whether defensive or aggresive, has any hope for mankind's true protection, if it does not include learning and obeying these higher laws. There are healing, restorative, guiding and protective forces amid us even today, trying to reach the human race and to penetrate the dense, dark conditions surrounding it. If they are recognised and received in time, it will be saved from a frightfully destructive event. But if human blindness and inertia prevents this from happening, the penalty will have to be paid.

(88) What cannot be achieved by all mankind as a whole, since their negative conditions are too deep and too widespread, can still be achieved by those individuals who are less caught in such conditions and more responsive to right ideas.

(89) They imbribe no lessons from history, no gains from experience.

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(89) They inscribe no lessons from history, no gains from experience.

(90) We are told that economic necessities must be satisfied before spiritual ones. But why not both together, side by side, since there is no separation between them? The way in which we gain the mundane ends is always governed by our spiritual background.

(91) We cannot legislate the human race into a change of heart. But we can legislate the conditions which will be less obstructive to such a change than existing conditions.

(92) That men who belong to the mountain-tops are used as agents for the world's good or evil destiny, is understandable.

(93) We are moving towards this climax of a war to end all wars with the inevitability of a Greek tragedy.

(94) Where the ego rules in the business world it is trying to get more than it gives. This is an offence against the law of justice, an attempt to get what is not its fair due. The dark karma of such an attempt may be seen in the strife and conflict and clash of interests and lack of peaceful harmony which sound as discords in the politico-economic relationships today.

(95) Philosphy today represents a refuge for those suffering from the hatred and strife in the world as well as a source of goodness and wisdom for those who seek to permeate their life with meaning.

(96) In my experience, acquired through a world-wide series of observations, there is a general reaction to the crisis with recognisable features.

(97) They have been converted from this faith in materialism only by the ugly spectacle of its effects on the modern world, and especially in lands whose rulers are infatuated by it.

(98) All people need to learn something about the forces affecting their life today, but especially those people who seek truth, study philosophy or follow religion.

(99) Under the strains of modern living their minds tire and find no interest in knowing the meaning of life or even in caring whether or not there is a meaning.

(100) Only those who have equipped themselves with the necessary inner qualities and have the necessary good fortune and foresight, are likely to survive this dangerous time.

(101) A new generation is coming along which has seen known or fought in war. It is disinclined to make the effort needed for close metaphysical thinking or to practise the restraint needed for inner meditative stillness. Yet it senses the lack of peace within itself.

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(101) A new generation is coming along which has seen known or fought in war. It is disinclined to make the effort needed for close metaphysical thinking or to practise the restraint needed for inner meditative stillness. Yet it senses the lack of peace within itself.

(102) They feel helplessly lost or adrift amid the torrential flow of contemporary events.

(103) Through the efforts of pioneers and the evolution of thought, there has unquestionably been some awakening in many countries, particularly European countries, to these new-old teachings and practices of a mystical or Oriental character. ~~This awakening~~ The are no longer so startling or so unfamiliar as they formerly were. This awakening has been greatly accelerated by their presentation in a modern form, however primeval they are historically. The need for hem was very real as a necessary counterbalance to the contemporary tendencies, and as a self-protective reaction to the contemporary helplessness

(104) If they could penetrate, by some mystical insight, t -e awful horrors and repulsive episodes which mar modern history, they would find something unimaginably grand, beautiful and wise behind it all, unseen and undreamt by th human agents responsible for this misery.

(105) Other forces are operating in the world crisis which are quite beyond the knowledge experience and perception of most people. They are certain spiritual forces of destiny and evolution.

(106) The mass of people does not take truly spiritual concepts. Extroversion, egoism and preoccupation with personal or worldy affairs keeps out any interest or attention in such concepts. Only the crushing shock of atomic war will provice an impulsion toward them from without.

(107) When the philosopher enters the arena of public affairs with his calm unbiased judgment, his contributions towards the public good have a lasting value comensurate with his freedom from the small personal incentives which actuate the work of those who have not achieved the philosophic attitude of mind.

(108) It is the work of evolution in our time to bring to the surface of thought and action the most ferocious instincts and darkest bestiality which many men still hide their civilized exterior. But such an outbreak of evil is destined eventually to modify evil itself, to tame those instincts and subside he bestiality. The night is darkest just before dawn.

(109) It is in the nature of thehuman situation today tha mystical aims should not appeal to more than a small limite number, that their dissemination should depend less on di discussion than on the compelling force of his toric circumstance. The voices of time and tragedy will be heard increasingly in favour of <u>such</u> aims.

(118) The seeker who refines his emotions, quietens his mind and sharpens his philosophic insight into the nature of ego, inevitably becomes more unselfish, more possessed by ideals of service as he proceeds along the path.

(119) In this epoch and on this planet, this and at this place, there are opportunities as well as challenges.

(120) The close of war also closed Europe's lordship over the rest of the world. Her grand cycle has ended. The future is not with her. She has been exhausted by the effort of war and distracted by its aftermath of internal conflict. The political economic, mechanical and cultural initiative of modern civilization are already falling from her faltering old hands and being picked up by young and vigorous hands. This is due, in part, to much of the best character and capacity from Europe being drawn off and collected in America.

(121) It was the hope of a freer life which first sent men across the oceans to plough American soil as it was the hope of a fuller one which later sent them to fill American cities. By comparison with the old existence, both hopes have been realized..New York, the great pyramid of Western activity, one of the world's busiest cities, beneath whose shadow railroad tracks start out to leap the continent and within whose heart is a multitude of populous offices and ever running elevators, is set with deep crevasses.

(122) The straight clean-cut lines of the exterior, the modernistic cubes and parabolic curves of their interior, are fit symbols of directness and newness; the sky-jutting spires are apt symbols of the altitude of achievement which beckons young ambition.

(123) Unfortunately the land which produced a great psychologist like William James and a grand mystic like Ralph Waldo Emerson, seems to have exhausted its resources with them. Its materialism has stemmed out of the early needs of the nation, the inexorable necessity of firmly establishing a physical civilization before a cultural one could be established, the gathering together of ambitious, optimistic energetic, determined and enterprising men and women from the old world. There are repulsive features in its culture still and grave problems, to be solved.

Most Americans dearly love to join movements, to publicize ideas, to share group activities and to form social organizations.



(124) ( ) The search for true ideas must be made, the willingness to accept better ideals must be displayed. These alone are capable of leading us toward a civilization of which we need be less ashamed than the present one and more hopeful of the future.

(125) ( ) It has often been the hope of the more fervent religious and mystically minded people that our worldly civilizations would be forced by events to give way to more theocentric ones.

(126) ( ) It is a silly mistake which some mystically-minded enthusiasts fall into, that everybody is soon going to follow mysticism! The only basis they have for this assertion would appear to be that they move within a tiny circle where everybody is following mysticism and that they are judging the larger world outside by what is happening inside the circle.

(127) If men cannot come to good will toward one another through other means, then they will be forced into it through the terrible and unbearable character which war, under the direction of intellect ungoverned by faith or intuition, has assumed.

(128) I tried to give my readers the benefit of being forewarned about the inevitability of these events.

(129) The war will strike the nervous system of human beings as an earthquake strikes a whole city. Their psyche will feel paralysed in some cases or torn to pieces in others.

(130) A new and higher epoch in our history will come by divine cyclic law: nothing and no one can prevent its birth. And that will occur through the incarnation of spiritually intuitive men born for this special purpose. It is such an epoch alone which will witness the realization of dreams of world peace and justice, dreams whose failure of realization by political, military and other means will force by necessity the attempt through the last and only effectual means - moral and intellectual - renewal

(131) Powerful forces in the heaven worlds are gathering for transmission and will enter our world at an appropriate time, which is fixed and measurable within this century. These forces will stimulate new thoughts and new feelings, new intuitions and new ideals of a religious, mystical and philosophic kind in humanity. It will verily be the opening of a new epoch on earth, comparable to that which was opened 2000 years ago by the coming of Christ. The impulse will bring science into religion and religion into science: each will sustain the other and both, purified and vitalised, will guide humanity to a better and truer life. Insofar as science is an expression of mans desire to know, it is in perfect harmony with the highest spirituality. Only when it is unguided by his

(110) If the modern world's descent into extreme violence aided by the skill of science is not to be utterly self-destructive, it must be stopped at some point. How near or how far we are from that point is visible enough to the seers. This is certain, that we shall reach it and that if no other way is effectual by then, we shall reach it with a shock so great as to affect the nervous system and mental outlook of the larger part of the human race. That will be the historic moment -t when the West and the East will begin their upward climb once again toward Spiritual values, although each hemisphere in its own way.

(111) In all the history of man was there ever a period like this? Yet, although man has changed himself and his environment in every way, he has failed to change -e in the most important way - morally and spiritually. Who has the hardihood to declare that the face of the bestiality and cruelty which have appeared during this generation there is less evil abroad in the world now than formerly? And who has the equal hardihood to declare in the face of the religious, mystical and philosophic testament in writing which has come down with the centuries, that we have more intuitive knowledge of the eternal truths more personal communion with the spiritual self than the men of antiquity.

(112) In these troubled times and turbulent days, we need to hear such calm reminders and to cherish such beneficent truths.

(113) Some of our generation have embarked on this quest of conscious self-discovery but many more will have to do so before this century closes.

(114) Those of us who are eager to see a more mystical life implanted in the ground of everyday life today, look constantly for signs of this change.

(115) There are seeking individuals but no wide seeking movement. Most of the others wander in darkness yet are not concerned about it. The world claims their interests and absorbs them.

(116) The ills which afflict the world need to be ameliorated. On that most men agree but they are dissatisfied with each other's proposals for the method of such amelioration.

(117) Mankind has proved itself unworthy to handle powers of atomic destructivness and unable to manage its affairs without stupidity or its relations without evil-doing.

(1) The mind must lead itself from these facts, like a Euclidean proposition, to the inevitable and inescapable conclusion.
(2) If mind did not have its primacy in us, did not exist prior to our experience of the world outside us, we could not know that world and could not even know that we existed at all. By its power all is made possible. Yet foolish men, forgetful of the fact that the eyes never see themselves, deny the reality of mind and imagine it to be an effect of material action.
(3) ~~The mind must itself from the~~ We may liken the worlds life to a series of dreams, passing through the mind or to a series of images passing through a mirror.
(4) The world that is seen is a cerebral creation.
(5) Does the world turn to mere shadow when its mentalistic nature is revealed? Are we less facinated then by its beauties, less repelled by its horrors? Is every man--and not only every inhabitant of an insane asylum--a victim of these succesive hallucinations destined to lose his firm hold on life when the truth frees him from them?
(6) How few people have even heard of mentalism?
(7) The truth of mentalism grows on a man by the slowest of degrees if it failed to find acceptance at first sight.
(8) To follow closely an exposition of mentalist metaphysics is to put a great strain upon the attention. After a time, when it finds the solid-earth seemingly deserted, it struggles to get away, unable to bear the thin rarefied air in which it finds itself.
(9) Up to a certain point, the teachings are well within the mental grasp of any average mentality, but beyond that point they are not.
(10) The teachings of mentalism must be turned round and round, like a globe until every aspect of it is seen and studied.
(11) The world is nothing but a phantom, its living reality nothing but a vast deceit.
(12) It is true that the world is an individual creation, but it is not the whole truth.
(13) If mentalism turns our universe upside down for us, further comprehension of it brings the universe back agai into position, but transformed, divinized and divinely dupported.

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(14) The necessary action of human reasoningx when at its best and sharpest, and when directed inwards upon itself, leads it to this irresistible conclusion--that the whole experience of this world is but the end-product of a process of the human mind.

(15) We are accustomed to regarding matter as real (so) that a contrary belief comes as a shock.

(16) Those who can lay proper hold of its knowledge will find that it carries power instead of depriving them of ~~itxxxxxxxxxxxxxxxxxxxx~~ it as superficial critics believe.

(17) Because all do not stand on the same level, it will not appeal to allthose who are searching for truth.

(18) When we are directly confronted with the logical implications of this mentalistic discovery we are likely to withdraw to safer ground.

(19) We begin to be about our Father's business when we begin to seek life in Mind, not in matter.

(20) The materialist's concept of mind regards it as being wholly produced by the physical brain. The mentalists concept regards it as being wholly immaterial.

(21) Philosophy is for those who can think closely and who are willing to abide by the results of their thinking. It is not for those who settle everything by the evidence of their senses. That is why it has never been a necessity to those who must see reality with their eyes and touch it with their hands, as it has been to those who were content to know with their mind.

(22) The errors and disorders in his consciousness reflect themselves eventually in his general fortunes and outward conditions.

(23) The simple notion that the world is just a machine, that God is the mechanic who puts its parts together and that matter is the stuff he began with and used to make these parts, belongs to the primitive levels of scientific thinking. It is for those who are just beginning to form the conception of an orderly universe in their enthusiasm for the early discoveries of science.

(24) Matter cannot be honestly denied by the ordinary man since it is fully real to his senses. It's reality but not its appearance can be denied by the scientist, since it is a compound of invisible and intangible forces to his intellect.

(24a)

Tenth Series

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(25) We may liken the world's life to a series of dreams passing through the mind or to a series of images passing through a mirror.

(26) ) The mind exists and develops on its own latent resources and needs nothing from outside. There is nothing outside. Nevertheless, its imaginative and creative power calls into play an environment which seems to be outside and which elicits those resources.

(27) A modern man, educated in the scientific outlook, feels as a first raction to such statements the impulse to reject them. A wiser reaction would be to take second thoughts and enquire into the reasons which prompted the seers to make them

(28) Unreflective minds are amazed then scornful when they hear first someone deny the existence of matter. Reflective minds are equally amazed but less scornful. If they take the trouble to investigate the assertion they may be left with an uncomfortable suspicion that there ~~may~~ might be something in it, even though they feel it too deep or too difficult for a final judgment.

(29) The human mind is forever dealing with human concept ion of things under the belief that it is dealing with the things themselves.

(30) It was not Jesus' thorn-crowned corpse that was resurrected but he man himself, not his transient body but his immortal consciousness. For mentalism teaches us that a mental form can be seen by others so vividly, so objectively, that it can easily be taken - or mistaken - for a physical one.

(31) More people can follow, understand and agree with this teaching today than half-a-century ago. The advances of atomic research have affected their concept of matter. It is no longer something only to be seen, tasted, touched and felt.

(32) The sage who sees deepest into the world's nature, sees its hidden mentalism.

(33) TIBETAN TEXT: "Nature is only a mirage which exists in the mind, arises in the mind, and sinks into the mind."

(34) What is the use of maintaining that the universe has an existence of its own, entirely separate and apart from that which our minds give it, when we have never been able to know it and obviously can never know it except through our minds? Any such statement is a mere asumption for which we have no grounds at all.

(35) Philosophy is non-dualistic in its view of mind and matter. They are not two separate things, it says, but one.

Prof Stephan de Schill: A CRITIQUE

(a) The advise which you are giving readers of your books - "cast out negative thoughts" may not be so helpful as you intend it to be if the reader takes it to mean the mere suppression of them. Suppose he feels anger rising up in him and suppresses it. This will not get rid of the cause of the anger, as psychoanalysts point out/ And may even, if he holds himself tense during the suppression and if it is repeated sufficiently, become a cause of disease. Therefore, you should make very clear in your books, the difference between mere suppression and positive substitution by contrary thought.

(b) It is all very well to give your readers the counsel to analyse their past and learn the lessons from its mistakes, failures or sins. As psychoanalysis points out doing this would bring to light forgotten episodes which are causing existing neuroses. But the Neurotic being what he is is unable to do this for himself since his very neurosis and complexes would prevent him from doing it correctly. Consequently, he has to employ some outside person to do it for him who may be either a pyschoanalyiist or a Guru. If you do not mention this necisity and give the reader the belief that he can correctly analyise himself, you will not be really helpful.

(c) P.B.'S COMMENT ON THE FOREGOING CRITUQUE: There is much truth in Stephan's critique but since competent Gurus are extremely rare and competent analysist are extremely expensive, I feel myself forced to ignore the second point and try to get readers to do some of the inner work somehow for themselves. With reference to the first point of this critique the counsel to cast out negative thoughts should not only be coupled with the counsel to substitue positive ones for them but should also be joined with a self-detachment exercise like that which Orage gives for dealing with bad temper or that which Maharshee gives: "To whom is the Anger?" These exercises properly belong to my treatment of the subject "Ego" and how the student is to seperate himself from it.

XI

Pref Stephan de Schill: A CRITIQUE

(a) The advise which you are giving readers of your books - "cast out negative thoughts" may not be so helpful as you intend it to be if the reader takes it to mean the mere suppression of them. Suppo he feels anger rising up in him and suppresses it. This will not get rid of the cause of the anger, as psychoanalysts point out. And may even, if he holds himself tense during the suppression and if it is repeated sufficiently, become a cause of disease. Therefore, you should make very clear in your books, the difference between mere suppression and positive substitution by contrary thought.

(b) It is all very well to give your readers the coun to analyse their past and learn the lessons from its mistakes, failures or sins. As psychoanalysis points out doing this would bring to light forgotten episode which are causing existing neuroses. But the Neurotic being what he is is unable to do this for himself sin his very neurosis and complexes would prevent him fro doing it correctly. Consequently, he has to employ som outside person to do it for him who may be [illegible] a psychoanalyst or a Guru. If you do not mention this necessity and give the reader the belief that he can correctly analyse himself, you will not be really hel-ful.

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( 1 )Nothing can annihilate the ego during the body's lifetime, but its function can be reduced to one of mere subservience to the Overself.

( 2 ) The first thing to be cleared away is the arrogance and conceit, the pitiful vanity of the earthly-wise and body-held ego.

( 3 ) Is man nothing more than a little animal made perverse and corrupt by the growth of intellect? This is a shallow concept of the human entity.

( 4 ) Each of us feels that there is something which directs his will, controls his movements and constitutes the essence of his awareness. This something expresses itself to us as the 'I'.

( 5 ) When everything centres around his ego, when all that happens inside and outside himself is made to subserve his selfishness, his dessres or his personal emotions, he is not ready to receive truth.

( 6 ) Everything seems lost to a man when he surrenders his own personal will deep in his heart to the higher self, when he abandons his personal aims, wishes and purposes at its bidding. Yet the truth is that only then is everything gained.

(7) The ego's ingenuity shows itself in may different phases through which he may have to pass. In all these phases, it will seek to perpetuate its own rule by fostering misleading illusions and stimulating wrong impulses.

(8) The extraordinary thing is that this illumination, the most important event that can happen to a human being, lessens his feeling of self-importance.

(9) The ego lives entrenched in the seeker's inner world. If he becomes a saint, it is lost from time to time in meditation but it is found again whenever he emerges from it. If he becomes a sage, it is lost forever. That is one difference.

(10) This quality of 'love' is not to be measured by the exhibitions of effusiveness on the part of its possessor: it is to be measured by the presence or absence in him of egolessness.

(11) When we talk of the ego we mean the mind, the body, the senses and the memory. For take them away and we are as nothing.

(12) The impulse which impels men to seek truth or find God comes from something higher than their ego.

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(13) To claim that the familiar and the habitual are the right and proper is a semantic deception whereby the ego diverts attention from its own failures.
(14) Few ever come to the spiritual fulfilment of their life; most fall short of it.
(15) What is man? It is the most important question which has ever been put before the mind.
(16) The ego senses the peril in which it is placed and resorts to tricks deceptions and subterfuges to save itself.
(17) WHAT AM I? asked Emerson in his Essays/ early last century. WHO AM I? asked Maharishee early this century.
(18) The spiritual nature is never dead in anyone; at worst it becomes submerged.
(19) He is more often and more easily aware of the openly destructive traits of his character than of the subtly egotistic ones.
(20) Even when no longer afraid of others, a man should yet be afraid of himself--so, one of the thinkers of old Rome advised. Until the ego is thoroughly conquered vigilance will always be necessary.
(21) The higher self affects the ego but is not affected by it. Its existence goes on quite independently of the serialised earth appearances of the ego, and persists when the other ceases. The insensitive can never know it, and may roundly deny it, but the others sometimes receive unforgettable glimpses for which they give thanks to Allah for years afterwards.
(22) When the blows of calamity hit down repeatedly on a man until he feels as helpless as a worm, his ego is flattened out. But this is only for a time, for it will surely revive again if and when fortunes beam down on him instead of blows. (brighter)
(23) The actual change-over from being the ego to becoming the watcher of the ego, is a sudden one.
(24) Both emotional reactions and reasoned convictions maybe wrong so long as a man is not purified of this egoism.
(25) A man can carry his selfishness into his rules of self-discipline, his ambition into his aspirations, and his vanity into his meditations. The results will only stimulate his ego, and not minify it.
(26) In that moment when we submit our selfish tendencies to the discipline of the Ideal, we thin down the ego and open the inner being to Truth's light.

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(27) The ego distorts facts and obscures the truth.
(28) The seeker will begin to show an advance on himself when he pays less attention to his ego, and not more. This is true. Yet it is not less true that before he is able to do this he must thin down the ego to some extent, cleanse and control it.
(29) If the teaching minifies the importance of the human ego in certain ways, nevertheless it magnifies the sense of human worth in other ways.
(30) Those who consider the hidden mind to be a mere storehouse of forgotten childhood memories or adolescent experiences and repressed adult wished, consider only a part of it, a fraction. There is another and even still more hidden part which link man with the very sources of the universe - God
(31) The test of spirituality is not to be found in how long a man can sit still in meditation, but in how well he has denied his ego.
(32) What he must do is to renounce the ego with all its pride, its greed and passion, and learn to understand his dependence on the Overself.
(33) The student should strive to develope beyond the private and prejudiced interpretations to universal and impersonal ones. This cannot be done without discipline.
(34) There is opposition from the ego, threatened for its life, . It seeks to cajole, tempt or terrify us at different times.
(35) After the physical, intellectual, aesthetic and spiritual capacities of the ego have been developed, it is the correct time to renounce, not before. But the selfishness, and indiscipline of the ego may and should be renounced at any time.
(36) There is a region of mind which lies beyond the intellects immediate reach. Because it holds so many lower but repressed desires, some psychologists have called it the subconcious. Because it holds so many laudable but vague aspirations, most religionists have called it the Soul. Because it is not ordinarily in the focus of awareness, other psychologists have called it the unconscious mind. All three groups are right but each is limited in what it sees and what it understands, as if groping for knowledge in the dusk.
(37) It is not that there are different minds in man, but different qualities of one and the same mind in each.
(38) The temptation to make others responsible for one's misfortunes or misdeeds, is easy to feel but hard to overcome - how hard only those who try it really know.

(39) One of the ego's chief delusions takes the fo. of believeing that its advance planning, it reasoned management and its apparent solutions of problems are more important than they really are.

(40) Although the price of attainment, which is the gradual giving up of the lower self, is agonising because it is the only self we know ordinarily, there is for every such surrender, a compensation equal in value at least to what is given up, and actually of more surpassing worth. This compensation is not only a theoret -l one, it is a real experience, and at the last when t whole of the lesser self is surrendered, the only descr -tion of it which mere words can give is blissful peace Since agony of mind cannot co-exist with peace, the ago falls away and only the peace remains. The warning mus be given however that the Higher Self never yields its compensations until the requisite surrender is made. I this is done little by little, which is usually the onl way it can be done, then the lovely compensation will follow also little by little.

(41) Driven by the ego toward undue emphasis on one si or another, he has no interest in finding the truth. I deed, if the emphasis is too strong, his interest lies in avoiding the truth!

(42) Every situation in human life can be approached from two possible points of view. The first is the limi one, and is that of he personal self. The second is th larger one and is that of Universal Self. The larger and longer view always justifies itself in the end.

(43) The ego totally ceases to exist and is fully abso ed into the Overself only in special, temporary and tra -like states. At all other times, and certainly at all ordinary active and everyday times, it continues to exi The failure to learn and understand this important poin always causes much confusion in mystical circles. The state arrived at in deep meditation is one thing, the s -e returned to after such meditation is another. The e vanishes in one but reappears in the other. But there are certain after-effects of this experience upon it wh bring about by degrees a shift in its relation to the Overself. It submits, obeys, expresses and reflects th Overself.

(44) If we could pin down this sense if"I - ness" whic is behind all we think, say and do, and if we could par it from the thoughts, feelings and physical body by doi so, we would find it to be rooted in, and linked with th higher Power behind the whole world.

(45) It is in line with the limited degree of mass human development that the popular religions, both Oriental and Occidental cater to the ego. This is visible at a number of points, such as the teachings on prayer and the post-mortem state. Those religions have had to accomodate themselves to the unevolved. And consequently in their moral aims, have sought to thin down man's ego since he was not ready to give up trying to perpetuate it.

(46) One man who seemed to make no spiritual progress generally and little progress in meditation particularly, foun the situation completely altered when he adjusted himself to a new attitude towards his wife. She was a shrew and a scold, hostile to his higher aspirations and quite earthy. He was several times on the brink of leaving her but the thought of their growing children restrained him. He did leave her mentally and bitterly resented her presence in his life. When he was taught how to bring a new viewpoint to bear upon his marriage, he began to regard it as a perfect opportunity for the better development of his characte and his wife as an unwitting instrument for the better control of his mind. He learned to accept her in his life without complaint. He came to regard the marriage as a piece of Self-Created destiny to be worked out, in its own unpredictable time, by his fostering the needful qualities. He set to work upon himself and gradually unfolded patience calmness, strength of will and unselfishness. Within a few years he not only became expert at meditation but also gain higher awareness. Nor was this all - In his work as an executive in a large commercial office involved in accounts, calculations and business decisions, he would formerly easi become excited irritated or angry with subordinates over their mistakes, their inefficiency or stupidity. Now he taught himself how to hold on to the inner peace found in periods of meditation until the time arrived when he coul pass through the whole day's activity without losing or disturbing it.

(47) The truth may appal us, but this is no reason for running away from it.

(48) The deeper he retires into his inmost being, the farther he retreats from the personal selfhood.

(49) His ego seeks to preserve itself by various means, by such as catering to his petty vanities or

(50) Although this does not think, its presence makes thinking possible and although it does not register on our five senses, it makes all sense-impressions possible

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(51) No one is eager to lose himself as a person.
(52) What is the meaning of the parable of the prodigal son except that he is Man gone away from himself and feeding on the husks of earthly life when the bread of the Overself is being offered him?
(53) The amount of energy, he pours into sustaining the ego and holding to illusions to his own detriment could just as well be poured into sustaining a quest of the Overself to his own gain.
(54) To look at a man and at his life from the outside, is only to see half the man. To look at them from the inside is to see the other half. Put these two fragments together and there is the whole man. Or so it would seem. But what if behind his thoughts and feelings there were still another self of an utterly different kind and quality? And this exactly is his situation. He does not know all of himself, and understand it even less. Those who have been privileged to look behind the veil can only urge him to recognize this incompleteness and teach him what steps to take to overcome it.
(55) Can he look at himself as if he were a total stranger, as if he were meeting for the first time an alien from a distant land? Can he treat his own speech and actions as if those of somebody else.
(56) The intellect cannot know itself; it must have an object; but that which is behind it does know it. That Overself is the only entity which can know itself, which fuses subject and object into one.
(57) Philosophy denies to the ego the final rulership of man but allows to the ego the necessary activities of man. How else can he live in this world? The ego may stay in its proper place attending to the needs and sustenance of his body and intellect but always as a subordinate to the higher self and obeisant to the higher will.
(58) The ego naturally resents and is implacably opposed to the only course that will lead to its final overthrow.
(59) "He that loseth his life shall save it",. Those who would translate Jesus' words into generous emotion a and not into metaphysical insight have never known their real meaning of those words. For the philanthropic service of others, is a noble but secondary ideal, whereas the mystical union with the Overself is a priceless and primary achievement.
(60) We have to pass through the life of the ego but we do not have to be enslaved by, and fettered to it.

(61) When the ego fails to detain him in formal weaknesses, it will disguise itself anew and direct their strength into subtle and even spiritual channels. If it cannot hold him by his more obvious weaknesses, it will do so by his subtler ones: if not through his shortcomings then through his alleged virtues. It does not find much difficulty with all its craftiness and cunning ~~indistinguished~~ in perverting his most fervent spiritual aspiration into disguised self-worship and his spiritual experiences into undisguised vanity. Or it will use his sense of remorse shame and even humility to point out the futility of his attempts at moral reform and the impossibility of his spiritual aspirations. If he yields to the duplicity and perversity of such moods he may well abandon the quest in practice, and leave it in the air as a matter of theory. But the truth is that this is really a false shame and a false humility.

(62) Before we can cultivate the best in us, we must ~~not~~ crucify the worst in us. The ego must be hung and nailed by degrees if the Overself is to be resurrected in our consciousness. This is why it is so important to cleanse our emotions and correct our thoughts. The desires and the negatives must be overcome to make a way for the truth, the beauty and goodness.

(63) Just as the evil situations in life are made to yield some good in the end and subserve the evolutionary process, so the good ones are made to yield evil results by the ego's ascendancy and craftiness. It will turn (very) his spiritual aspirations against him, and pervert them. If he gains a littler interior peace, for instance, a lot of smugness, pride or even arrogance may be mixed with it.

(64) Make it a matter of habit, until it becomes a matter of inclination, to be kind, gentle, forgiving and compassionate. What ~~make~~ can you lose? A few things now and then, a little money here and there, an occasional hour or an argument? But see what you can gain! More release from the personal ego more right to the Overself's grace, more loveliness in the world inside us and more friends in the world outside us.

(65) The ego must live in the world, must satisfy its needs out of its environment. It is therefore entitled to its point of view. The mistake lies in tyrannically making that the only point of view.

(66) For all that is talked and written about it, ~~x~~ very few ever succeed in making the full mystical surrender of their ego.

(67) To give others who hold different beliefs a mental sympathy - enough to understand what it is they hold and why - calls for a capacity to detach oneself temporarily from one's own beliefs. This is not to be done, of course, by rejecting them in any way but by just letting them stand as they are while moving over and into the other person to get an understanding of his point of view. Such a capacity cannot be acquired without enough humility and selflessness to make it possible to entertain a distasteful viewpoint even for a single second.

(68) If you can be nothing else, be kind to others. Each time you do this you go out of your own little ego. You come a little closer to expressing the spiritual self dwell -ing hidden in your heart.

(69) His task is to learn how to live in concord with his holy godlike self. This cannot be learnt from books alone: it must be learnt from practice.

(70) Consider that no wave exists by itself or for itself, that all waves are inescapably parts of the visible ocean. In the same way no individual life can separate itself from the All-Life but is always a part of it in some way or other. Yet the idea of separateness is held by millions. This idea is an illusion. From it springs their direst troubles.

(71) In spite of itself the ego is drawn more and more to the spiritual grandeur revealed by these glimpses. ~~Xxxxxxx~~ It's ties to selfishness, animality and materiality are loosened. Finally it comes to see that it is standing in it's own way and light and then effaces itself.

(72) Everyone can give his assent to the statement that his physical environment is not himself but it requires great penetration to give his assent to the equally true statement that his thoughts are not himself.

(73) How is it aht I am - and know that I am -substantially the same man today as yesterday, that I remember the happenings of a year ago? The anser must be that there is a continuous self, or being, or mind, in me, distinct from its thoughts or experiences.

(74) He will need strength to stand apart from the crowd; more strength to resist the world's flatteries and reject its luxuries; but the most strength of all to deny his ego and free himself from it.

(74a) Give up the outer illusions and gain the inner reality. Give up considering the body as the self and gain the awareness of ~~xxx~~ Overself.

(74b) The truth affronts his egoism for if accepted it leaves him crushed and enfeebled.

(1) The attempt to tell what has been found within during his experience leads to a struggle with the English language.

(2) This is the wordless and pictureless discovery that insight reveals and intelligence confirms. This is the beautiful source of all life and unfailing sustainer of all beings.

(3) The actions of a man who has attained this degree are inspired directly by his Overself, and consequently not dictated by personal wishes, pruposes passions or desires. They are not initiated by his ego's will but by a will higher than his own.

(4) Since there is no consciously deliberate thinking, no attempt at ordered logical formulation of ideas, there is also no hesitation, no broken trends. There is only spontaneous thought, feeling and action, all being directed by intuition.

(4) According to the point of view, some will regard him as a mere curiosity or freak but others as a dangerous menace. Few will regard him as a benefactor of society.

(5) A feeling of lightness and freedom, of songlike well being and perfect harmony, comes with this disidentification from the body.

(6) He who has reached this degree will be always poised in the Overself, always aware of his identity with its inimitable nature yet also conscious of his limitations as an ego. This may seem queer and contradictory yet the man will never feel himself pulled in different directions but, on the contrary, a perfect harmony between the human and the divine.

(7) It is written in some ancient Oriental text that among the signs whereby we may detect a person to be an Illumined One, the condition of the eyes is most important and that in such a person they will resemble a baby's.

(8)Is a tiny spark the same as a great fire? Can it destroy a house as a fire can? No-although the two are of the same nature, they are not of the same identity. For any man to say "I am God" is incorrect, unless he understands the statement to refer only to the nature of his innermost being and only in this way, that he is but an insignificant spark of God, with all the limitations that belong to a spark.

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(9) A life with this infinite stillness as its background and centre, seems as remote from the common clay of everyday human beings, and especially from their urban infatuation with noise and movement, as the asteroids.

(10) It is this grander of self that is the magnetic pole drawing us to the Good, the Beautiful, the Just, the True and the Noble. Yet itself is above all these attributes for it is the attributeless, the Ineffable and Infinite that human thought cannot grasp.

(11) This Overself is everywhere one and the same for all men. The experience of rising into awareness of it does not differ in actuality from one man to another, but the purity with which he absorbs it, interprets it, understands it, does. Hence, the varieties of expression used about it, the clash of revelations concerning it.

(12) He will not care for the formal and public character of a reception, dinner or party in his honor, but much prefer a simple and private meeting with one or two persons at a time.

(13) The ocean of infinite impersonal being closes over the man's ego, and he is forever submerged in anonymity, never again to see or be seen.

(14) It is a false humility and moral cowardice that lead a man to pretend he does not know how tall he is.

(15) This is the general mind behind our small personal minds, the one behind the many.

(16) His life will not only have fulfilled its own higher purpose but will also set an example for other mean as well as serve hem.

(16) He feels something of that sacred presence within him and around him. Its effect upon the mind is to leave a glow of benign goodwill to all beings.

(17) If this kind of thought and life is followed, there comes by slow degrees a stable calmness throughout the whole being which nothing ever upsets.

(18) When a man's consciousness, outlook and character are so exalted as this is, altruistic duty becomes not a burden to be carried irksomely but a part of his path of self-fulfilment from which he would not wish to be spared.

(19) It would be easy to mistake this utter calm for mere lethargy.

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(19) It would be easy to mistake this **bitter** calm for mere lethargy.

(20) The owl, which sees clearly at midnight, is an old and good symbol of the sage whose mind is ever at rest in, and lighted by, the Infinite Mind.
(21) He possesses the ability to produce peace within himself and to radiate it outside himself.
(22) There is only one Overself for the whole race, but the point of contact with it is special and unique, and constitues man's higher individuality.
(23) He seeks to exercise no influence over others yet the time will come when being what he is, he will effectually do so.
(24) He is sufficient, himself and not anyone else, an original and not a copy, music and not its echo--in short, a true individual.
(25) His innermost nature is in actual contact with the Universal Mind.
(26) The kinship of man and beast which appears when harmony and goodwill prevails between them, is shown by the statues of Buddha. When he got so deeply absorbed in contemplation as to remain for hours with uncovered head exposed to the fierce tropical sun rays, either a cobra would rear itself up behind him and provide a protective shelter with its outspread hood or many snails would creep up his body and fasten themselves all over his head.
(27) There are those who would condider the eternal equanimity of the mystic to be boring.
(28) The pieces of life's mosaic are at last fitted neatly into place. He has attained complete understanding.
(29) The sage hears the answers of Life to the questions of man where the latter hears nothing.
(30) Jellaluddin Rumi, gave a beautiful and fitting name to the Higher Self in many of his ~~xxxxxx~~ poems. He called it "the Friend."
(31) --It is Conscious Silence.
(32) I began to enter consciously into the real I and to comprehend by realization that it was always there, that nothing new had been found, and that this was eternal life.
(33) His words, his feeling and his actions will then not only be expressions of his human self but also of ~~that~~ that self united indissolubly with his divine self.

(20) The owl, which sees clearly at midnight, is an old and good symbol of the sage whose mind is ever at rest in, and lighted by, the Infinite Mind.

(21) He possesses the ability to produce peace within himself and to radiate it outside himself.

(22) There is only one Overself for the whole race, but the point of contact with it is special and unique, and constitutes man's higher individuality.

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(33) His words, his feeling and his actions will then not only be expressions of his human self but also of that self united indissolubly with his divine self.

(34) The soul's presence is to be realised, its consciousness is to be attained. But the ego's conceit overshadows the one, its turbulence obstructs the other.
(35) Such is the magic of that passing-Over to the Higher consciousness, that the most sinful character of the most sorrowful life is transformed overnight. Virtue redeems the one; serenity heals the other.
(36) The Overself does not evolve and does not progress. These are activities which belong to time and space. It is nowhere in time and nowhere in space. It is Here, in this deep beautiful and all-pervading calm, a man finds his real identity.
(37) Nothing could be nearer to a man than the Overself for it is the source of his life, mind and feeling. Nothing could be farther from him, nevertheless, for it eludes all his familiar instruments of experience and awareness.
(38) The World-Mind's reflection in us is the Overself.
(39) The waking dream of daytime is followed by the sleeping dream of night time.
(40) There is a sense of perfect safety, a sense which particularly and strongly reveals itself at times of danger, crisis or distress.
(41) The simple knowledge of his own status has no personal pride in it, therefore, no need exists to hide it behind a false modesty.
(42) It is a fact that in such a man these three passions--anger, lust and hatred--are stilled forever. There is no temptation which can now have any power over him, no fear which can overcome him, no frustration which can depress him.
(43) The ego can no longer foresee what will happen to the outer course of its personal life when the Overself takes the lead, nor can it dictate what that course should be.
(44) Human life does not escape the working of divine law. Human thought, feeling and action all fall within its circle. The law is unalterable and absolute, universal and sure. It always operates, even when its operation is quite unseen and unknown, because the development of human entities is a part of its own reason and existence.
(45) The Infinite Mind is centred within its finite expression, the human ego.

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(46) The immediate purpose of human incarnation and evolution is to develop a true and full self-consciousness at all levels from the lowest to the highest. The man who does not know himself beyond the physical intellectual ego is still only half-conscious.

(47) Will he have to surrender all conscious life and get in return the problematical advantage of a merger indistinguishable from complete annihilation? True, the possibility of further suffering will then be entirely eliminated. But so will the possibility of further joy.

(48) The fact that the cosmic existence is a beginingless and endless one, eliminates the need of finding a Creator. It is itself a manifestation of an eternal principle, which is its own divine soul and not a second and separate thing.

(49) It was, I believe, Matthew Arnold, who first used this term 'higher self' and it is certainly expressive enough for our present purpose.

(50) The man who found his divine soul will not, unless he is divinely enjoined to do so as part of a special beneficent mission, publicly advertise the fact.

(51) The Overself is the Higher mind in man, his divine soul as distinguished from his human-animal nature. It is the same as Plato's 'nous'.

(52) He is a man without any affiliations, a man without a religion and without a tradition, a man of utter independence.

(53) This is a man's true individuality, not that mentally-constructe 'I' (which deludes him into acceptance as such.

(54) The sage possesses his own mysterious code, of values. The world cannot always understand him.

(55) There will be an air of settled conviction, of inward assurance about his speech and writing.

(56)—There is steel in his writing—

(57) —It is consciousness come to ripe maturity.—

(58) His awareness of life in the five senses will rest upon another and inner awareness. A second and hidden self will thus seem to support his outer one.

(59) His unruffled calmness and dispassionate outlook will not only show itself in the day by day events of ordinary life but also when tested in the rigorous crises of fate. He will be as detached towards them as if they had happened a half century before and he was viewing them from afar.

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(60) It is not necessary for him to preach and sermonize others. Sometimes in a purely secret and unnoticed way, sometimes in a half-conscious way, those who cross his path temporarily and those who associate with him permanently, will feel that the good is being strengthened in them. This is his silent service.

(61) Since he has no desire to put his ego forward, he avoids publicity, moves quietly and never mentions his own inward achievements.

(62) The man who has this higher consciousness permanently will see and experience the outer world like other men, but he will understand the relation between what he sees and the Real world which is behind it. In the same way anyone can understand the relation between his body and its shadows but whereas unenlightened men see the shadow alone, the enlightened one sees both.

(63) He may carry no outward credentials of his status yet there will be an inward presence of silent authority all about him, which not even his humility, his utter self-abasement can hide.

(64) However cynical and blase may have been his attitude in earlier days, it will yield to and melt in the sunny light of this second birth.

(65) There is a point where the human meets the divine, where the conscious ego emerges from the all-encompassing Void. That point we call the Overself.

(66) He really lives and moves on a plane where the eyes of the multitude cannot follow him.

(67) The forming of a high character is both a contributory cause to mystical illumination (by removing obstacles in its way) and a consequential result of it. The inner light does not shine in a vacuum. It clarifies the man's moral judgments and educates his moral conscience.

(68) No man can penetrate into the being of the Overself and remain an ego-centred individual. On the threshold he must lay down the ego in full surrender.

(69) He may be poor outwardly but he will be rich inwardly. He may have to endure troubles but he will endure them without worry.

(70) He is not outwardly too different from the rest of mankind. He is not a cold, unfeeling marble statue nor entirely remote from human interests.

(71) His presence calls out the good, the true and the beautiful in others.

(72) Out of that grave silence there will come to his mind the declaration of truth. And out of that in turn will come his argument with others about it.

(73) But hat is left after the state has passed? What are the durable effects upon character and consciousness? Are there any changes in his outlook and his reactions?

(74) He will, whether by studied art or innate nature or both, keep his touch with the unaspiring and the insensitive who are so plentiful everywhere. Yet without seeming to be a prig to them.

(75) Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man.

(76) If you want to meet such a man, it will not be by seeig seeing his body with your eyes nor by hearing his speech with your ears. It will be by sitting with him in the deep silence, whether of your own minds if you can achieve it, of of his if you cannot.

(77) What does the coming of Overself consciousness mean to a man? It means, first of all, an undivided mind.

(78) He cannot help teaching confidence in the laws of life or expressing joy in the inspiration of life. He cannot help making strong affirmations of the Soul's dominion and power. He is exultant because he is in harmony with the universe.

(79) Those who have lifted themselves up at times into the higher Mind, know the paradox of the air in which it dwells. For if beneficent gentle peace is there, so too is invigorating immeasurable strength.

(80) If we say that the Overself resides in each man we say something that is not quite true nor quite false. It would be better to say that each man first feels the Overself - when he doeshave the good fortune to feel it - as residing within his heart, but the result of further development is to show him that the contrary, althrough paradox, is also correct, whichi is that he resides in the Overself!

(81) It is useless to expect that those who are not sufficiently receptive by temperament and development, will be able to feel this benedictory calm.

**(82) The truth is this second self - or rather the feelin of its presence - has been shut up so long, that we have come to look upon it as non-existent and to regard the rumors of its actual experience as hallucinations. This is why religion, mysticism and philosophy have so hard a battle to fight in these times, a battle against man's incredulity (inevitable)**

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(83) If we note that all things in the cosmos are related things, that the cosmos itself is a living whole, would it not be illogical to deny existence to the infinite Life-Power?

(84) Is such a man of no use to society? Is his attainment of no benefit to others, a salvation selfishly hunted and broodingly kept?

(85) Thomas Henry Hanley felt the need of creating a new term for an old meaning. So he invented the word "agnostic" For the same reason I invented the word "Overself."

(86) Is this higher self unknowable and its hiding-place undiscoverable?

(87) It is not common, this serence and assured air of walking through life.

(88) His life is henceforth guided by this higher power.

(89) It is easy to mistake his habitual reserve for cold disdain. But it springs from a wish to refrain from interfering with others.

(90) Though he has been caught up into something immensely greater than himself, he still remains an individual - albeit a loosely held one.

(91) He knows full well how illusory the form of world is yet he keeps this knowledge in perfect balance with his duti-s responsibilities and tasks in that world. He does what needs doing as effectually as any man-of-action. Yet, is inwardly as detached as any idle dreamer.

(92) Ineffable bliss and serence joy are at the heart of all things and that is one of the reasons why people seek the Overself's infinite happiness even though they are not all aware of this.

(93) If the reason why we were put into this world was only to escape from it, if the purpose of our presence here is the dissolution of our own personality through the reunion of it with the infinite ocean of being, the entire process would seem pointless, futile and unreasonable.

(94) What the ego thinks and feels and does is to reflect the Overself's dominion. The ego itself is now to be a subsidiary. Every thought or feeling or act is to be a dedicated one, every place where it finds itself a consecrated one.

(95) Gazing upon this man whose viewless eyes are gazing upon infinity, I thought of Aristotle's daring advice "Let us live as if we were immortal". Here was someone who had never heard of Aristotle, but who was following this counsel to the last letter.

(96) It is possible for the fully illumined mystic to experience two different states of identification with his Higher Self. In one, he becomes [illegible] conscious of the latter on IT's own plane; in the other, which he experiences in deep trance only, even that is transcended and there is only the ONE/Being. Yet this is not annihilation. What it is, (infinite) is beyond human comprehension, and therefore beyond human description.

(97) The notion, uncritically learned and sedulously taught by several Hindu sects, including a modern one which is actively proselyting the West, that a criterion for whether a man has attained the highest state is his ability to remain constantly immersed in the trance, is not endorsed by philosophy. These sects being of a religio-mystic order, have yet to reach a higher standpoint.

(98) To arrive at a simultaneous consciousness of both states - the personal ego and the impersonal Overself - is possible, and has been done intermittently by some people such as mystics and artists - or permanently by philosophers.

(99) The men on whom have reached this heavenly state belong to a rare species.

(100) He will not complain if other men irritate him nor will he worry if problems beset him. This peace which he has found is unfaltering.

(101) Because the godlike is in each one of us, and because no two of us are alike, each has his separate gifts, capacities or talents to express. In each the infinite Being finds a unique way of expressing its own infinitetude. Even if we have no gifts we have our individual characteristics.

(102) When Jesus declared that he was the Way, he spoke as the infinite Christ-self in every man, not as the finite person Jesus. He meant that whoever sought God, the Father, had to come through this higher self, could not find him by any other channel. This only was the Way.

(103) To enter into Heaven is to enter into the fulfilment of our earthly life's unearthly purpose. And that is, simply, to become aware of the Overself. This holy awareness brings such joy with it that we then know why the true saints and the real ascetics were able to disdain all other joys. The contrast is too disproportionate. Nothing that the world offers to tempt us can be put on the same level.

(104) It is one sign of this attainment that a man becomes less critical of other persons. Yet this does not mean he understands them less accurately.

(105) In one sense, it belongs to him alone. Did he not struggle with his ego so long, climb the ascending path of purification so arduously, wait in meditation so patiently? Yet in another sense it does not belong to him this own work prepared the conditions but the work of Grace, the influx from the Overself gave him the strength, truth, love and peace. He must share what he has received, or at least proclaim its existence.

(106) He will gain with time the sense of a Presence which walks with him and dwells in him,. It is a guide with pract-ical value too for it warns him what not to do if he would live ethically and avoid additional suffering. Even if he does not advance so far as perfect realization, he will advance far enough to

(107) What we know is so little that it ought to make us intellectually humble. But that little is nevertheless of the highest importance to us. For we know that the Overself is, and the passage to its stillness from the ego's tumult is worthwhile and that goodness and purity prayer and meditation help us to find it.

(108) The sensitive will quickly become aware of the hidden strength that is in him, the strength which kindles assur-ance in his own heart and confidence in others' hearts.

(109) To be born again, in the sense that Jesus used this phrase when speaking to Nicodemus, means to leave the ego's limited and outward awareness for the Overself's infinite and inward awareness.

(110) It is comforting to the heart, soothing to the nerves, inspiring to themind and elevating to the character to rest in such a man's unseen aura and inner glow.

(111) There is still a center of consciousness in him, still a voice which can utter the words or hold the thought, "I am I." The ego is lost in an ocean of being, but the ego's link with God, the Overself, still remains.

(112) He feels as sheltered by its presence inside him as the seed by the earth outside it.

(113) That deep inner state keeps him calm and deliberate: it makes hurrying seem a kind of madness and impatience a kind of vulgarity.

(114) Knowing such men convinces us better than printed arguments of the eternal Spiritual truths.

(115) From the physical standpoint the ego first becomes aware of the Overself as being located in the heart. But in higher mystical experience this awareness is free from any bodily relationship.

(116) His good will to, and sympathy for all men, rather empathy, enables him to experience their very being in his own being. Yet his loyalty toward his higher self enables him to keep his individuality as the ineraseable background for his happening.

(117) Because of the paradoxically dual nature which the Overself possesses, it is very difficult to make clear the concept of the Overself. Human beings are rooted in the ultimate mind through the Overself which therefore partakes on the one hand of a relationship with a vibratory world and on the other of an existence which is above all relations. A difficulty is probably due to the vagueness or confusion about which standpoint it is to be regarded from. If it is thought of as the human soul, then the vibratory movement is connected with it. If it is thought of as transcending the very notion of humanity, and therefore in its undifferentiated character, the vibratory movement must disappear.

(118) With all his humility before the Overself, he will bear himself among his fellow human beings with serene self-assurance and speak with firm conviction of that which he knows.

(119) It teaches patience, confers wisdom and instils magnanimity. It brings the human creature to full maturity. It liberates him from the conventional attitude of so many persons which covers through real fear and supposed necessity what they really are.

(120) We cannot accurately and strictly define the Overself. It is really indescribable but its effects are not. The feeling of the Overself's presence and the way to awaken it may both be described for the benefit of those who have neither experienced the one nor learned the other.

(121) That which connects the individual man to the Universal Spirit, I call the Overself. This connection can never be broken. Its existence is the chief guarantee that there is hope of salvation for all, not merely for those who think their group alone will be granted it.

(121a) He who formerly raised his hands to hurt others, will henceforth raise them only to heal.

(121b) No one really knows how this enlightenment first dawns on him. One moment it was not there, the next moment he was somehow in it.

( 15 ) No engineer can form an engine merely by throwing together all the necessary pieces of metal, not even by throwing together all the finished parts. His mind and will must be brought to bear upon them, also it is exactly the same with the universe itself. A universal intelligence, a World-Mind and its willed activity must be active behind it, too

( 16 ) No living creature in the kingdom of animals knows more than its immediate surroundings or cares for more than the sustenance of its immediate existence. It lives/an immense and varied universe but that fact is lost to its mentality and outside its interest. Only when the evolving entity attains the stage of developed human beings does this unconsciousness disappear. Then life takes on a larger meaning and the life force becomes aware of itself, individualised, self-conscious. Only then does a higher purpose become possible and apparent.

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( 17 ) This development is not a continuous one. Here a zigzag appears and there a break show up in it.

( 18 ) The human beng slowly unfolds its possibilities through the workings of manifold experiences. In this there are to be seen conscience, guiding it along ever-higher moral paths; capacity, expressing its active power and creative talent; intelligence, teaching it to discriminate between foolishness and wisdom and to penetrate thru appearance to reality.

( 19 ) When history has given our own times their proper perspective, the re-entry of philosophy into its rightful place in human thinking, and especially of its picture of the Evolutionary-World-Idea, will take its place along with such far-reaching innovations as jet-propulsion.

( 20 ) All things and all beings, all events and all phenomena are inter-related in an endless chain. In this way evolution circles the universe again and again, spiral like.

( 21 ) As one reflects upon the majestic grandeur of this teaching, its amplitude and height, one feels like a traveller who stands for the first time at a vantage-point of the Himalayas, where loftier and ever-loftier snowy summits fill the whole horizon to his left and right, as far as his eyes can see.

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(22) The man who knows so little of these higher laws, who is well content with his ignorance and who will not trouble to learn from them, asks for avoidable suffering

(23) The achievement of these goals is not left to the effects of chance or the whims of men. It is the half-hidden, half-declared purpose of Nature, and as such quite compulsive.

(24) The notion that the universe is laid out on an architectural plan holds some truth but more error. Its truth appears in the geometrical pattern of the World-Idea, its error in the separate building materials theoretically involved. For of Matter there is none.

(25) Learning what these cosmic laws are and trying to live in obedience to them is the only way whereby humanity can do what is best for itself. It will have to come to such obedience through the lessons of experience, and cannot escape it.

(26) It gives grandeur to our otherwise trivial lives.

(27) It is one of philosophy's best services to show its votaries that there is a higher relation between men and the earth and a hidden connection between them and the Infinite Power.

(28) No man is so strong or so knowledgeable that he can thwart the working of these higher laws.

(29) When the existence of the Power is granted and its reality accepted, it will be easy to grant and accept that causation is everywhere present. Life in the universe then becomes meaningful.

(30) This is the balancing vision which sees where all things have their proper place in the World-Idea.

(31) If this universe was built, like a house, on a plan, its own life and the life of all things in it would be fated within iron walls. If, on the contrary, its course was an extempore and spontaneous one, with each phase freshly decided by the situation of the moment, it would be too much a matter of chance and fortuitous happenings. That would be as dreadful as the other.

(32) There are a certain number who are not satisfied to live as animals or as half-animals, who must seek out the meaning of this earthly existence if they are to live at all,.

(33) It is time to see the universe and God full circle, not in limiting arcs.

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(33) It is time to see the universe and God full circle, not in limiting arcs.

(34) This World-Mind works it its ends without any visible or traceable means.

(35) The truth is that he is unwittingly engaged on something more than working for a livlihood, or rearing a family, or squeezing the pleasures out of life. Nature's overseeing and directing mind is behind him all the time, with an aim for his efforts, a purpose for the man himself, all her own

(36)This far-stretching universe is the expression of a Mind and therefore it is under the rule of law, not chance, for all laws are the consequences of mental activity.

(37) Men look at the world from different points of view, depending on the different ~~xxxxxx~~ histories which lie behind them, the different bodies, brains and nervous systems in which they are incarnated and the different environments surrounding them

(38) No one knows <u>why</u> the Infinite Power must go on incarnating something of Itself in the universe; everyone can in the end, only accept the fact for the question is answerless.

(39) The grand movement of the human race is rhythmic and spiral all along the line.

(40) Evolution threads its way spiral-fashion mostly by slow, unhurried inches but at critical periods by mounting leaps. Nor is it seen aright unless its complement and corollary, involution, is seen along with it.

(41) This world, so filled in our time with dissensions and noise, with discord and strife, is nevertheless subject to cosmic laws and divine will.

(42) Only when they are brought by the discipline of experience to a sense of responsibility, are they likely to seek this knowledge.

(43) The whole world carries a message, nay innumerable messages, to the man with ears to hear.

(44) It is a biological fact that no one creature is exactly the same as another. Each is unique.

(45) What purposes does Nature hide?

(46) There is order in all that happens to a man, law in all that transpires to him. The accidental is ~~xxxxxxxxxx~~ an illusion.

(47) Knowledge is the crying need of the hour, knowledge of the higher laws governing the life and fortune of human beings.

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(48) The Darwinian idea of evolution as a struggle for existence is blind; the philosophic idea sees it as rhythmic unfoldment, following a spiral pattern and accompanied by involution.
(49) Each view of a thing or idea implies the existence of the contrary view.
(50) The ultimate movement of the human race does not depend on human caprice.
(51) The cycle of existence is never-ending. Whoever understands this truth and his own relationship to it, will become humble.
(52) There is no choice in the matter, ultimately, although there is immediately. The entire human race will have to traverse the course chalked out for it, will have to develop the finer feelings, the concrete intellect, the abstract intellect, the balance between the different sides. If men do not seek to do so now, it is only a question of time before they will be forced to do so later.
(53) The inhabitants of each planet belong to different stages of evolution: some higher and some lower. This applies not only to the human inhabitants but also to the animal and even the plant inhabitants. They pass in great waves from one planet to another at certain stages of this evolution, going where they can find the most appropriate conditions either for expression of their present stage or for the stimulation of their next immediate stage. Consequently the stragglers and laggards who fall behind pass to a planet where the conditions are of a lower nature, for there they are more at home. On the other hand the pioneers who have outstripped the mass and can find no conditions suitable for their further development, pass to a planet in a higher stage.
(54) We carry the divine presence with us everywhere we travel. We do not directly profit by it simply because we are not directly conscious of it. The effort to arouse such awareness is a worthwhile one, bringing rich reward in its train.
(55) Science frightened man when in the last century, it told him that he was not the constant attention of God, as he believed, but a most insignificant particle in an immense universe.
(56) Nature seems cruel and indifferent to us.

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(56) Nature seems cruel and indifferent to us.

(57) As his inner self is illumined he feels the nea ness of God experiences a loving relationship with God and knows the deathlessness of his own being and accepts the rightness of all that is throughout the universe.
(58)The World-Idea contains the twin forces of evolution and involution--the two go together--but although they are simultaneously present in the whole, they act separately and at different times on each individual cell entity, creature, or substance. Their presence and activity can be seen both in Nature and in human life.
(58) We live in an orderly world but not in a humane one.
(59) The supernormal breaks no law of nature and hence must not be confused with the supernatural.
(60) The micro-organism has within it all the varied possibilities of becoming a human entity
(61) The masses of men grope their unseeing way towards an Unknown goal.
(62) Can it be true that all this vast tnavail, all thi long long ingathering of experience, all this travel to the farthest limit, is only to end in negation, in unlearning all knowledge and returning to where we started My heart does not believe it, my reason cannot accept it
(63) How can any man go on/ earnestly studying these laws of the cosmos, these truths of the Overself, withou feeling some purification, some elevation as a direct result?
(64) But who can count the number of times a living being must incarnate in the plant world before it is ready to enter the animal kingdom? Nearly a half of the average life is spent in recapitulating the previous incarnational development so that the work of a new incarnation does not really begin until then.
(65) If Nature keeps her lips inexorably shut to the questions of those who abuse her, she graciously opens them in perfect response to those who ask with a quieted co-operative and harmonious ego.
(66) The development of these faculties, the unfoldment of these capacities and the expansion of this consciousness are also present even in the animal reincarnation of the entity (incipiently)
(67) What the earlier humanity could not achieve with their lesser developmment, now proves attainable with greater developments.
(68) Contrast remains the essence of all human experien
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(67) What the earlier humanity could not achieve with their lesser development, now proves attainable with greater development.

(68) Contrast remains the essence of all human experience

(69) The World-Idea is the underlying pattern.

(70) Growth is the characteristic of the plant kingdom; movement, of the animal; thought of the human.

(71) A single Mind sustains and governs the universe.

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

(73) If the Mind behind this universe is perfect, then the pattern of the universe itself must be perfect too. And so it will show itself to be, if we muster up the heroism needed to cast out our feeble, sentimental and emotional way of looking at things, if we put aside for a few minutes our personal and human demands that the universe chall conform to our wishes.

(74) Yet this perception of the ultimate goodness behind life, the ultimate triumph of light and love, need not ~~X~~ keep us from recognizing that there are evil tendencies in many men. We may recognize them as motes in the beam as dust in the sunray for we must not lose our perspective about them, but we may still regard them as temporary phases of human vicissitude that will be over-passed and left behind as the slow course of evolution carries out its work upon the human race.

(75) Philosophy carries good tidings to the human race, but they will be regarded as 'good' only by those members of the race who are able and willing to take an impersonal and impartial view of things.

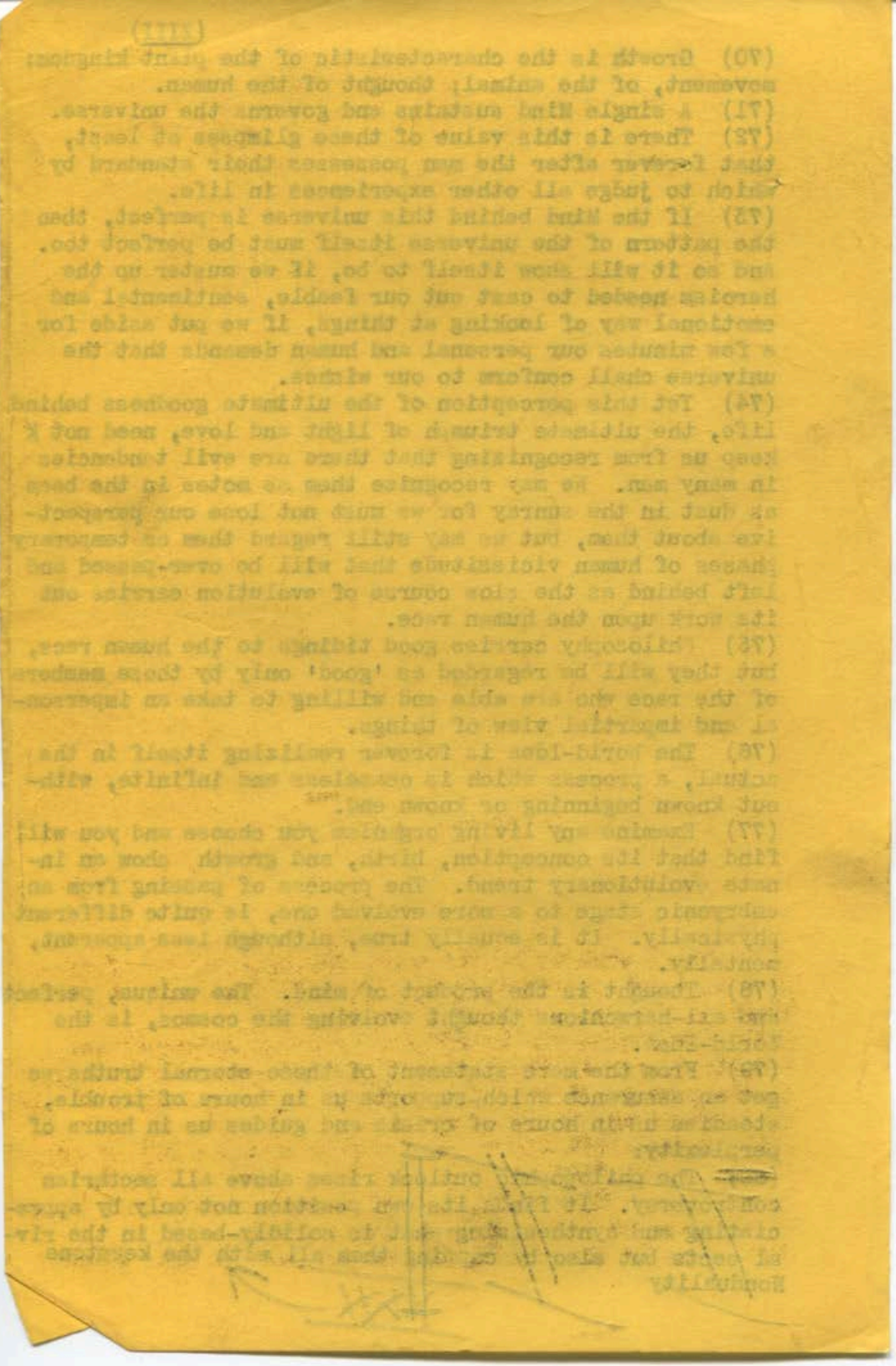
(76) The World-Idea is forever realizing itself in the actual, a process which is ceaseless and infinite, without known beginning or known end.

(77) Examine any living organism you choose and you will find that its conception, birth, and growth show an innate evolutionary trend. The process of passing from an embryonic stage to a more evolved one, is quite different physically. It is equally true, although less apparent, mentally.

(78) Thought is the product of mind. The unique, perfect and all-harmonious thought evolving the cosmos, is the World-Idea.

(79) From the mere statement of these eternal truths we get an assurance which supports us in hours of trouble, steadies us in hours of crisis and guides us in hours of perplexity:

~~(80)~~ The philosophic outlook rises above all sectarian controversy. It finds its own position not only by appreciating and synthesizing what is solidly-based in the rival sects but also by capping them all with the keystone Nonduality



(80) Is there no terminus to all this, no final resting place for the wandering entity? Will its quest never come to an end?

(81) What man undergoes in his physical life seems so real, so lasting and so intimate yet is is only a brief episode in the immensely larger span of his cosmic cycle

(82) It is not only man that is made in the image of God: the whole universe likewise is an image of God too. It is not only by coming to know himself that man discovers the divine life hidden deep in his heart: it is also by listening in the stillness of Nature to what she is forever declaring, that he discovers the presence of an infinite World-Mind.

(83) The presence of these laws should not make us picture the universe to ourselves as if it were a kind of manufactory filled with the whirr of wheels turning mechanically and automatically in such a universe — ugly, lifeless and loveless — ~~it~~ utterly indifferent toward the hapless individuals who happen to find themselves in it.

(84) Everywhere in the universe we find contrasts and oppositions. This indeed is what makes our experience possible.

(85) The universe is perfect because God is perfect. But it is for each man to find and see this perfection for himself, otherwise the trouble and tragedy in the life obstruct his vision.

(86) To enquire into such matters is very far from being a remote and unimportant affair, for on its final results depend the answers to such questions as: "Does this earthly life exhaust all possibilities of human life?" "Is there anything more than death for man to expect as the final experience life offers him."

(87) The foetus of a babe grows through various stages each of which corresponds to a parallel stage of the whole human race's own previous evolution.

(88) The person who cultivates tiday arrangements and orderly habits in the little things of every day living unconsciously imitates the tidiness and orderliness of the Mind behind the whole universe.

(89) Animal life climbs ever higher in the scale of evolution, re-appears in forms of a more developed type. That is one compensation for the manner of its death which is so often to be devoured by other forms.

(90) What is the meaning of our presence on this planet?

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(91) It is impossible for a rational mind to believe that the Infinite and Eternal Deity is subjectto momentary changes of mind or suffers occasionalkxx lapses from continuance of the cosmic laws.
(92) This earth, with the varied experiences of good and evil, joy and suffering peace and peril which it offers us, is a school of initiating leading primitive animal man into the development of awareness until he reaches the first discovery of his Overself.
(93) The mineral, the plant and the animal have the infini-te Life-Power within them too, but they do not know that they have it. Man alone can know his own divinity. Indeed he is not xxxxx truly a man until he has known it.
(94) The truth about cosmic laws is sometimes terrifying to our human fears, sometimes repulsive to our human feeling. It may fitly be called ugly at such times. But the infinite power behind those laws is always beautiful.
(95) The age of the universe seems almost beyond counting.
(96) The World-Idea would be more correctly understood for-r what it is if regarded as something dynamic and not static. It is a mental wave, forever flowing, rather than a rigid pattern
(97) Stupendous wisdom arranges the pattern of things and the drama of events.
(98) It traces out an intelligible order in the whole cosmos.

(99) The Infinite Power may be far removed from the human intellect and human feelings, yet it is out of that power that they have flowed forth into manifestation.
(100)If it be asked whether there is any purpose in life, the answer must be, Yes! - to perfect ourselves and know ourselves; to find the happiness which comes as a fruit of such fulfilment.
(101) There is an orderly structure in the universe and an o-derly pattern in the lives of its creatures. If everything else is governed by laws, why notthe growth of man's spirituality?
(102) The world exists for he training of ever-ascending living things - from their early start as protoplasmic cells to their later development as human beings.

(102a) The forces which move men and bring about events are not always to be found by rational analysis. There is another factor present which eludes such analysis. It may be called the evolutionary intent of the World-Mind.
(102b) No man by his own mere thinking can set at naught the cosmic will, the World-Mind's evolutionary intent.

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( 19 ) They do not know that they inflict needless pain on themselves and suffer needless sorrow.

( 20 ) It is the business of intelligence to study the follies of misspent years, to reflect upon the mistakes of a wasted past, and to extract both warning and knowledge from such experience. If it does this, if it firmly resolves no longer to repeat endlessly those courses which bring loss and pain it will lead the man to victory over failure. He may have made every blunder and committed every sin, but he can yet emerge triumphantly into peace.

( 21 ) As life's course makes its way through gain and loss, health and sickness, reunions and partings, the accumulated experiences become converted into educative values.

( 22 ) Everything, every experience, good or bad, pleasant or unpleasant, may be turned into a pointer towards our true nature, a reminder of the high quest which all human beings are here on earth to follow whether consciously or not.

( 23 ) There is no room for the vehement propaganda of philosophy because there is no basis for it, and no justification of it. Those who are ripened by experience and thought can alone take it up. All others, being unready, cannot do so.

( 24 ) Too many people complain that they have been unfairly singled out by fate from others for unwarranted troubles, that they have had more misfortunes than they can bear and that the good life they have led has availed nothing against such cosmic ill-will. The fact is, not that they have been specially harrassed but that they have convinced themselves they have been harassed!

( 25 ) This is the therapy which magnifies hopeful truths and minifies dismal troubles.

( 26 ) While these events are so near to us, we do not see hem in their proper perspective.

( 27 ) Life at times is both ironical and cruel toward us.

( 28 ) So long as a man makes a wrong decision, follows a wrong course or marries the wrong woman, so long must he expect to suffer.

( 29 ) Without the capacity to use free will for moral purposes, man would be a mere machine.

( 30 ) Where a man will not put himself under his own discipline, life eventually compels him to accept its sterner one. Where he will not look his defects in the face, sufferings that result from them will eventually remind him of them.

EXISTENCE.

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( 31 ) The medium can do nothing beyond receiving weakly what is implanted in him, for he is no longer in a positive purposeful state of activity. He has lost his own individual selfhood, and especially his power of logical rational thinking. Thus he lies at the mercy of whatever entity or whatever subconscious image overshadows him,. The danger is that malevolent forces may take hold of him and make him their captive.

( 32 ) The distance between those who seek spiritual truth and those who shut their eyes to it, is correctly measurable by the number of reincarnations which lie between the two attitudes. It is a long distance to travel.

( 33 ) The personal development and mental discoveries which have been made in past incarnations do not have to be repeated afresh in the same way with each new one. What happens however is a swift recaptitulation or distillation of whole historic ax previous experience during the first half of the new incarnation.

(34) We have only to look back and sum up the events of a whole lifetime to read in them the one sure meaning of it all. The future is pre-existent in us from the very beginning. Although it is not so hard-set that a change in ourselves will not modify it by reflected reaction.

(35) It would be an error to confuse this xxxxxxxxxx serene peacefulness, this calm acceptance of life with mere stagnation or unfeeling sluggishness. The latter makes no effort to improve circumstances or to progress personally whereas the former is ready to do so at any time. The latter is stupified by its situation whereas the former patiently endures the necessities of its situation, only so far and so long as it is unable to change them.

(36) How far are all events predetermined and unalterable? IS the history of our times already written in unseen characters?

(37) When good luck follows on good judgment, the result is sure.

(38) It is not enough to have ability. It must meet with opportunity too or it will waste itself in a vacuum. Nor is this couple enough. There must be judgment to recognise the opportunity as such.

(39) It is one thing to learn from experience, another to remember and not forget these lessons.

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(42) We need more lifetimes--and plenty of them--even half a hundred would not be enough--to do the work upon self which has been assigned us as our highest duty. This is why reincarnation is a fact, and not a fable.
(43) Memory is a Spiritual faculty inasmuch as it gives us the chance and means to extract teaching wisdom and guidance from the past. It enables us to visualise past experience and make it either a guide or a warning in dealing with present problems.
(44) Every experience teaches its lessons for those who have clear eyes to see hem.
(45) When a spiritual meaning is seen in human birth, alongside of its physical meaning, we begin to see aright
(46) These past experiences should give him the data for guidance in negotiating present ones, should show where his faults are and how they should be attacked; should help him to foresee and eliminate troubles.
(47) Opportunity must be seized at the very moment it presents itself--or it will be gone. According to the Indian wisdom the same day, and therefore the same chance which accompany it, can occur only once. They must be taken at the time they present themselves or they are lost.
(48) Right timing and fit circumstance are necessary to right action, otherwise the latter may be premature and may even lead to failure instead of success.
(49) The belief in reincarnation is not so foolish as it seems to some people: there is a reasonable foundation for it.
(49) We do wrong in blaming a man for being what he is.
(50) To rebel against what is necessary and to complain against what is inevitable, is to waste time and weaken thought. It is better to try to understand why they are as they are.
(51) It is impossible to change oneself enough in a single lifetime, as we can never learn enough in the same span. Rebirth is a necessity.

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(49) The belief in reincarnation is not so foolish as it seems to some people: there is a reasonable foundation for it.

(49) We do wrong in blaming a man for being what he is

(50) To rebel against what is necessary and to complain against what is inevitable, is to waste time and weaken thought. It is better to try to understand why they are as they are.

(51) It is impossible to change oneself enough in a single lifetime, as we can never learn enough in the same span. Rebirth is a necessity.

(52) Since the gift of creativity belongs to all of us and is usable in all spheres of a man's life, he can do much to mould that life if he exerts strength and holds to determination

(53) After all allowance is made for what the human being has inherited biologically and what he has acquired socially, there is still a residue of natural traits which is accountable by neither. Those who can apply reason properly and justly to the evidence offered by human memory, character and capacity, will find that this residue is derived from former existences on this earth.

(54) If there is any loss of consciousness during the change called death, it is only a brief one, as brief or briefer than a night's sleep. Many of the departed do not even know at the time what has really happened to them and still believe themselves to be physically alive. For they find themselves apparently able to see others and hear voices and touch things just as before. Yet all these experiences are entirely immaterial, and take place within a conscious mind that has no fleshly brain.

(55) It was my friend, Sir Manilal Nanavati who told me in Bombay what his American economics professor had answered when he lamented the helplessness of his people in the face of famines. "So long as men think like you in India, so long will they have to face recurring famines. There is no eveil to which God has not given a remedy. Instead of throwing up your hands fatalistically, seek the remedy."

(56) There is no capacity of mind which will always and easily give the foresight of consequences, but there is capacity which will give an insight into truths which, when applied to practical affairs, guarantee the best possible consequences.

(57) It is an inevitable happening, a pre-ordained situation.

(58) Each individual recapitulates the physical and mental history of his previous reincarnations.

(59) A real freewill would not be the merely random upsurges of an irresponsible irrational being. It must be developed out of self-mastery.

(60) Why not pre-ordain events by using a hard will?

(61) The presumption that we are all born spiritually equal is utterly untenable in the light of rebirth.

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(62) The possession and power of will are only assumptions, yet they are not altogether false assumptions: He who holds the reins still has a limited power of free choice left after the immense impulsions of temperament and environment, of character and society of mental capacity and hereditary race have done with him.

(63) The laws of being, physical or spiritual, cannot be circumvented in the end, must be learned and obeyed.

(64) The wheel of life does not stop for long, - soon it will turn again and pass from the point of death to the point of life.

(65) Does he really choose to do these acts or are they already preordained by fate? Is his activity genuinely free and what he wanted to do or is his liberty a mere illusion and his desire mere reflection?

(66) The peasant who plants corn does so only because he expects to profit by his work in the form of a harvest. He relies on Nature's law. He knows it is implacable, that if he ~~ix~~ will not sow, he will not be able to reap.

(67) Why should we pay in this birth for sins committed in an earlier one? Of what profit to anyone, of what justice to ourselves, when there is no visible line of connection between the two?

(68) Wild animals are merciless but human animals are a mixed lot. Some are kindly, others cruel. The difference between the wild and human varieties is simply a difference in evolution. The distance between them is filled with births, experience, the resultant lessons absorbed leading to traits developed.

(69) There is a slow cumulative effect of experience on the character, ability and ultimately, consciousness.

(70) He will gain much by analysing the purposes and result of his actions, for the lessons he can glean from them will increase wisdom and fortify character.

(71) If the inevitable is happening everywhere, it is still true that man's partially free will has contributed to make it so.

(72) He makes many wrong decisions in the course of a lifetime, suffers their consequences, and learns the lessons of these results. If he is willing to learn them, they will be mo e quickly, fully and consciously learnt; if not, they will be only partially, slowly and subconsciously.

(73) He is wise who sifts screens and absorbs the bygone years, taking only their lessons, counsels, warnings and encouragements. In this way he frees himself from much of it.

(74) Destiny may bring them together for the purpose of their spiritual birth of the younger of one of them, may confront them so that the elder may pass his living vision and enlarged understanding to the other.

(75) The saying that "Experience is the best teacher" is one I often thought should be altered to "Experience is most often the only teacher." It is surely dangerous to be taught by what is so beset with perils, surely better to be taught by reflection and intuition.

(76) Experience must bring some influence to bear upon a man's character or outlook. But since it usually varies all the way from utter bliss to extreme pain, these influences are confusing and even contradictory.

(77) The grouping of circumstances can never again within the same lifetime repeat itself and the man himself must necessarily be different.

(78) Life usually brings most people an alternation of happiness and misery.

(79) Electrical fields have been detected by the use of newly developed micro-volt-meters around all living things but there was no field around a dead man. Many years ago in "The Quest of the Overself" the existence of an electro-magnetic connection between the photograph of a man and the man himself was revealed, and its disappearance on his death was also recorded. Thus science begins to offer a basis for a part of our original statement.

(80) If it were true that a bad man must always remain bad, where would the hope be for mankind? But in the perfect wisdom of the Infinite Mind, human lives are so arranged that the bad man will go on garnering the untoward results of his deeds until his mind, first subconsciously but later consciously perceives the logical and causal connection between his act and his suffering, and begins the attempt to control his evil tendencies. Both this education and this effort will continue through many births for a single one would be too short in time, too poor in opportunity, for such a total reformation to be achieved.

(81) We return to birth so long as the ego is still our master and we tenant a form that is good or bad, whole or maimed, healthy or sick, in conformity with our just deserts under the law of Recompense.

(82) It is only if experience is correctly interpreted that it brings discretion, and only if thought is correctly reasoned that it brings discernment.

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(82) It is only if experience is correctly interpreted that it brings illumination, and only if thought is correctly reasoned that it brings discernment.

(83) When the belief in fatalism is pushed to the Oriental extreme, the believer assumes no more responsibility for his life, his misdeeds his health, his errors and his fortunes. All these have been decided long beforehand by a power completely outside his control, it is not for him to question the decisions or complain against the actions of his power.
(84) Some consider death a welcome oblivion to the burdens of life, the strains of thought and the pressures of affairs, but most consider it something that they do not want nd would push far away could they do so.
(85) Those who say they deem it unjust to be forced to accept the painful consequences of deeds somebody else has done, who consider the lack of remembrance between the two earthly incarnations sufficient excuse for their lack of belief in the doctrine of re-embodiment,

(86) Before a man can submit to his destiny he needs to know what it is. Because something has happened to him in the past and is again happening in the present, must it necessarily happen in the future?
(87) If it cannot save us from dying, at least it can help us to die gracefully.
(88) By being given another body to re-inhabit, we are given another chance to learn.
(89) It is open to him to see each situation in two alternative and opposing ways, to take what is known in metaphysics as the immediate or the ultimate view. He can see it on the one hand physically and materially or on the other mentally and spiritually.
(90) History shows that there are implacable forces around man which can elevate him in a day or cast him down in a night.
(91) If you want to know where you will go after you are dead, I shall tell you for I have been there. You go nowhere, no place. As awareness of this earth and the earthly body fade away, soon after dying, you will simply enter the condition of awareness to which your character entitles you.

(92) We are incarnated to be educated. Experience provides the lessons, and necessity gives the disciplines.
(93) It is this unconsciousness of his spiritual selfhood which is his worst calamity.

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(94) There is no other judge of your deeds than the la of recompense, whose agent is your own Overself.

(95) He may do all he can to circumvent his destiny but although he can succeed in some particulars he cannot in others. For instance, the negro cannot change the color of his skin. But the kind of experiences which fall to his lot in consequence of that color are to some extent subject to his influence and character, while his own emotional reaction to them is to the fullest extent certainly subject to them.

(96) There is a sagacity which comes from ripe[illegible]experience and another which comes from deepened experience.

(97) It is more important to face the future equipped wit right principles and strong character than with prediction concerning its details. If we establish good attitudes toward it, we cannot get bad results.

(98) The loved one is not dead in the sense of annihilati He has passed on his way.

(99) The differences between men in character, intelligen and ability exist mainly from birth.

(100) He misses the road-signs of life, the events which could tell him where he is going the episodes which indicate [illegible] success or disaster [illegible] as a destination if he does not heed their meaning.

(101) What is happening to his characteristics, what he i learning from experience lies in more or less degree below the threshold of consciousness. Only time, with its repetitions and thought, with its conclusions, will shift the lesson or ability into visible manifestation above the threshold.

(102) There is no substitute for personal experience, no more effectual way to learn the lessons of human existence than to see with one's own eyes and feel with one's own body. This said, philosophy neither justifies nor approve this way, but only explains why it is the commonest one.

(103) Where is the man who is free to do as he pleases? Such a one does not exist.

(104) Should we let matters alone to happen by themselves or should we energetically try to shape them by our will?

(105) The weakness[illegible]in ourselves are projected outside us into situations where we are either forced to do something about them or suffer the consequences of them. If we mas -ter ourselves the situations will be satisfa ctorily adjust -ed; if not they will either continue to plague us or disappea only to reappear at a future date.

(20) What we are doing here is to state a view, which is not the same thing as to condemn a view.
(21)The orthodox way of looking at these questions will no longer serve. A new way is needed. The right answers will be found only if we reorient our thinking and free it from the dogmas of established institutions.

(22) When facts do not fit the theory, it becomes more convenient for doctrinaire and fanatics to ignore them.
(23) Conventions break down and disintegrate with the centuries, do what you may to support them. Custom is king for a time, but only for a time ans is sooner or later dethroned.
(24) In their enthusiasm the younger advocates and eager defenders of this doctrine may outrun their facts but that does not invalidate the doctrine itself.
(25) He may have riddling questions to ask and stubborn hesitations before acceptance but these need not stay him.
(26) Too many people find it both hard to follow understandingly and impossible to accept what they do understand.
(27) Is it as simple as that? Experience suggests that it is not.
(28) The two attitudes seem quite antipodal to each other.
(29) Where is the conclusive evidence that will settle the question for all people and all time? Neither the evidence nor the unity has ever been found in the past while the fact that it is still being debated shows how actual is disagreement in the present.
(30) By leaving out unfavorable facts which are not less important and necessary to the forming of a correct conclusion, facts which are contrary to the favorable ones, the one-sided view now presented is arrived at.
(31) We may say only that it has a partial truth, not a whole truth.
(32) These ideas may be deemed wild and not respectable, exotic and hardly sane, but this is only because their opponents are not ready for hem. But the pressure of the times will spread them out to be shared by larger and larger numbers of people.

(33) It may be asked why such a subject, which seems so extraneous, should be introduced into this book.
(33a) Some have spoken their dissent, but others have nodded their acceptance.
(33b) Either there is complete indifference to the subject, or complete misunderstanding of it.

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(1) To say that one event 'causes' another is reality and only to say that, under certain conditions, the second event always follows the first one. (HUH?)
(2) Man has no faculty whereby he can perceive the absolute and infinite Power as clearly as he can perceive any material thing.
(3) The observer is not himself open to observation.
(4) If he could get himself out of his thinking, if he could transcend the merely personal point of view, it would be immeasurably more possible for him to arrive at the truth.
(5) We are given forms embodied in space and minds working in time whereby we may come to decipher meanings in life and the world, develop awareness of the infinite being that is behind both and know our true self.
(6) Confronted by the full meaning of mentalism, we are startled into discoveries of the highest importance. The world becomes a deception of the mind, its reality no longer a certainty. But the corrollary is that the deception can be stopped, the truth revealed, the authentic reality recovered. This requires the corrective work first, of the Quest and finally of the mentalistic techniques.
(7) Philosophy would not be worth while if it did not take the view that for the practical purposes of life, it must turn around and adopt a non-metaphysical approach. Thus a twofold attitude is the only complete, and therefore correct one which it may approve. We have the right and bear the duty to ask ourselves in what way is a teaching related to every day living; in what way is it connected with the world we know? If both relation and connection are absent, it is fair to say that the teaching is inadequate, and lacks necessary balance of interests.
(8) Shakespeare on the wisdom of sleep: "When most I wink, then do mine eyes best see."
(9) We take for granted the reality of that time marked for us by the ticking wheels of a watch and the turning pages of a calendar.
(10) It is true that the goal is a transcendental one, but it has to be realised through and during our tenancy of the physical body.

(11) It is an experience which those who are deceived by time and taken in by space, cannot understand. For in it there is no consciousness of the flight of hours at all.

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(12) The Medieval concept of the universe as a drama being played out according to a plot, a first beginning and an Final end fully revealed to man, is unacceptable. For the universe is beginingless and endless, its ever-changing activity moving too mysteriously for the finite brain of humanity to comprehend much more than just a significant hint.

(13) Egoism, the limiting of consciousness to individual life as separate from the one infinite life, is the last barrier to the attainment of unity with the infinite life.

(14) We think we are experiencing a real world, but that is because we know so little areand are deceived so easily. For we know only the appearances of things, see only the illusions of the senses.

(15) The status of the world is contradictory. It is a thing because it exists but a no-thing because it is only an appearance. It is like the hazy twilight, which is neither day nor night yet in one sense day but in another night. It is like a dream, which is real enough while we are within it but unreal when we are not.

(16) Do not confuse infinite time, which is duration, with timelessness, which is eternity. The first is just the lengthening of the ego's past, present and future; the Second is their dissolution in ecstatic smiling ego-free being.

(17) He becomes one of the few who can watch themselves go to sleep.

(18) It is significant that not only is night the time when human crime and passion are at their maximum but it is also the time when worrying thoughts are at their blackest. The day with its brightness has ever been a symbol of spirituality, the night with its darkness a symbol of materiality. For he who has found his own spirit, finds peace and is freed from fear, and consequently from its child - worry too.

(19) While he is under the spell of the World-Mind's magic he sees these pictures and experiences this dream as if they were the last word of reality.

(20) The intellectual point of view is necessarily a developing one and its search for truth an unending one. It can never secure or offer any final formulation since reality is beyond the intellects touch, even if it comes within the intellect's understanding

(21) We have to allow for, and intellectually reconcile, the double nature of the world, of man and of his experience.

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(22) The world's reality is only apparent, its eternity is only relative. Its true nature eludes the senses, its timeless essence eludes the mind.

(23) In unwittingly setting up waking consciousness as the sole arbiter of all his knowledge, Western man limits that knowledge unnecessarily. And in regarding other forms of consciousness as mere copies of aberrations of waking consciousness, or else denying their existence altogether, he bars himself from the supreme insight and the highest felicity open to him. Unless he brings the dream and the deep sleep states also into his reckoning, he will continue to be deceived by the Unreal and to mistake the shadow for the substance.

(24) There are some, however, who do not want to be carried off by illusion, do not want to be held prisoner by something that does not really exist.

(25) It is as if God were engaged in a kind of soliloquy a talking to self and a dreaming in self through a myriad creatures and a myriad worlds.

(26) Whether we gain it from the mystic experience or from the deepest reflection, we shall come to see that time is the great deluder of men. The past which has gone, the future which has yet to be and present which is in flux are not what they seem.

(27) We may weep over the transience of all things but we still continue to cherish them and to seek them.

(28) Our attitude towards time, our sense of its quick or slow short or long passage depends on the feelings with which it is filled.

(29) Our thinking process is bound by time and space relations, but there is something in us which is not. Ordinarily, we have no awareness of it, although it never leaves us.

(30) As taught in THE WISDOM OF THE OVERSELF, use the last few minutes in the twilight state of consciousness before falling asleep at night for constructive self-improvement. The best form this can take during your present phase of development is to relax in bed, empty the mind of the day's cares and make definite concrete suggestions about he good qualities desired and imaginatively to visualize yourself demonstrating these desired qualities. Furthermore, you should go even farther and visualize yourself in possession of the Higher Consciousness, attuned to the Higher Will and expressing the Higher Poise. All this will be like seeds planted in the inner being and growing during sleep.

(1) The absolutist metaphysics of Subramanya Iyer in the East and de Waters in the West declares only the One Reality; it would reject the whole universe as non-existent and the whole human race along with it. The dualist metaphysics ~~wauk~~ declares that this Reality reveals and manifests itself in the time-space finite world. The integral metaphysics of philosophy says however that it is unwise and unbalanced to separate these two solutions of the mystery of life, and then to oppose one against the other.. They are to be fitted together, for only ~~them~~ in such completeness can the full solution be found. Dualism answers the intellect's questions and satisfies the heart's yearnings but monism responds to the intuition's highest revelations. Both standpoints are necessary for man is both a thinking and a feeling being; it is not enough to regard him only as an intuiting one. But this does not mean they are all on the same level. What is silently revealed to us by inner stillness must always be loftier than what is noisily told us by intellectual activity.

(2) Omar Khayyam's Agnostic position is perfectly in accord with philosophy's position. Both his school of Sufism and our teaching declare the impossibility of man knowing God. We can discover only that God exists and that the Soul exists but not go farther.

(3) Thoughts spring up instably into time and die down there but their background is stable.

(4) The events of time are continuous but the experience of timelessness is not. It simply is.

(5) But if we lack the capacity to comprehend gauge or perceive the Infinite, we do have the capacity to feel its presence intuitively.

(6) The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too.

(7) If the world is sheer illusion, how could man--himself a part of this illusion--ever know the Real? Were he merely an illusion he could see only further illusion Were he part of the Real he could see only further reality.

(8) These words have different meanings in different schools of thought. It is necessary to explain the meaning attributed to them before they can be used coherentl

(1) The absolutist metaphysics of Subramanya Iyer in the East and de Waters in the West declares only the One Reality; it would reject the whole universe as non-existent and the whole human race along with it. The dualist metaphysics would declare that this Reality reveals and manifests itself in the time-space finite world. The integral metaphysics of philosophy says however that it is unwise and unbalanced to separate these two solutions of the mystery of life, and then to oppose one against the other.. They are to be fitted together, for only then in such completeness can the full solution be found. Dualism answers the intellect's questions and satisfies the heart's yearnings but mocks responds to the intuition's highest revelations. Both standpoints are necessary for man is both a thinking and a feeling being; it is not enough to regard him only as an intuitive one. But this does not mean they are all on the same level. What is silently revealed to us by inner stillness must always be loftier than what is noisily told us by intellectual activity.

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(3) Thoughts spring up instantly into time and die down there but their background is stable.

(4) The events of time are continuous but the experience of timelessness is not. It simply is.

(5) But if we lack the capacity to comprehend space or perceive the Infinite, we do have the capacity to feel its presence intuitively.

(6) The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too.

(7) If the world is sheer illusion, how could man--himself a part of this illusion--ever know the Real? Were he merely an illusion he could see only further illusion. Were he part of the Real he could see only further reality.

(8) These words have different meanings in different schools of thought. It is necessary to explain the meaning attributed to them before they can be used coherently

(9) Unless one looks at life from this double point of view, one can get only an inadequate unbalanced and incomplete perspective. It is needful for the everyday practical routine of living to regard it only at the point of contact. (personal) Here one sees its momentary, transitory and finite form. But it is also needful for the satisfaction of the higher interests of mind and heart to regard the living universe as a whole Here one sees an eternal and infinite movement, cored and surrounded by mystery.

(10) When the presence of the Real is so ineffable, it secret so incommunicable, how can any writer--no matter how deft and experienced--put a correct picture of it in a book.

(11) Too many people deliver judgment on spiritual que tions without sufficient comprehension of what the Spir it itself is.

(12) That second of time which the watch ticks off, is not the ever-present Now which eternally is. Here ther is no past and no future. It may fitly be described as outside time.

(13) We come into birth as distinct persons--even babi begin to shew their individual differences with characters formed already on previous existences. This is on reason why some amount of tolerance, some acceptance of one another as we are, is necessary if we are to live peaceably together.

(14) The negative and undesirable traits of character will tend to reproduce themselves in undesirable and inharmonious forms of experience.

(15) You may write historically about a country or a man but not about THAT. It is out of time, beyond all events, happenings and changes. There is no difference not even the hint of a hint, between what it was and what it is. There is in this sense, nothing at all to write concerning the Real.

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( 16 ) We may live in the mere succession of events and so remain victims of time or we may, while noting them, raise our consciousness out of such involvment to a level so high as to become a mere spectator of them.

( 17 ) Who does not know the healing powers of time, which ends the memory of sorrow, the feeling of pain?

( 18 ) These seeming shadows of the Spiritual domain are more real than the tangible things which are everywhere taken for reality.

( 19 ) Its altitude terrifies the ordinary man.

( 20 ) We describe this mysterious life-power as infinite because so far as we know, so far as reason can guide us or intuition tell us, so far as the great seers and prophets teach us, it is boundless in time and space; we can trace no beginning to it and see no ending for it.

( 21 ) One man's eyes may evade other peoples glances not through shiftiness but another man's shyness. Thus the value of appearances as a guide to what lies beneath them is limited.

( 22 ) It is in the fullness of the eternal present, the eternal now, that a man can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfils its lofty purpose.

( 23 ) The Bible's phrase wherein God describes himself to Moses as "I am what I am," is more philosophically correct and more linguistically right, in the original Hebrew sense, if Englished as "I am what I shall be."

( 24 ) The World-Mind is unique, different from any other existing or conceivable mind in the whole cosmos. Indeed all these can only arise out of, and within it, but can never equal or transcend it.

( 25 ) The discovery of relativity leads to the conclusion that we know only the appearances—and partial ones at that—of an incomprehensible creative Mystery.

( 26 ) The one infinite life-power which reveals itself in the cosmos and manifests itself through time and space, cannot be named. It is something that is. For a name would falsely separate it from other things when the truth is that it <u>is</u> those things, all things. Nor would we know what to call it, since we know nothing about its real nature.

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(27) We can know as much, and as little, of God as the wave dashing against the Californian coastline can know of the immense ocean stretching so many thousand miles to the Australian shore: such is human insignificance in relation to that activity of God which is directed to this universe. But in relation to that non-activity which is God-in-itself, at rest, we can know absolutely nothing. For here is Being without end, Mind without individualization of any kind and Life without any bottom or top to it.

(28) If it is regrettable that few men can foresee events it is nevertheless useful in that ~~xxxxxx~~ it forces the others to develop their reasoning abilities and judicial capacities.

(29) They must face this dilemma in their thinking, that if their absolutist "realization' is a fixed and finished state there is no room for an ego in it, however sublimated, refined and purged the ego may be. The end then, can only be a merger, a dissolution into Nirvana and a total disappearance of the conscious self. This is a kind of death. But there is another kind of salvation, a living one where unfoldment and growth still continue, albeit on higher levels than any which we now know.

(30) In his mind he separates time and its trifles from the Himalayan massiveness of the Eternal. If he is forced by conditions to plan ahead for a few months or a few years, he never allows them to force him into deserting this inner loyalty to the timeless Now.

(31) All verbal definitions of the World-Mind are inevitably limited and inadequate. If the statements here made seem to be of the nature of dogmatic concepts it is because of the inadequacy of language to convey more subtle meaning. They who read these lines with intuitive insight allied to clear thinking will see that the concepts are flexible verbal frames for holding thought steady in that borderland of human consciousness where thinking verges on wordless knowing.

(32) The narrow minded among religionists people will mistake such views as blasphemies, the materialistically minded among educated people will scorn them as fantasies.

(33) If we could raise ourselves to the ultimate point of view we would see all forms in one spirit-~~xxxxxx~~, one essence in all atoms and hence no difference between one world and another, one thing and another, one man and another,

(27) We can know as much, and as little, of God as the wave dashing against the Californian coastline can know of the immense ocean stretching so many thousand miles to the Australian shore: such is human intelligence in relation to that activity of God which is directed to this universe. But in relation to that non-activity which is God-in-itself, at rest, we can know absolutely nothing. For here is Being without end, Mind without individualisation of any kind and life without any bottom or top to it.

(34) Living in time and space as we do, we perforce live always in the fragmentary and imperfect, never in the whole the perfect. Only if, at rare moments, we are granted a mystical experience and transcend the time-space world, do we know the beauty and sublimity of being liberated from a mere segment of experience into the whole -ness of Life itself.

(35) The real power is unseen, the real world is unknown, the real self is in the unconscious.

(36) Philosophy carries us upward from lower to higher conceptions of the Deity.

(37) Just then, as thoughts themselves stop coming into his mind, he stops living in time and begins living in the eternal. He knows and feels his timelessness. And since all his sufferings belong to the world of passing time, of personal ego, he leaves them far behind as though they had never been. He finds himself in the heaven of a serene, infinite bliss. He learns that he could always have entered only his insistance on holding to the little egoistic value his lack of though-control and his disobedience to the age-old advice of the Great Teachers, prevented him from doing so.

(38) The illumined mind must live in the eternal Now, which is not the same as the temporal Present. Because it is beyond the reach of events the Now is saturated with Peace. Because it is forever drifting on the surface of events the Present is agitated with change. Each of us can learn to live in the happy presence of this peace if we will prepare the way by (stoically)disciplining the thoughts he brings into every moment. He alone is responsible for them, he alone must have the hardihood to reject everyone that reduces his stature to the little time-bound, desire-filled ego.

(39) How could this immense universe come out of nothing?

(40) "One may ask the philosopher, who preaches the inaccessibility of the spiritual reality how does he know that there is such a reality? If it is unknowable to the human mind, the philosopher being also a human being, cannot have any idea about it. Therefore, it is only a figment of his imagination." (M.N. ROY)

(41) Philosophy's fundamental postulate is that there is but one ultimate Power, one sublime Reality, one transcendent Being. It is invisible to all, since it is power that makes the world visible. It is without form, since it is the Substance out of which all forms are made.

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(42) World-Mind, concerned only with It's own larger purposes which are hidden from us, directs us in that light.

(43) In a precise scientific sense the Void is beyond explanation since it is not really a Void at all. It is a perpetual paradox.

(44) The conception of God held by traditional established religions is not the same as the philosophical conception of the World-Mind except in some points. There are noteworthy differences.

(45) It is something which has ever existed and must ever exist.

(46) The truth is that this one Being only appears to be expressing itself in these myriad forms, those millions of entities.

(47) The moment we assert that this infinite Power has a motive in making the cosmos, a purpose in creating the world, in that moment we limit it and ascribe need or want or lack to it.

(48) If you discuss the concept of God as a creator, you discuss a personality. But such must have a beginning and an end. If you discuss the concept of God as Impersonal, however, these limits are no longer a necessary part of it.

(49) In its own mysterious way, the World-Mind is all-embracing, aware of everything every entity and every activity.

(50) If we cannot know the all of God because we do not have the equipment of God, we can at least know something of God and the way we are related through the Overself.

(51) To live neither in the present nor the future but in the eternal calls for a power of self-mastery that is extremely rare and for a perseverance in self-reform that is truly heroic.

(52) When the wall between his little ego and the infinite Being collapses, he is said to by some Orientals, entered Nirvana, the Void, by others to have joined his soul to God.

(53) The universal existence is an ever-developing process an activity and not a thing. There is no cessation of this process anywhere but only the mere show of it. THAT out of which and in which it arises is alone exempt from this vibration being formless, intagible, inconceivable void.

(53a) In the last summation, there is only a single infinite thing, but it expresses itself brokenly through infinitely varied forms.

(53b) Wondrous indeed is that day when we realise the ever-presence of the true Self.

(42) [illegible]

(43) [illegible]

(44) [illegible]

(45) [illegible]

(46) [illegible]

(47) [illegible]

(48) [illegible]

(49) [illegible]

(50) [illegible]

(51) [illegible]

(52) [illegible]

(1) When the ego suspends its action and falls, into without an object for its consciousness or a body for its working, into profound slumber, it has returned to its source. The real 'I' then rules.

(2) How could anyone say he experienced the world unless he were separate from it and could interact with it? But this truth must be extended to include his body which, although less obviously so, is something likewise experienced and felt. In his error he identifies himself with his body when there must be an experiencing Principle, something that feels the world and the body as being there and that must therefore be other and apart from them. This Principle is, and can only be, the stable Self, the real and permanent of a man.

(3) Not only all other men's bodies but also his own, must be regarded as objects to Consciousness, as the Not-Self which is seen by the Self.

(4) We cannot help taking objects into our consciousness so long as we take the ego into it.

(5) What is experienced is nothing other than yourself, for it is nothing other than your thought and your perception.

(6) Know Consciousness without its objects--and you are free!

(7) The ego finds itself chilled by the conception of nothingness, as if it had climbed to a Himalayan height.

(8) Philosophy has no use for the pomp and pageantry of ritualist religions, or for the dogma and theology of other religions.

(9) The universe plays its little part on the surface of unknowable and ineffable Mind and is gone -- only to reappear at some immensely far-off time.

(10) The state of non-duality is a state of intense peace and perfect balance. It is so peaceful because everything is seen as it belongs -- to the eternal order of cosmic-evolution--hence, all is accepted, all reconciled.

(11) Consider that all the day's activities minister to the cares or interests of the ego and emanate from it. Then realize how hard it will be to secure detachment from it.

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(12) The philosophic outlook rises above all sectarian controversy. It finds its own position not only by appreciating and synthesizing what is solidly-based in the rival sects but also by capping them all with the keystone of Non-duality.

(13) We may perceive how the highest truth turns all lesser doctrines into illusions and yet admits their validity on their own level.

(14) Here is no new cult seeking followers, no new church pleading for members. Philosophy is the wisdom of Life itself. Whether men study it now or neglect it, will not affect its eventual destiny.

(15) The effect of a full and proper absorption of these ideas is to strengthen a man's and invigorate his purpose to make him feel that what is behind the universe is behind him too.

(16) Religion worships a Personal God through symbols but non-dualism sees and seeks union with ~~the~~ what is behind them, the Impersonal Reality.

(17) These fine teachings may quickly be distorted by pop-~~(ix)~~ization or greatly cheapened when brought within reach of the common understanding. If their integrity is to ~~make~~ go in order to make concessions to the sensate mentality, if their truth is to be adulterated in order to accomodate the mass mentality, then whatever is gained will be LESS than ~~paid for by~~ what is lost. The higher truth can and should be translated into the vulgate for a mass-audience -- and the attempt is being made -- but no unworthy compromises should be made. After all, if men want to learn the partly true, partly false, they can do so from a hundred sources. But if they want the wholly true, how few are the sources to which they can turn! Let us keep at least these few inviolate.

(18) This, the highest truth about religion, the culmination of all his spiritual struggles, removes a man from liturgies and images, from formal worship and sectarian bibles.

(19) It teaches the existence of the One only and the unsubstantiality of matter, the divine nature of man's soul and the illusory nature of his body.

(20) It is the mysterious essence of all things and of nothing, the infinite presence that is everywhere and yet nowhere. Above all, it is at the very root of man's inward being.

(27) He arrives at a blessed state where all desire comes to an end, because it is Satisfaction itself; where all will ceases to be active, because there is nothing that needs doing; where the little and limited love which depends on someone else, whether for receiving or giving, dissolves into an infinite ocean of pure love.

(28) The mystic who sees no utility and no purpose in breal -ing his own tranquility to descend into the suffering world and serve or save its inhabitants, justifies his att- itude by declaring that the sufferings are illusory and the inhabitants non-existent! Where is the incentive to al altruistic action in this doctrine of non-duality, where the inspiration for art, where the impetus to science? The answer may not be obvious but nevertheless it lies enshrined in the very nature of these tenets.

(29) This state is paradoxical for the very name is really wrong, since it implies something that can be different later or was different earlier, something that is in time: But what is being here described is not of that kind. Time flows out from it, there is no change yet to come that will better it or bring it any gain. It still is what it always was. Why then is the word 'state' used at all. Partly, of course, through the poverty of human language in describ- ing [illegible] what is trans-human and partly because [illegible] there is a state but it is in us, the change which brings us into it being in our minds.

(30) The mystic attains knowledge and experience of his own soul. This is not the same as knowledge of the ultimate Real ity. The two are akin, of course, much more closely than tl little ego and the Real are akin. But the Godhead is the Flame of which the soul is only a spark to claim complete union with it seems blasphemous.

(31)All human thought and experience moves through the rang of contrast or difference between two things. Otherwise, i would not be possible to think at all or to have any experi -ce.

(32)Anyone who expounds this, the highest of all metaphysic al positions, puts himself and his audience in a paradoxica position. Those who say they are his disciples obviously do not understand his teachings, for if they had mastered the they would know that there is only the One; that the disci -teacher idea insinuates plurality. Indeed, there would th be many egos surrounding another ego, many little illusions surrender to yet another illusion.

(17) He arrives at a blessed state where all desire ceases to an end, because it is destructive itself, when all will ceases to be active, because there is nothing more needs doing, when the little self-limited love which de-prods on someone else, whether for receiving or giving, dissolves into an infinite ocean of pure love.

(18) The mystic who sees no utility and no purpose in living his own immorality to descend into the suffering world and serve or save its inhabitants, justifies his attitude by declaring that the evil things are illusory and the inhabitants non-existent! There is the incentive to an altruistic action in this doctrine of non-duality, when the inspiration for art, where the impetus to science, can-not may not be obvious but nevertheless it lies embedded in the very nature of those beasts.

(19) This state is paradoxical for the very more it is loved, since it implies something that can be different or was different earlier, something that is in time but that it is being here described is not of that kind. Time flows out from it, there is no change yet to come that better it or ruins it any again. It exists in what it is forever. Any time in the world that's used it will.

of course, through the agency of human beings in occupying ~~transient~~ ~~moments~~ what it is transient and partly being ~~moments~~ ~~transient~~ ~~moments~~ ~~moments~~ ~~moments

( 37 ) Emerson conquered the most subtle temptatic that can beset a man of his type. He was openly a teacher, and the teacher's natural tendency is the wis. to be looked to for continual guidance. But Emerson was too pure a soul to show the teacher's egotism. He wish ed to set others firm on their own feet. Mr. Woodbury tells us how, finding himself differing from his re-vered master, he went and stated his case. Emerson de-liberated, then, with his bright kindly look: "Well, I do not wish disciples." It was a shock, but a healthy one. It shook the pupil off from his support, but thereby he learned to walk alone."- (Probably Dr. J.B. Crozier)

( 38 ) It teaches men not to limit both the field and the freedom of their search, by limiting themselves to a single teaching or a single teaching in the restrict-ed and dependent tie of discipleship.

( 39 ) The Real Self dwells above time and space matter and form, inviolable in its perfect liberty. If that be the goal and ideal state, he must sooner or later make a beginning to come into closer relations to it and to grow by the radiance of itsHLight. Therefore he does no wrong in standing aloof from the confinements of dis-cipleship to one particular man, and the restrictions of membership in one organized group.

( 40 ) I write all this in no sneering or disparaging manner, but rather as one who understands sympathetic-ally the need of most beginners and many intermediates to find guidance outside themselves for the all-suffi-cient reason that they cannot find it inside. Indeed it is because I have been a disciple that I myself know why others become one, and can approve of their action. But that experience is also the cause why I know also the limitations and disservices of a discipleship too.

( 41 ) I will be the most deferential of men before the teaching and in the presence, of a truly illumined man. But I will stubbornly resist, and stand firm on my ground, when I am asked to surrender my intellectual freedom and become his bonded disciple, open no longer to the teaching or influence of any other man.

( 42 ) But one can only have the right to exercise such self-reliance if one pays for it in the coin of self-discipline.

(30 ) I deeply admire the genius and humbly respect the attainment of each guru, but do not feel that it is proper to let him, or any other man I so far know, have a controlling influence over me.

(31 ) The Right Honorable Augustine Birrell once called disciples "those perilous belongings, that often damaging entourage."

(32 ) I have an Emersonian love of spiritual freedom and intellectual independence, a Krishnamurtian urge to keep away from all restrictive, limiting and narrowing groups, organizations and institutions. I have seen so many lost to the cause of Truth by such constrictions of the mind and heart, so much of its good undone by this harm, that I shrink from the idea of becoming tagged as some one man's disciple or as a member of some ashram, society or church. If this man has found the Right, why not let his natural expression of it—whether in writing art or life—be enough? Why create a myth around him, to befog others and falsify the goal? Why not let well alone?

( 33 ) I write all this with reluctance, because I would rather refrain from the slightest criticism of one whom I admire and esteem so greatly and whose teaching I accept so whole-heartedly on all other points, but my remarks are intended to be purely impersonal as though I were writing of someone who lived hundreds of years ago and whom I had never had the privilege of meeting and being treated as one of his own disciples, even to the point of being initiated.

( 34 ) So long as a man is turned into a god and is worshipped as such, so long as he is regarded Perfect and without defects, so long are those concerned—both the man and his followers—kept outside the philosophic goal by their own deficiencies.

( 35 )( Emerson):(In a letter to a young seeker)
"A true soul will disdain to be moved except by what natively commands it, though it should go sad and solitary in search of its master a 1000 years...I wish you the best deliverance in that contest to which every soul must go alone."

( 36 ) The sage starts no cult himself and founds no church. This is usually done by the disciples who gather together because he would not gather them around him.

((43 ) Why do they arbitrarily try to make the illuminated into perfect and superhuman creature and not let him remain the human being that he really is? Why do they remain quite unseeing to his shortcomings and find glib excuses for h s failings? Is there not enough genius or greatness still left in him to be quite worthy of our deepest admiration? Why not give him his due without this unnecessary act of deification, which merely drags the sublime down to the absurd? It is because they inhabit a plane where em tion runs high and fanaticism runs deep, where discrimination is absent and imagination all-too-present. It is becausethey have not attained the attitudes of, nor felt the need for, philosophy.

( 44) Disciples the world over exaggerate their master's importance and activities, but belittle his failings and shortcomings.

( 45) Becoming a satellite and revolving around a guru may be beneficial to a man. But the harm begins when this revolution becomes a permanent one, so that he is never again able to move into a fresh orbit and fulfil the evolutionary intention secreted within his own being.

( 46) I disturst the legends which are told about most gurus by the disciples. They all exaggerate. Why? Because they have stopped seeking truth.

( 47) He must make a stubborn reservation of my ground and run up the flag of ~~independence~~ independence in the quest of truth, of non-attachment in the relationship with the teachers of truth. He will humbly and gladly accept whatsoever good he can find in their teachings, but he will not do so under a contract of pledged discipleship. In this matter he must be eclectic, taking the best from every available source and not shutting out any source that have something worthwhile to offer. It may not be the way for most people, for they cannot walk alone, but it is the only way for him. Self-guidance also leads to the goal.

( 48 ) The true disciples seek to attach themselves to no embodied master; how can they when freedom is the goal? They will honour and consult such a man but they will not desert the disembodied Principle within themselves for him. The inward freedom which opens the way to It must be matched by an outward one.

( 49 ) He must avoid getting entangled in an alliance with any group or guru. Freedom is as necessary to his mind as air to his lungs.

( 19 ) He should be determined to wait calmly for the assent of his whole being, before he takes a de cision which must necessarily and tremendously affect his whole furture.

( 20 ) The guru presumes upon the complete surrender of his disciples.

( 21 ) The disciples set him up as an idol, an object of the blindest worship.

( 22 ) The relationship with the guru is made an excuse for want of effort in the disciple.

( 23 ) At best they can become mere reproductions of the master: at worst, inferior imitations. For they have nothing else to do than make themselves passive and absorb all they can from him.

( 24 ) If in theend we have to walk this earth on our own feet, why not begin to do so now? Why continue to cultivate our weakness when we could cultivate our strength?

( 25 ) He may well be a bit suspicious of all these offers, much less of guarantees, of salvation by a guru. How this can be done without thwarting Nature's intend to develop us fully on all sides, is difficult to see. We shall be robbed of the values implicit in self-effort if (important) we are granted absolution from such effort.

(( 26 ) This eagerness to wear a label to put one's head and neck in a halter is a feeling he does not share.

( 27 ) It may be that some one man somewhere has appropriated the truth to himself, but in all my world-wide peregrinations and pilgrimages I have failed to find him. Always what I learnt here had to be added to what I learnt there, if the two were to be rounded out into more satisfying fulness.

( 28 ) In their overpraise of the guru, the disciples prevent the careful inquirer from learning the truth. In their refusal to see the plain facts of the guru's human weakness or imperfection because they are committed by their theory to see him only as God, they alienate such an inquirer and strengthen his involuntary feeling that to become anyone's disciple is to abandon that very search for truth which is supposed to be the motive for doing so.

( 29 ) That there are perils on this path of self-guidance, is obvious. It is easy to fall into conceit, to breed arrogance, even to imagine an inner voice. Here the saving virtue of balance must be ardently sought, and the protective quality of humbleness must be gently fostered.

( 50 ) If a man is to remain forever the mere appendage of another man; if his mind is to echo back only that other man's idea; the question arises: When will he come to himself, his Atma? For is this not the final purpose of our life here? He who has reached this stage when he must cease being the shadow of others, will not fll into proud deceptive self-assertion if he humbly yields and follows the inner voice.

51 (XVIII) The guru is useful at a certain time and for a limited time, to help us rise from level to level in our spiritual life. But since the aim of evolution is to bring us to ourselves, to Atma, unless we drop the very guru-idea itself at a certain stage, we shall stop our further growth.

( 51 ) To become a disciple is to become an enthusiast one who exaggerates distorts fancies or overlooks the real facts. He will grossly misrepresent the true state of affairs because his guide is no longer reason but emotion.

( 52 ) Why should a man have to associate himself formally with any particular cult or organization if he wants truth? Why should he not follow his private and independent judgement, feeling or interests?

(54) Their ~~demigodxy~~ followers put these men forward as being flawless demigods not knowing that by doing so they render a disservice to the men themselves as much as to the cause of truth. What is worse they throw confusion into the path of all aspirants, who form wrong ideas as to what lies ahead of them and what they ought to do or be.

(55) In the presence of an illuminate one feels, as Hawthorne felt and said of Emerson, so "happy, as if ~~th~~ there were no questions to be put."

(56) The realized man leaves no lineal descendants to take over his spiritual estate. Spiritual succession is a fiction. The heir to a master's mantle must win it afresh: he cannot inherit it.

(57) They expect the master to support and even save them, in many senses and not only in a spiritual one. When they find that he cannot do so they turn on him with a resentment as great as their former adulation.

(58) He expounds the Truth out of his own experience of it, and not from hearsay.

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(58) He expounds the Truth out of his own experience of it, and not from hearsay.

(59) The instantaneous and adequate nature of his replies to all questions show a deeper understanding than the merely intellectual; hence must be intuitive, inspirational or realisational. On such a basis a man's fitness for guru-ship becomes more evident.

(60) To offer no contradiction to false or slanderous statements made by others in their presence about a Spiritual teacher, is silently to consent to such criticism.

(61) Behind the majestic phrases of most of these spiritual teachers, we usually find in the end of a searching investigation based on living with them or on the historic facts of their lives, that there stand poor frail mortals. Hence those few who emerge as being one with, and not inferior to, their teachings stand outall the more as truly great men.

(62) When a spiritual teacher does not take precautionary care to keep from colliding with those establishments called churches, governments and colleges, he runs the risk of being crucified. If he is to utter truth, he will find it hard to ignore the plain fact that they stand for dogmatic closing of the mind, for timid clinging to outworn threadbare and useless doctrines.

(63) In those mystical and pseudo-mystical circles, where fanaticism is not seldom pushed to the point of madness, it is not easy to find a guide who is not only competent but also sane.

(64) It is impossible for any proclaimed master to give a lasting illumination to any disciple, however fervent, since it is impossible for the latter to establish completeness of development and the balance which follows it automatically, except by his own inner activity.

(65) Every book which stimulates aspiration and widens reflection does spiritual service and acts as a guru.

(66) When man pays no heed to the warnings of prophets and the counsel of sages, and is still too ungrown to pick his steps correctly, he inevitably loses his way.

(67) What they are able to accept or follow is their own business, and the philosopher sees no use in trying to convert them to a higher conception for which they are not ripe enough, so long as they themselves are smugly-satisfied. Nor does he see any use in trying to dispute the truth of their beliefs with them.

(68) No one except the aspirant himself can bring this about.

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(69) No teacher can be all-knowing or all-powerful. Such attributes belong to God, not to man. Most teachers commit errors and possess frailties.

(70) The prudent teacher will reveal what will best help people, not necessarily what they like to hear or all that he knows. He must give people what is best for them, must first evaluate how much truth they can take in. It is utterly impracticable and imprudent to give all people all the spiritual truth at all times.

(71) I will humbly bow before thexm revelation of a superior truth and submissively study his teaching but I will not regard that as sufficient reason to abandon the free, full and autonomous growth which I am making. For only if such growth remains as natural as a flower's and is not artificially shaped by another man, can I fulfil the true law of my being.

(72) With all his admitted wisdom Emerson's second and longest marriage shows less of it than we would expect. His wife limited her mind to the Christian belief, "could not understand her husband's mind, disapproves of him, an does not sympathize at all in his views. She also believ -s in, and talks a lot of folly about spiritism"—a movement which Emerson denounced in his writings.

(73) Many illusions prevail about this matter of master--ship.

(74) Those who eagerly seek a formal pact which would bind them into a disciple-master relation with him are firmly discouraged.(wild exaltation)

(75) This belief in a master's grace, appears in Moorish countries of North Africa where it is said in spiritual circles, that the more time spent in the company of one who is blessed with spiritual power, the more do we absorb some of his power in the reflected form of 'baraka.'

(76) Merely by concentrating on the mind's image and memory of the guide, the disciple may draw strength, inspiration and peace from him.

(77) An aging master, surrounded by a court of reverent admirers, an echoing group of disciples who behave as if they were in physical proximity to the Deity—this is the inevitable end.

(78) A master who is richly endowed with spiritual power, may do much good to others.

(79) These beings who seem so godlike and tremendous to their followers, are human beings after all.

(80) The sage knows more secrets than he ever tells, and knows too how to khep them well.

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(81) Enactment of the master-pupil relationship, with the subordinate and submissive role allotted to him, is far better if it happens within his own person than if it is objectified without. Then the lower ego will have to play this role.

(82) The illumined man is neither immaculate in character (in the sense of being ego-free) nor infallible in judgement. In short, he is not perfect.

(83) By the term 'sage' it has been traditional to mean someone who is not only wise and dispassionate but who is also ready to proffer counsel out of his superior wisdom. He may dwell apart from humanity, if he chooses, but his Olympian aloofness will not be such that you cannot get a word of guidance out of his shy shut lips. Somehow we feel, and rightly, that the anchorite who has lost compassion or grown wholly self-centred, may be pure and peaceful but he cannot be a sage.

(84) They glorify their own institutions and dogmas yet to vilify those of others. This is the bad result of joining organisations.

(85) The master knows, automatically and immediately by his own intuition, whether a candidate for discipleship in in affinity with him or not, and hence whether to accept or reject the man or not.

(86) When he wakes up to the suspicion that the ordinary purposes of human life on earth hide other much more important ones, and that he will have to find them by himself, he may begin to seek out and study the teaching of those who have gone farther along this way.

(87) He seeks no followers but leaves those who study his works independent and self reliant.

(88) When an outlook becomes too narrow, it becomes too fanatical.

(89) Many will admire such a teacher but few will emulate him.

(90) He will come to the belief that, at certain times, the master is actually beside him, inspiring or warning him.

(91) Personal adoration is pushed to a far extreme when it sets a fallible man up as an infallible God, when it turns an ordinary human being into a perfect one.

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(95) The reason why this silent inward and pictureless initiation in the stillness is so much more powerful ultimately, is that it reaches the man himself, whereas all other kinds reach only his instruments or vehicles or bodies.

(96) The feminine disciples often begin to compete with one another for the attention and love of the master. This leads to jealousy, intrigue and back-biting, to an unwholesome and undesirable atmosphere.

(97) It would be useless to place oneself under the guidance of a teacher if one were not prepared to obey him.

(98) There is no tie so strong, no attraction so deep as that between Master and pupil. Consequently it persists through incarnation after incarnation.

(99) With the passage of time the disciple should be le towards more and more self-sufficiency, if he is to real ise the goal one day. Yet we find too many of the Orien al disciples showing less and less of this quality the longer they stay within a master. This is evidence of his failure to lead them aright; and of the fact that a man may be an illumined soul and yet not be a competent teacher.

(100) Why should we not consider some of the great writ ers like Plato and Thoreau as spiritual prophets; as holy in their way, and as illuminative to their fellows as Christ himself?

(101) This desire to deify their teachers, which is so common among Indian disciples can have no place among philosophic ones. We look upon the teacher as a man, as one who incites us to seek the best and inspires us to self-improvement and guides us to the truth. But he is still a man to be respected, not a god to be worshipped. He has his imperfections.

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(102) If the master had no better value than this one of reminding them of their discipleship--not to him but to Truth--his place would still be a necessary one.

(103) Those who lack the innate discernment or wide experience needed to detect the real character and true capacity of a master, should wait sufficiently long and seek outside advice before entrusting themselves to him.

(104) A(true?teacher will practise the utmost self-abnegation and will seek and work for the day when his influence or interference are brought down to nothing.

(105) It needs clear eyes to see the truth about these spiritual teachers, eyes such as both their ardent followers and intolerant critics do not possess.

(106) So many confidences are given to such a man, so much inner help is sought from him that without particularly going out of his way to serve humanity, the service is somehow rendered.

(107) It is a good master who is egofree enough to recognise that his work is done and it is a faithful disciple who will accept the fact and let him go. The master knows that however helpful he himself was in the past, his presence will henceforth be a hindrance. The disciple knows that it will now be better to depend upon his own intuitive self and work out his own salvation.

(108) The awareness that he existed on this planet made its grievous and troubled life more bearable, gave a little meaning to what seemed otherwise quite chaotic. For his own higher development reminded, nay assured us that there <u>was</u> some sort of an evolution going on, that there <u>was</u> a goal and a purpose behind it all. Thus, merely to know that this man was alive, ~~might~~ even though we might never again meet him and could never hope to become intimate with him, sustained our faith in Life itself and helped us to live.

(109) The religious teachers of mankind are forced to make concessions to the mental erudity and the emotional coarseness of their followers. They have secrets which are unable to share with those who lack the power to comprehend such secrets. They have touched levels of consciousness unknown to, and unknowable by, the earthly, the gross and the complacently self-centred.

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(110) There are three methods of approach used by the teachers, depending on the level of the people they have to deal with. They are : first, Terrorising the lowest type by fears, second, coaxing the better evolved ones by baits and lures: third, giving a fair balanced statement of the truth for those people who are mentally and morally on the highest level.

(111) Each of us, being individually complete in our inmost godlike selves, no other person is needed for self fulfilment, no mate or affinity is required to bring us to the realization of life's goal. But each of us being incomplete in our outer selves, the longing for such a mate or affinity is human, natural and pardonable. There is nothing wrong nor contrary to the Quest in seeking to satisfy this longing, although unless this is done with wisdom and after consideration, rather than with ignorance and in impulse, the result may bring more unhappiness rather than more happiness. Nor must such a longing ever be allowed to obscure the great truth of individual completeness on the spiritual level.

(112) It is disconcerting to find that he says nothing personal to one, that he lives and speaks on icy Tibetan altitudes and that he belongs only to himself, not to the public, to others or to society.

(113) The philosophic movement must spread itself by teaching, not by propaganda.

(114) No true master will take money for his services.

(115) As soon as a cult is formed around a seer or prophet, fixed dogma and unalterable creed go with it. His revelation is turned into a final declaration, his inspiration into a fixed and finished tenet of faith.

(116) He has something rare and vital to give out but it will remain unknown to those who have not been prepared to receive, understand and appreciate it and for whom it is the same as if it did not exist.

(117) Too much personal worship is not only bad for their followers but also for some spiritual guides themselves.

(118) Such a man is a link between the commonplace world of ordinary living and the sublime world of mystical being

(119) The teacher must accomodate his knowledge to the mi mind and vocabulary of his audience, if he is to be understood by them.

(120) The attempts to communicate the philosophic revelation are necessarily free from the propagandist's passion or the religionist's fanaticism.

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( 121) They may draw near to him and cross his orbit for only a few minutes in a whole lifetime but it proves enough to inspire and irradiate the rest of their days. They now have not only the feeling that this man knows where of he speaks but also the assurance that the Overself is utterly real and that the quest of it is the most worth while of all enterprises.

(122) The same disciple whose exaggerated enthusiasm caused him to regard the master an an archangel, now, by a curious process of transformation, regards him as an archdevil!

(123) It is his duty to communicate what he feels there, what he finds there, to those who are excluded from it. If at times and with sympathetic auditors, his duty becomes his joy, at other times and with insensitive auditors, it becomes his cross. Jesus exemplified this in his own history.

(124) He announces his revelation to his contemporaries in the mode that is his and theirs - In a scientific age he will present facts and reason logically.

(125) It is a common experience with abbots of monasteries in the West nd gurus of ashrams in the East that attention given to one disciple may rouse ~~conceitxinxhim~~ the ego's conceit in him and the ego's envy in the others.

(126) The response from his guide will be automatic and telepathic. The latter does not need to be aware of what is happening, and in most cases will not be.

(127) The masses who turn such a figure into an idol to be worshipped and the few who turn it into an inspiration to be received, are not functioning on the same level.

(128) It is not only on the stage reached in growth that the kind of teaching given a man must depend, but also on his temperament.

(129) I t is a fact which wide experience confirms, thata spiritual guide, one who has himself realized the goal, one who has both the willingness and competence to lead others individually step by step along the path, is hard to find.

(130) If he cannot find such a teacher - and the chances are much against him and most other seekers - he can at least find a fair substitute on some bookshelf.

(131) To find out the truth little by little by oneself, is to make it really one's own. To be pushed into it with a plunge by a master, always entails the likelihood of a return to one's native and proper level later on.

(132) He must recognize a sharp, clear-cut distinction between spiritual teaching as a duty and spiritual teaching as a business. The one expresses his true relationship to the disciple, the other seeks financial return from him.

(133) When he is among those who do not understand, nothing will shake his reserve on these truths. What else can such a man do but give only the surface of himself, only a part of his knowledge to them? If they are too insensitive to feel the subtle presence that he feels, and too self-encased to be interested in it, he can at least keep it from being profaned by sceptical remarks or sneering criticisms. The humble, who are not developed enough to understand but are willing to give their faith, may share his treasure a limited extent but the arrogant, who are too educated or too earthy to understand, may not. He is not hiding behind a mask, for he can still be sincere in all his talk or traffic with them, rather he is keeping back his deepest self from full free expression.

(134) The lower the intellectual development of a person, the more is he likely to depend on a priest or clergyman is/in religion or a guru in mysticism. This/~~ixxthe~~ in exact correspondence with the childhood of the race, when primi-were/tive tribes are wholly dependent on their chieftain. It is also symbolical of the growing child who depends on his father and mother for life-guidance.

(135) The student may be certain that if there be competent guidance on this path there is no standing still. Either he must go forward and onward until he reaches the goal, or he must get rid of his guide.

(136) Help comes, inspiration is derived, peace is felt and the support of moral fortitude is obtained without personal intervention by the sage or without even his personal knowledge of the matter. It is automatic, a response from grace to faith.

(137) No attempt to enlighten an individual should go more than a single step in advance of that individual's mental power and moral stamina.

(138) He need not accept any human leadership if he will listen to the voice of the Silence and accept its invisible leadership.

(139) It is part of the task of a spiritual director to poir out tactfully but firmly the faults and deficiences of his disciples, to make them more aware of what is needed in their moral self-correction.

(140) Children who are ready to be taught simple addition, are not ready to be taught complicated logarithm. The highest ~~mmmph~~ metaphysical truths are the logarithmy of all spiritual teaching.

(141) A spiritual teacher who wants to work publicly must concede ground to orthodox religion and conciliate the feelings of orthodox ministers.

(142) The role of spiritual ~~gudax~~ guide involves a code of ethics, a special moral responsibility on the part of the guide.

(143) It has to be explained in a way that will suit the level of the group addressed.

(144) The voice of philosophy is necessarily more restrained, less shrill, than the voice of religion or cultism. But if this makes it quieter and less heard by the crowd, it also makes it better heard by the sensitive and more enduring in the result.

(145) The spiritual guide who asks his disciples to practise self-discipline and remodel their characters, will seem to them to be offering impossible counsels of perfection unless he himself is willing to do or has already done what he asks. However, sound his theoretical guidance may be, it will fail in persuasive power to the extent that it is not at one with his own experience.

(146) Philosophy does not look for any other results from its teaching upon the contemporary world than is to be expected from the inherent nature of the men in that world. It measures those expectations by cool, intelligent observation, not by wishful enthusiastic emotion.

(147) Philosophy rejects such 'experiences' -- psychic, occult, mediumistic or trance when imagination runs un-
-(braked ?) into them, or emotion heaves hysterically in them, it is time to stop the dangerous tendency by applying a firm will and cold reason. But philosophy welcomes only a single mystic experience -- that of the Void, (Nirviralda Samadhi) where every separate form and individual consciousness vanishes. This is the difference-that all other mystic experiences retain them.

(148) Those who cross his path only once in a lifetime, as well as those who are often near him, receive inttruction even though he is not outwardly teaching them. Such is the subtle impact ~~af~~ his mind makes upon theirs, such the half-recognised influence of his greatness.

(149) Only in those cases where goals could be achieved within not too long a lifetime did one adept I knew accept pupils.

(150) As I sit down to write I see his face clearly before me. His spirit lives although his body is dead, for it is there in front of me. Is it some trick of imagination, some vivid image of the mind's eye? No, for now the figure bends his head towards my writing and smiles at me, points one forefinger to this page and says "You see I still live, did I not always tell you that the body is not the Self?" The thing is indisputable. The adept's spirit form, his astral body is with me. Here is a demonstration of xxxx survival. Indeed a triumph of immortality over his white shrouded body. Now I know that he has not left me, even death cannot steal him from those who love him. His inner being still remains with them.

(151) It is true that followers have no right to burden the teacher with their personal problems, that they should learn manfully to shoulder their difficulties and not pass them on to him. Yet human nature is weak, the teacher kindly. What they may do without taxing his strength is to place the problem before him in a prayer, thought or meditation silently, and not in letter or interview. If they will keep their distresses, troubles or indecisions to themselves in this way, such reticence will not be to their loss. I t is indeed a sign of neuroticism when an aspirant plagues a teacher too frequently or on too trivial matters. Such conduct is quite suited to children but not to adults. It reveals too egocentried a person, one who is unwilling to bring the stage of novice to an end because the dependence on antother person is more comforting and much easier than endeavoring to settle his own little problems

(152) Nietszche: "Lo, I am satiated with my wisdom like the bee that has gathered too much honey, I need hands held out for it. I would fain bestow and distribute. Therefore I must descend into the deep."

(153) While he is in that mesmeric aura, his uncertainties vanish.

(154) They expect to see him in a half-ethereal, half-material body blinking at everyday life from a safe distance instead of participating in it like common mortals.

(155) Many take to an imperfect, half-competent or half-satisfactory teaching because no better one is available.

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(155) Many take to an imperfect, half-competent or half-satisfactory teaching because no better one is available.

(156) He can leave his wisdom to his disciples only in the form of words, which are merely its shadow. They must work on themselves, gain it afresh if they want it.

(157) The next best thing to study under a teacher, if the latter is not available, is to associate with his mental image, where the latter is available through a previous meeting. If however, even this is not possible then the seeker should study the teacher's writings. In this way the teacher takes the disciple by the hand through the medium of the printed word.

(158) In his presence all that is best in a man receives stimulation and he comes closer to his true self. The significance of the meeting will emerge still more in after years.

(159) Experience teaches us to be a little wary of those disciples who indiscriminately laud their teachers to the skies. A robust common sense is not usually accredited to mystics.

(160) The master without can hardly help us when we persist in failing to recognize our own potential mastership, and consequently in failing to actualize it.

(161) There is no formal acceptance of disciples; no attempt even to make them.

(162) Since there is so much difference between human temperaments and personalities, mental levels and intuitive(ts capacities, there must necessarily be different adjustments of the Truth when the attempt to describe or teach it to others is made.

(163) If he has such faith in and devotion in his teacher he should make use of this attitude not to rest until he himself is all that his teacher is. The latter can be used as an example of what can be done by the human being who is determined to live as he is meant to live, and to be as he is meant to be.

(164) The eagerness to surrender every responsibility, every decision, every care to a spiritual guide - which is so prominent in India - is only praiseworthy in some cases: in others, it is neurotic and infantile, an attempt to secure indulgent pity, protection and gregarious support despite the fact that childhood has been physically outgrown. To take it as a sign of advancement, and to use it as an excuse to evade pressing work of self-reform and self-disciplines is deplorable.

(165) He will one day have to take the risk of giving his faith to mch a man as Jesus or Buddha, have to rely not on on their goodness, which is bbvious, but also on their capacity to keep clear of self-deception, which he may doubt.

(166) We know that P lato regarded his birth during master's lifetime as better than all the good fortune that aristocratic birth bestowed upon him. And yet Socrates himself declared that he had no regular disciples and that anyone or everyone was free t hear him.

(167) He will not direct their attention to his personality but rather away from it.

(168) The quality of this man is utterly different from that of most men. Such is the impression a sensitive observer must feel.

(169) If he accepts gifts or contributions he will probably be asked for, or expected to allow, concessions of his time, attention and even grace which others may not hope to receive. The intensity of devotion rather than the value of offerings must always govern the master's response.

(170) Do what he may, he will not be able to change teachers permanently. The spiritual guide allotted to him by destiny, as well as by affinity, is the one he has to to accept in the end if not in the beginning. This is his real master, the one whose image will rise again and again in his mind's eye, obscuring or blotting out the images of all other guides to whom the seeker turned for needed temporary direction.

(171) Another sign that you have found the right master is when you find that he is the one who inspires you to go more deeply into yourself duringmeditation than any other.

(172) Jesus and Buddha inspired their immediate disciples with something of their own spiritual vitality.

(173) The ultimate spring for every action must be operated within himself, not within any teacher. It must come out of his own being.

(174) He has to make it comprehensible to the particular degree of enlightenment and the extent of cultivation which the people hm to whom he addresses himself have attained.

(175) If the disciple feels personally humiliated or becomes hysterically tearful at the teacher's well-meant fair and constructive criticisms, he is not only suffering needlessly but also rejecting the expert help for which he came to the teacher, even though the form it takes is unexpected and disagreeable. Good advice is still good even when unpalatable.

(176) Do not be satisfied with being a disciple. Try to become like the master.

(177) He is the gate through which his disciples pass to reach the higher power.

(178) Several years may pass without a single meeting between them, and yet it will make no essential difference in their tie, or in the love which the one feels and the compassion which the other gives.

(179) Mary Baker Eddy: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me."

(180) Another thing to look for as a sign of the right master is that his way of thinking should be congenial to the seeker.

(181) He will possess an irrefragable faith in the power of truth, holding that even if it were crushed and obliterated today time will cause it to rise again tomorrow and give it a fresh voice.

(182) Buddha himself foresaw that a new teacher would arise within a few thousand years after himself, and that this man would have a higher spiritual status than himself. But what is of special interest is his further prediction that a higher spiritual path would, through this medium, be opened to mankind. Everything points to the fact that the date when this teacher and his teaching will appear is within the century. Both the effect of science on man's intellect and the effect of science on his wars have brought him close to it.

(183) The prophet who cannot sanction the materialism of his time, need not fall into despairing inertia. He is obliged to criticize this spiritual deep sleep for the sake of those who may respond, however few they be.

(184) Who are the most important human beings in the world? Those who try to bring sanity to an insane world or those who try to perpetuate its condition?

(185) The outer objectified master is not the real one but only a shadow cast by the sun inside. His disciples too often make the mistake of relating themselves to his body, and placing overmuch emphasis on that visible relationship, when what really matters is relating their mind to his mind. This can be done only within themselves. Only in their own higher self can they meet and know their master.

(186) The truth is universal. It comes from within. Why must it be dressed only in an Indian robe, or only a Christian garb, or only in a European tradition.

(187) Those disciples who can see their master only i his physical body and find him only in his monastic ashram see and find only his illusory appearance, not the real master. He can be seen and found only in themselves. The other and outward manifestation is a substitute who exists for those who unable to understand mentalism or unwilling to take the trouble to do so.

(188) A man who is privileged to carry a message from the mou-ntain-top down to his fellows, should feel no envy of other messengers, no emotional disturbance at their success or his own failure. If he does, it means that the ego has inserted itself into his work and poisoned it. On the contray, he ought to be glad that some more seekers have been helped to hear truths which they could not hear for themselves. He ought to rejoice at their blessing, otherwise he is still worshipping himself and not God; a true messenger will not look for followers but for those whom he can help.

(189)On one thing all men in all lands are agreed, that it is immeasurably more preferable to be released from anxieties than to suffer them. Yet, these same men throw themselves into situations or bring about events which will rivet the chains of anxiety upon them. How is it that such a contradiction exists everywhere? What causes them to do this? It is the strength of their desires; the power of their ambitions, the tendencies inherited from past births. This being the cause of the trouble the remedy for it becomes plain. The more a man frees himself from desires, that is the more he masters himself, the more is he freed from numerous anxieties. And even if he too is subjectto the painful tests and unpleasant ordeals which inescaply affect human existences, he does not consider them to be misfortunes but as devices to draw out his latent qualities.

(190)The true teacher so develops his disciples that they can come closer and closer to the time when they can find their way without him. All his service is intended to lead them toward graduation, when he himself will no longer be needed.

(191) In the presence of an illumined man, we have the chance to become different for a while, to reflect some of his light into ourselves. But the reflected light, being borrowed, will fade away. We cannot find exemption from the labors necessary to generate our own merely because we have found association with someone whose own labors are finished.

(192) No master who is a true channel for the divine life will accept the adulation of others for himself.Their flattery will never be allowed to fool him.Instead, he will always transfer it where it belongs-to that life itself.

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

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

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

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

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

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

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

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

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( 1 ) The idea that marriage can be an excitin, eternal honeymoon is absurd.

( 2 ) In that moment of supreme sexual ecstasy, the most spiritually impoverished man gets a faded and fleet-ing glimpse of the love which inheres in the very nature of his higher self. But whereas that glimpse merely torments him by its brevity and by its limited faulty character, that love is eternal, unlimited and supremly satisfying: it is indeed perfect love.

( 3 ) To contemplate a deed is the first step, to actualise it is the second. It is a natural procedure to start by learning to know what to do, and then by going on to will it. Those who stop short with the theoretical aim, will never make the passage to the realised achievement.

( 4 ) The relaxed tension-free life brings with it a loss of nervousness, and this in turn a loss of the desire to smoke tobacco. The practice of slowing down breathing to half the usual rate is an exercise which affects blood circulation and slows it down too. This reduces the desire to smoke.

( 5 ) Those who enter marriage or partnership, or associations with others in work on the briefest acquaintance and without adequate knowledge of each other, do so too rashly and take risks.

(6) If one man thinks he can get along better alone, he is quite entitled to his view and it may be that his quest requires it. But if another man thinks otherwise and seeks in the companionship of marriage, he too must be granted the right to follow his particular expression of the quest. Neither one is an absolute. The married man is not in any way relieved of his responsibility to seek and find physical control, just as the celibate man is not relieved of responsibility for mental control. Nor does this apply only to aspirants. The same liberty must also be granted even more and not less, as so many misinstructed beginners believe, to men of attainment, masters and all who have finished their quest.

(7) These errors in belief and living have persisted and accumulated through so long a period in the race's history, that it has come to accept them as necessities of human existence and as settled facts in human nature.

(8) When the passions rage, there is no security for a man.

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(10) It is a stiff and saddening problem this of the many women to whom a right opportunity for marriage has not presented itself. Yet it is saddening only so long as they fail to understand and master the sex forces involved; so soon as this poise is established and balance found within the self, there will be peace too.

(11) H.J. Laski, wrote in a letter to Justice Holmes: "I'd rather practise my vices in my own way and take the consequences witha delicate perception that I have felt them to be virtuous. That nature-philosophy of beans and charcoal-biscuits is very near to the pig-stye." This was his way of criticizing first, the vegetarians and second, the health reformers.

(12) Nobility of character will not save a man who eats meat from the dark karma which he thereby makes, although it may modify it. This bad habit puts his good health into peril.

(13) Conventional asceticism denies and suppresses sex; philosophical asceticism accepts and disciplines or redirects and sublimates it.

(14) The work of bringing the multitudes into adopting a non-flesh diet, and into abandoning harmful habits ought to be freed from unwise presentation. It ought to be persuasive education, and not vehement propaganda. The case for it ought to be presented temperately and prudently, not aggressively and fanatically.

(15) The physical body attracts solar energies from the surrounding atmosphere, and vital elements from food, air and water, and incorporates them into itself. This gives it the force whereby its limbs make their movements. But the ultimate sustaining strength is derived from the Overself.

(16) A truly philosophic attitude is neither ascetic nor hedonistic. It takes what is worthy from both, not by arithemetical computation to arrive at equal balance but by wise insight to arrive at harmonious living. It respects the creative vitality of man as something to be brought under control, and thereafter used conservatively or consciously sublimated. In this way the extreme points of view associated with fanaticism are rejected. The ridiculous results of such fanaticism can be heard in the nonsense talked equally by those who measure a man's spirituality by his monastic celibacy as well as by those who consider it unnecessary.

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(17) Since they are so irrellevant to our times, why should we not soften the harsh rules of asceticism, so long as such softening does not minify the ultimate purpose itself, does not prevent a man from attaining the highest self-fulfilment?

(18) In our description of man it is not enough to mention his intellect and feelings, his intuition and will; we must not leave out his instincts and impulses. The sexual instinct, particularly, is of paramount importance.

(19) There are many, especially in India, who consider that the only authentic mystics and yogis are those who carry the harsh austere and heavy burdens of strict celibacy and ashramic retirement, that is who never marry and never work at any profession, engage in any business or enter any factory. The unfortunates who have already entangled themselves in the net of marriage or in the trap of earning a livelihood, may content themselves with reading about the heavenly reward but should not expect it.

(20) Man has everything to gain and little to lose if he brings compassion into his dealings with the dumb creatures if he ceases to slaughter them for any other reason than real, as against fancied need.

(21) Neither the married nor the single can escape from the need of obtaining self-mastery, the one in body and the other in mind.

(22) There is a time in most aspirant's lives when they must let the cool wave of asceticism flow over them.

(23) Not only mind, not only heart, but also body are the chambers in which a master must work.

(24) There was a time when I did not attach much importance to diet. My first awakening came Maharshee read "The Secret Path" and commented on the absence of any reference to it.

(25) The <u>occasional</u> practice of a sensible and healthful ascetic regime will harm no one.

(26) It is nonsense to say that <u>only</u> by remaining single or <u>only</u> by getting married can a man or woman follow the Quest, or that either of these courses is a sign of being near its end.

(27) How can the human race avoid the fate of being slaughtered in war when it itself slaughters so many innocent creatures in peace?

(17) Since they are so irrelevant to our times, why should we not soften the harsh rules of asceticism, so long as much softening does not mainly the ultimate purpose itself, does not prevent a man from attaining the highest self-fulfilment?

(18) In our description of man it is not enough to mention his intellect and feelings, his intuition and will; we must not leave out his instincts and impulses. The sexual instinct, particularly, is of paramount importance.

(19) There are many, especially in India, who consider that the only authentic mystics and yogis are those who carry the harsh austere and heavy burdens of strict celibacy and ascetic retirement, that is who never marry and never work at any profession, engage in any business or enter any factory. The unfortunates who have already entangled themselves in the net of marriage or in the trap of earning a livelihood, may content themselves with reading about the heavenly reward but should not expect it.

(20) Man has everything to gain and little to lose if he brings compass on into his dealings with the dumb creatures he ceases to slaughter them for any other reason than real, as against fancied need.

(21) Neither the married nor the single can escape from the need of obtaining self-mastery, the one in body and the other in mind.

(22) There is a time in most aspirant's lives when they must let the cool wave of asceticism flow over them.

(23) Not only mind, not only heart, but also body are the chambers in which a master must work.

(24) There was a time when I did not attach much importance to diet. My first awakening came Habarches read "The Secret Path" and commented on the absence of any reference to it.

(25) The occasional practice of a sensible and healthful ascetic regime will harm no one.

(26) It is nonsense to say that only by remaining single or only by getting married can a man or woman follow the best, or that either of these courses is a sign of being near its end.

(27) How can the human race avoid the fate of being slaughtered in war when it itself slaughters so many innocent creatures in peace?

(28) It is good and strengthening to give a part of one's life to the restrictive disciplining of asceticism. But to give the whole of it to bleak denial and negation is bad and unbalancing.
(29) It is unfortunately largely true, this accusation that veetarians are often drab creatures, that vegetarian restaurants are not seldom dreary places and that vegetarian meals are often tasteless and unsustaining. But this need not be.
(30) It is wrong for fanatics to condemn marriage, for it may provide a man with the means of working out the psychic and moral problems with which he is faced.
(31) Knowing the laws of mental and physical hygiene and obeying them will make him a better student of truth than being ignorant of them.
(32) If there is any single cause for which I would go up and down the land on a twentieth-century crusade, it is that of the meatless diet. It may be a forlorn crusade but all the same, it would be a heart-warming one.
(33During the first phases of unfired food regime, and still more during the fasting regime, there is often manifest d a disinclination towards mystical exercises, of meditation, or even an inability to continue their practice. The seeker may take this calmly and without anxiety. It is only a temporary phase, for both inclination and ability are sure to return at a later date. This is the way in which the subconscious forces prompted by the Overself concentrate their work of purification and renovation upon the body and feelings alone for a time, to gain the most effective results in the shortest time. Thus, those forces which would otherwise be used up in creating the desire to meditate--the atrophy of will-power and the deprivation of energy in this direction need not be fought but should be accepted as a passing and necessary phenomenon.
(34) The man who comes to realise his own guilt in the matter, may come to realise that only by prescribing the penance of complete celibacy will he be able to expunge the past and assure the future.
(35) Fish is such a high-protein aphrodisaic that it is more powerful than meat as a stimulant.
(36) In the early stages of Unfired Diet, unpleasant symptoms of elimination may appear like headaches, just as in fasting. They are to be welcomed not regretted.

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(47) The perverted tastes of the body have been acquired by heredity and upbringing and have become well established by time and society. They are hard to give up, hence dietetic counsel of this kind is rarely heeded.

(48) Less than two centuries ago most men were working on the land, the sea and the forests and mines. In the cities they worked in hand-operated workshops and the cities themselves were not so large; the countryside was close at hand. They worked hard and long, using the muscles of their bodies, and so did their wives. This involuntary exercise of the muscular system, this exposure to sunshine and fresh air, this limitation to fresh and unpreserved foods, kept most of them healthy and strong even if the lack of better housing and sanitation kept short the lives of some of them. Then came the industrial revolution, when the machine and the civilisation it created changed their habits of living. Now they crowd into cities, enter sedentary occupations, sit in chairs for long hours or stand at mechanical assembly lines. Their bodies become soft, flabby and undeveloped. Their organs of digestion function imperfectly. Yet such is their hypnotized condition that they do not often realize the harm which modern ways has done them; indeed, they usually pity their ancestors! But those who do realize it and feel uneasy in their consciene about it, need to make a positive effort to eliminate the deterioration and the atrophy which are the price paid for straying away from Nature.

(49) He will have to put up with unthinking and ill-formed opposition from his environment, from friends and family alike. They may become openly alarmed at his deviation from the so-called normal but really abnormal standards which rule them and take fright at symptoms of purification which may develop—and cry out about his impending illness or dissolution and other imaginary disasters. Others, more indulgent, will tolerantly smile at his eccentricism, his fanaticism, as their prejudice will name it. But in the sequence, if he demonstrates by abounding health and vigor, cheerfulness and the obvious benefits of his reform, this opposition may die down and vanish.

(50) The killing of innocent creatures for human food inflicts its own penalty later on the body's health. But it not only offends the body, it offends the true unperverted conscience.

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(51) Our appetites have become perverted, our cravings for food have become morbid. We ea t quantities for which the body has no actual need. The conventional dietary habits are false standards by which to live. We could quite well maintain ourselves by eating smaller amounts of rich concentrated and stimulating proteins; as well as of clogging starches.

(52) How far the duration of human life can be extended is not known. The claims of hatha yogis, are unauthenticated, while the theories of Christian Science and the experiment of Sri Aurobindo have still left it an uncertain matter. It is true that stories of centenarians being found in different parts of the world are not few and often pass unquestioned. But the difficulty of proving the date of birth usually remains. Most centenarians belong to the illiterate peasant class, to those who have not taken care to retain a correct knowledge of their age, for it was not so important to them as it is to the educated classes. There is hardly a record of payment by life insurance companies for the life of a centenarian. It is reasonable to ask, however, why, if the reparative and destructive elements in the body could be balanced, men should not live for centuries? In the absence of authenticated cases, we may only take the stand that Nature seems to haveset her own limits to human life.

(53) The established alimentary errors of the modern way of living, that is, the artificial way, may be partially corrected by eating more fresh fruits and vegetables. It is unfortunate however, that the commercial definition of freshness does not coincide with Nature's. Therefore we must be more fastidious and selective when buying these foods. And this correction is needed by all fictims of civilization; it does not matter whether they come to it because of food chemistry's revelation of the need of dietary vitamins or because of mystical philosophy's revelation of the need of return to nature.

(54) Nothing but a great and unexpected upheaval will precipitate a change in their mental habits or impel a deviation from their physical habits. If it does come, they look upon it as a disaster although when time gives them a longer perspective they look upon it as an enlightenment.

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(55) England pays out an enormous amount of money for the doubtful privilige of buying dead bodies to feed living men, from abroad. She could save all that money and thus help to strengthen her situation. And if she used her arable land entirely for fruit vegetables and grain crops, instead of cattle grazing or breeding, she would get five or six times as much food from the same ground.

(56) So long as their plant, grain, vegetable and fruit food is mass produced and grown with artificial chemical or animal manure fertilizers and later sprayed with poisons, so long will true health be impossible for city dwellers. For requisite vitamins and minerals will either be lost—destroyed by these wrong methods which serve commercial interests—only, or else ill-balanced because too rich in some nourishing elements and too poor in others.

(57) Only an heroic and determined few can suddenly reverse the habits of a lifetime and adopt new ones with full benefit. For most people it is more prudent and more beneficial to make the change by degrees. Thus, if convinced of the merits of a permanent meatless diet, they can cut down periodically the meats consumed, taking care to replace them by suitable substitutes. If convinced of the curative virtue of a temporary unfired diet, they can eat less cooked and add more vital foods to their meals.

(58) Modern civilization has brought into use methods of preparing and refining food products which remove their nutritious parts, render hem constipating and destroy their vitamins. This is either partially or wholly true of flour, rice, oatmeal and sugar.

(59) Before he can safely follow appetite and instinct as safe guides, he must first get rid of the perverted appetite and false instinct implanted by custom & society.

(60) Confronted by a totally new set of concepts of living, they irritably shake their heads at its supposed faddism or caustically jeer at its supposed quackery or derisevely taunt its advocates with their supposed crankiness.

(61) Fasting has long been advocated by religious and mystical leaders to help men gin mastery over their passions. It is indeed a method of emotional antisepsis.

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(62) The banishment of flesh from a correct diet has a thoroughly scientific basis. This kind of food has far too much poisonous uric acid in it, far too much toxic purin, to make it a healthy constitutent of such a diet. Moreover, it deteriorates the intestinal flora. This will not affect healthy manual worker types who have enough resistance to throw it off, but it will affect sedentary weaker types.

(63) When we add to the oppositions offered by life-long habit, family and environment, those which are offered by the innate sensuality and gluttony of the race, we see what a hard struggle there will be before men will take to and follow scrupulously the strict diet which will bring out all that is best in them.

(64) The foods that suit him best, he alone can find out. But he should select them from the restricted list with which philosophy will gladly provide him.

(65) Luigi Cornaro lived to a hundred on a strictly limited daily quantity of food. Dr. Josiah Oldfield is nearinghis hundred now and attributes the fact to avoiding eating too much, which he terms "the great evil." However he is an enthusiastic advocate of vegetarianism also.

(66) Inferior and even harmful foods have been eaten so long that the majority has become addicted to them and through use come to like them. It is true that several of them have been part of civilized society dietary for generations but the duration of an error does not make it less an error and does not justify its continuance.

(67) The people have lost their way and have to be taught the laws of natural living anew.

(68) The life-force comes into play automatically when healing is required, but we put so much obstruction in its path that we prolong the disease until it becomes chronic.

(69) Because the perverted instincts and abnormal tastebuds are shared in common with the rest of the community, he unwittingly accepts and sets it up as a standard for judging the rightness of an eating custom.

(70) The Tahitian is so close to Nature that he eats raw fish, The Eskimo, raw whale blubber. That is, they are so close to the animal stage of development.

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(71) He who follows such a regime finds he is more and more the master of himself better and better able to subdue passions.

(72) Fasting more so, and an unfired food regime less so. Fasting throughout its course and an unfired regime only in its early stages, eliminates so much waste toxins that bad breath appears as a symptom. However it can be greatly reduced by a combination of colon flushes and strong purges.

(73) Nature (God) has given us the grains and seeds the fruits and plants to sustain our bodies; what we have used beyond this was got by theft. We robbed calves of their milk and bees of their own stored food.

(74) Such a drastic dietary regimen as the should be regarded as eliminative and transient, and it ought to be followed after a reasonable time by a more nutritive one. It should be limited to a short duration.

(75) That people have carried down specific eating habits for several centuries is not enough evidence for the wisdom or healthfulness of those habits. They have been acquired and passed down in most cases without investigation unprejudiced in their favour.

(76) The disillusinonments about sex as it reveals the pain behind its pleasure, the ugliness behind its beauty and the degradations behind its refinements mean nothing to the ordinary mind but must create a retreat from its urges in the superior mind.

(77) It is one thing to set up such a goal in life; it is another to find the way to reach it. For the attempt to live in celibacy--unless wisely managed and informed with knowledge--provokes the animal in us to revolt.

(78) He need not make the reform in his habits of living until he is not only intellectually convinced of its need but also inwardly feeling that the right time, the psychological moment, for it has arrived. In that way it will be unforced and natural, while its course and results will be lasting.

(79) Moses knew he could not make his human flock into vegetarians, so he made them take the next best step: draining the blood out of their meat by soaking it in salt water--kosher.

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(80) The extractive substances of red fish like salmon and carp and red meats irritate the vital tissues and raise blood pressure. This in turn raises sexual desire. White meat and fish are less liable to do this.

(81) He who begins by refusing to be a slave to the palate's perverted appetite, will find it easier to go on to refusing to be a slave to lust. A triumph over the one prepares the way for, and helps in the achievement of, a triumph over the other.

(82) Appetite is really become an artificial and abnormal thing, having taken the place of true hunger, which alone is natural. The one is a sign of bondage but the other, of freedom.

(83) Strong alcohol paralyses the brain centre controlling spiritual and intuitive activity for two hours, and so nullifies meditation which should not be practised within two hours of drinking it. Those who take such stimulants and still want to unfold spiritually, should restrict their drinks to light wine, or beer.

(84) It is not enough to eat sparingly: he must also eat consistently, if he would keep well. He should not eat rightly for several months or years and then suddenly plunge into wrong eating for a while. For then he may lose in a few days or weeks the good health he has gained, so powerful may the reaction be. To stay faithful to his regular regime in diet is one of the basic rules he must follow. Yet friends and relatives may insist on such a departure from what experience has taught him is best for his own body and mind, and he will need much strength of will to resist them. It will require from him an obstinate adherence to his initial resolve that nothing and no one may be allowed to make him break it.

(85) The student of philosophy will try to comprehend the sensations got from sensual pleasures impartially and impersonally. Man knows instinctively what will give him momentary emotional satisfaction, he must wrestle with reason to know what will give him deep enduring happiness. Reason must arbitrate when different pleasures compete for suffrage or when duty competes with desire. Desire carried to an undue extent becomes a passion disturbing to the equilibrium of life and character.

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86) If it were true that householders couldn't attain salvation but only monks, because of the cold rectitude of their morality, then it would be the death-knell to humanity's spiritual aspiration.

(87) Regeneration of the inner being must be completed by attention to the outer being, the body. Those who are so captivated by the inner work that they fail to see the importance of the other, make a mistake.

(88) It is true that reforms in one's way of living, planned changes in one's daily regime and concern over every item of one's diet, makes growth seem too complicated, too troublesome an affair.

(89) The feminine component in his psyche is the passive, theinert, the element which yearns to be taken over and subjugated by another power. The male component is the active, the outgoing, that which aggressively drives fout for release from its tensions.

(90) Those ascetics who vehemently denounce marriage because hey say, it caters to the passions are themselves showing the baneful effects of passion repressed but not sublimated.

(91) We ought not ask the question why should philosophy include health ~~cult~~ culture but rather why should it not? If it seeks to prevent sickness, heal disease and rejuvenate the body, it hasgood enough reasons to do so.

(92) Both taste and discretion halt the pen or make it drag when confronted with the topic of sex.

(93) Is it possible to keep the appearance and the vigor of a young man in his thirties when one is far gone into his seventies?

(94) The lowest kind of sexual drive is concerned solely with finding, by any means and through any person, momentary release and physical satisfaction. It is biological, what man shares with the animals for continuing the race, yet often rendered obscene with him by its combination with cunning or fancy. On a superior kind of drive, it is mingled with emotional feelings and begins to free itself from confinement (and aesthetic and romantic) to the crude animal attraction alone. This is the specifically human stage of sex life, where not any kind of woman, but only certain kinds, allure: Love of two human beings for each other, emotional response between them now complements the lust of two animals for each other. In the sexual union of two human beings who have reached this second level, each is called upon to receive the other into himself or herself,

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(94) The lowest kind of sexual drive is concerned solely with finding, by any means and through any person, momentary release and physical satisfaction. It is biological, what man shares with the animals for continuing the race, yet often rendered obscene with him by its combination with cunning or fancy. On a superior kind of drive, it is mingled with emotional feelings and begins to free itself from confinement (and aesthetic and romantic) to the crude animal attraction alone. This is the specifically human stage of sex life, where not any kind of woman, but only certain kinds, allure: love of two human beings for each other, emotional response between them now complements the lust of two animals for each other. In the sexual union of two human beings who have reached this second level, each is called upon to receive the other into himself or herself,

THAT IS TO FALL IN LOVE ONCE AGain and quite afresh. beØ The experience may/and usually is quite a fleeting one. But it will always arouse much ecstatic feeling and tender conduct. It is egoistic, and therefore subject to the vacillations and selfishnesses, the illusions and exploitations which the personal ego shows in its social relations generally. With evolutionary growth, that kinnx third stage marks a further change in the kind of satisfaction the sexual drive desires. Intellectual, moral and cultural affinity is the attraction at this level. The highest aims of ego must harmonize.

(95) The modern temperament is disinclined to take up frigid or narrow attitudes mentally and morally to follow harsh or tormenting regimes physically.

(96) The masculine element in a woman and the femine element in a man need to be as well-developed and as actively expressed as the physical sex poles already are developed and expressed. And not only do these inner poles need this, but they need it to be done to the point of balancing the outer poles.

(97) MAKE the basis of my Sex teaching this: First; that there are periods in an aspirant's life when he is called to the discipline of utter chastity — and such periods may last for years. But there are other, periods when this discipline need not be so tight —— in short, his life will follow a rhythm of cycles. Second: there are individuals who are called by their nature to an entire lifetime of utter chastity. It is easy and natural for them to be monks. So let them! But they are few. The others will do better to enter the marriage relation and are so formed by nature to need it. Both groups should avoid the fanaticism which wrongly insists on making all particular individuals conform to their type.

(98) I object to any narrowing down of study and practice. All observation nd history shows that those who are either ignorant or neglectful of the laws of health and hygiene, and who consequently break those laws, will suffer sickness even though they have attained awareness of the spiritual self.

(99) The body will tend to become more and more the trained instrument of his will and purpose, as he works faithfully every day at these exercises.

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(100) Those on the quest need to know each other quite well before marrying. This means they need to know the other person's negative as well as positive characteristics. Then they have to decide whether they are able and willing to spend the rest of their life living with those negatives, that is, whether the positive qualities which attract them are strong enough to overbalance the opposite ones.

(101) The shame is not in sex but in abuse of it. Every man is loath to part with the sex relation and enter into the monastic state. Only sufficiently weighty counterbalancing forces will make him do so. We ought therefore, to respect that state even if we feel no personal inclination to take the vow of chastity or see no theoretical necessity to do so.

(102) Our definition of sin needs widening. It is sinful to break the laws of hygiene, to indulge in habits that are either poisonous or devitalizing, to eat foods obtained by slaughter.

(103) Those who are willing to endure the unconventional disciplines and stiff rigors of such a daily schedule practise a self-denial which will bring them markedly closer to the goal than those who are not.

(104) However much they condemn the flesh they must still live in it, however much they argue the body away, they must still use it: Behind every dismissive sentence directed against it, there is a disquieting imbalance, an unhealthy refusal to face actuality which may draw on itself the punishment of malfunction, sickness or disease.

(105)Tiny intelligences compose the body's cells. Each has a life of its own.

(106) A man must be somewhat heroic to set out upon a course of self-discipline that shall strengthen his will and ennoble his character.

(107) These instincts can bring us information that is valuable in keeping the body fit and healthy. But our artificial modes of living either pervert them so completely that the bad is taken for good until the body breaks down, or else represses them so effectually that the ego gets more and more confused until the nerves break down.

(108) The confusion between sexual pureness and sexual continence is wide spread, fostered by the monastic traditions which interlace most religions. That we could be perfectly pure in mind without being perfectly chaste in body, that is while yet remaining married, is not a conventional view.

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(109) There are many who will deem the philosophic attitude a callous one. This is partly because they misunderstand it and partly because they identify themselves too strongly with their emotional nature. It is inevitable that, with the growth in philosophic understanding and practice, the affections grow larger and deeper too, while their visible demonstration becomes calmer and more equable. Since philosophy is more concerned with realities than with appearances, more concerned with being than with seeming, merely conventional responses in emotional speech and expectedaction mean less to its practitioner than the silent inward existence of love, - He does not feel any need to give continual evidence of what he feels in order to reassure the other person, who unconsciously fears that love may pass away at anytime. Nor does he want to take such possession of the other as never to allow her to leave his side, and always holding her in a narrow confining domesticity.

(110) Where asceticism refuses to sanction marriage, philosophy does sanction it. But where the first proclaims the need of self-discipline for all men, the second fully agrees - applying it however to both the married and the single. Where asceticism seeks to crucify the flesh, philosophy bids it desist. But where the first inculcates cleansing, fortifying and salutary practices for the body, the second cordially accepts them. -- within reasonable limits and without fanatical extremes.

(111) He is not called upon to forego some things and abstain from others merely because it is traditional in asceticism to do so, since he rejects a number of those traditions as unnecessarily self-martyring. He is called upon for these abstentions because they are conducive to good health and preventive of ill health, because hey give strength to his will and protection to his meditations. He is not asked to bear a cross of suffering in anguish but to carry a staff of support in joy. The fanatics and the extremists have made asceticism at once their strength and their weakness. The philosopher's have made it a useful instrument for their perfectly -balanced, manifold purposes.

(112) The insistent biological demands of sex and stomach have to be disciplined and rationalized.

(113) Sex is like a double edged sword. On the one hand it may bring the keenest enjoyment, but on the other the keenest pain. Therefore, it is to be wielded prudently, carefully, sanely and with understanding.

(114) When adolescent boys and girls are able to rush from one pleasure to another, from one emotional entanglement to another, without a thought of the consequences involved, or of other persons concerned, except what contribution they can make to selfish enjoyment, when all this is done in the name of modern self-expression, then a state of moral danger can be said to exist. The Buddha suggested a philosophical way of controlling the animal passions in man. He affirmed that if we will think often of the inevitability of our own death, if we will remember that the upshot of all our activities is the funeral-pyre, the burial grave, we begin to realise how pitiful, how ultimately worthless, and how immediately transient are all our passions. How will the animal passions appeal to the man lying on his death bed? The thought of death even to those who are still very much alive will thus diminish the strength of lust, greed, hate and anger.
(115) That Nature put the hunger instinct into man and animal alike primarily to preserve the life of the physical body and not to satisfy the palate nobody could rightly deny. The enjoyment of food is subordinate to, and intended to make more inescapable, the instinct required for this highly important necessity of sustenance. Yet man, blinded by his desires and passions, fails to see that exactly the same situation prevails concerning the sexual instinct. Nature is not interested in his individual pleasure so much as in the continuance of his species. She has given him the one for the sake of the latter. Man has in thought, belief and practice today reversed this order of importance. The result is a totally wrong view about the possibility and value of continence. From this view stems a host of moral, nervous and physical maladies which are plunging his life into confusion and disaster. Diderot, the French thinker and Encyclopedist of the eighteenth century, in his anti-religious writing drew attention to the harm caused by emotional repression to nuns, and what he particularly had in mind was, sexual repression. The mystic has sometimes used erotic images when describing his experience. In the case of nuns this has been interpreted by modern sceptics, and especially by psychoanalysts, to indicate frustrated sexual desire. Such a condition must have been true of some nuns but cannot possibly have been true of the more advanced ones. For a certain part of the mystic experience during deep meditation does correspond in several details to the sexual

EXPERIENCE. There is, in these moments, a surrender of the attitude of being in control of oneself, a conscious recognition and acceptance of another entity which is allowed to take possession ~~unlike entities - the passive willing ego giving itself up in ecstasy to the mysterious and impersonal higher power~~ and work on oneself. In consummated sexual love, the feeling of union is an intense one, but it is a union of two unlike entities — of a passive ~~with~~ inert female with an aggresive active male: In realised mystical experience, the longing for union between the ego and what is beyond it is equally intense, and there is likewise here a marriage of two unlike entities -- the passive willing ego giving itself up in ecstasy to the mysterious and impersonal higher power.

Nature has her rights, it is true, but before we can justly grant them we need to inquire as to what they really are. Her instincts in us are often perverted.

We have to enquire why it is that most religions severely judged and deprecated the sexual instinct, and why they recommended its subjugation to their elite of priests and monks. It is the strongest of bodily instincts, the supreme expression of physical life, and therefore the possible gateway to a complete surrender to materialism. Materialism achieves its greatest triumph in the inflamed and total self-identification of man and woman with their material bodies. In this absolute ecstasy of interlocked flesh there is no thought or place for the spirit, no care of memory of its existence. The infatuated man, who finds his beloved immeasurably desirable, will be restless or even tormented until he can achieve union with her. Absolute asceticism and rigid monasticism were set up as preventives against such a surrender. Only by sheer flight from temptation it was believed, could there be any possibility of successful subjugation.

Gandhi demonstrated in his own person the foolishness of the belief that absolute continence leads to mental disorder. He was sane enough to lead his countrymen to freedom. He also demonstrated the falsity of the belief that it was impossible. For forty years he practised it successfully. He said: "The ability properly to conserve assimilate and transmute the vital fluid comes with long training. It strengthens the body and the mind." His spiritual career further indicated that mastery of sex by those who have experienced it is more likely to be real and lasting than in the case of those who have starved it.

(116) In the creative sublimation of the passions - especially lust and wrath - lies the source of impressive spiritual energy leading to satisfying achievement. Only by personal experience can it be rightly judged how valuable is the practice of storing up the innermost essence of sexual force by creative and informed abstinence, and then transforming this force into positive qualities, and how greatly it develops the power of will. This does not necessarily mean a surrender to absolute asceticism, although that is perfectly possible and beneficial if carried out in the right spirit, but it does mean periods of relative asceticism.

(117) Few are willing to surrender sex, yet, because it is such a tyrant, it must be conquered completely if the Overself is to rule.

(118) When this bipolar nature of sex is understood, when it is seen that the opposite pole is always contained in every being, the question arises whether marriage is needed any longer to achieve the balance of these two poles? The answer must be that so long as the need is felt, so long is the sex force still not sublimated and the development of the other pole within oneself still incomplete. Marriage will continue to be indicated until this completion is attained

(119) Some of these disciplines offer welcome incidental results for they are reasonable precautions against bodily ill health as well as admirable restraints upon trouble-breeding passion.

(120) The married may replace passion the irritant and torment with affection the balm and stabilizer as the years move.

(121) Are there not dwellers in monasteries tempted, tormented wrestling with phantoms created by their lust?

(122) Wherever and whenever meatless diet becomes the rule, and not the varity that it is today, we may expect violence and crime to abate markedly.

(123) The world is so filled with suffering that he ought not to increase it by denying the dictates of his heart and killing innocent creatures in sport or by ignoring the science of nutrition and paying butchers to kill them unnecessarily for his food.

(124) It would be a gross misunderdtanding to believe that all his feelings have become shrivelled and destroyed.

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(125) Hathayog postures exercise pressure upon the chakrams.

( (126) Swami Vivekananda ate meat. He even advocated animal food to his fellow Hindus because it would give them more strength and more power as a nation in the fight for its own rights and place. But had the science of nutrition been as advanced in his day as it is now, it could have informed him that all the body building and energizing attributes of flesh food could be also obtained from vegetable proteins and carbohydrates. Ralp Waldo Emerson following the common habit of his time and place, ate animal food too. He even poked gentle fun at vegetarians.

(127) Two entirely different and utterly opposit processes exist side by side in living bodies, from vegetable to human. One - anabolism - builds them up, the other - catabolism - breaks them down. During growth the first predominates but during decay, the second.

(128) Asceticism is not the best evidence of holiness, nor the truest.

(129) If a man is told to be good he is given counsel that may be worthless to him. If he is taught the law of recompense and told why it will profit him to be good, the counsel may appeal, should he be a reasonable man, but he may still lack the strength of will to implement it He needs to be taught <u>how</u> to be good. The purification of the body is the first step in this direction.

(130) Such a discipline calls for a power which he will have to summon up from somewhere within himself. The weakness of binding himself to new regimes which he himself has imposed is that they can easily be shirked at any time he yields to the inclination to do so.

(131) There is a beneficent purpose behind asceticism which is not so visible. When its harsher extremes, its rigid fanaticisms are allowed to dominate it.

(132) His choice as between celibacy and marriage must not only be circumstance - decided but, even more, intuitively guided. There are chaste persons who need to remain so. There are unchaste ones who need to become chaste. The sublimation of sex energy is the best ideal for both these classes. The first is set apart for this purpose by nature. The second must become strong enough to set themselves apart by deliberate decision. But the deep inner voice must be their counsel - ~~most~~ in this matter. For there are others who need the experience of married life, the subjection to its disciplines and temptations, the chance it offers to move away from egoism or to fall deeper into it.

(133) I write as a practising vegetarian.

(134) George Santayana wrote that vegetarians excused themselves by ostentatiously not dining on animals and by calling what they ate inanimate. He went on to ask whether anything is lifeless.

(135) All wild ducks with one exception feed on fish: French cooks will not use them for food as their flesh tastes and smells bad. Mallard is the only exception. It feeds on grain. Its meat is preferred by French cooks because free from unpleasantness.

(136) Since the ~~xxxxxxxxxxxx~~ first origin of the sexual instinct is ultimately traceable to the cosmic energy and since mystical joy immediately derives from contact with this energy, the conservation of one by the man who transmutes it passion, and the uprisal of the other, when he sends his forces in this direction, not only cancels all sense of loss but substitues the divine for the animal. Both directions lead to ecstasy yet how rare and ethereal the one, how common and gross the other!

(137) He will respect his creative force and not degrade it.

(138) To neglect the body or to ignore its needs, is not necessarily/spiritual (a) attitude. If it were then there must have been an error in the divine creation. It has its own value and place in the divine World-Idea. On this physical plane it is indeed the only medium of our existence and not to be disconnected from higher aspirations.

(139) It may be considered folly by common opinion but this refusal to destroy life unnecessarily, this reverence for it, must become a deeply-implanted part of his ethical standard.

(140) (~~140~~) Whoever is dissatisfied with a life of mere impulse and irrational habit, whoever wishes to bring it under his own control, will have to practise exercises in some form. And exercise means accompanying discipline, restraint and the discomfort of change.

(141) (~~141~~) In this mutual surrender and ecstatic merger of one individual to another that is sexual love, we may see both a reflection and a symbol of the higher union of the ego with the Overself.

(142) When the bodyhas become accustomed through long years of dietary habit to a vegetarian menu, the sudden introduction of flesh foods will lea d to nitrogenous poisoning. This is because the body can no longer tolerate a foreign protein. And from this we can understand why lifetime vegetarians, and especially lifelong ones like Indian Brahmins, become sick or suffer from nausea when accidentaly or unconsciously, they let a piece of meat slip into their food.

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

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

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

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

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

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

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

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

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

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

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

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

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(21) Every man has the right to accept all these inferior views, if he wishes, but he does wrong, when he tries to foist them on other men as being the ultimate ones.
(22) This term means with some their religiously emotional experiences, with others their abnormally physical ones, and with most persons their personal beliefs about God. This is not the meaning which philosophy gives it.
(23) The man who finds that only solitary individual communion with the Higher Power, rather than a huddled communal one, can satisfy him, is to be called a mystic.
(24) My feet move cautiously when they move near the threshold of institutions, organizations, associations and coteries. I am a member of none. I fear them, for I see what they do to men.
(25) This term means with some their religiously emotional experiences, with others their abnormally psychical one and with most persons their personal beliefs about God. This is not the meaning which philosophy gives it.
(26) The peregrinations of humanity in its quest for religious satisfaction have led it into curious beliefs.
(27) In religion it will be found that many false beliefs are later corruptions of originally true ones.
(28) While the mass of people are absorbed in their immediate and personal problems, they should not be expected to become absorbed in metaphysical and impersonal ones.
(29) Emerson over-estimated the value of individualism because he tended to overlook the fact that all the things he said about it, were true only of those rare (fine) individuals who had attained the zenith of noble character and inspirational wisdom.
(30) The prophet gives a religious message and leaves it at that. His followers come later with a religious system and organization.
(31) Few have the willingness, or even the capacity to penetrate more deeply into the foundations of their position.
(32) It is the business of these religious guides to open the peoples' eyes to the simplest of truths.
(33) Those who would make a perpetual observance out of a passing custom, force worship into becoming an unnatural act, when it becomes unsuited to its time.
(34) These teachings arouse enthusiasm in only a few persons and leave most untouched.

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(35) (CHRISTIANS):

often ask why Christ never has given them th. truth? I can only answer: Christ has done so! But in 325 there was a church meeting in the lower Nikea. To this meeting the pope DAmasius sent his priests and bishops in order to change strike out and form the bible in a way which could agree with their opinions and wishes to save their power over mankind. This was done, and they annihilated all what Christ has said about reincarnation. Later-as you know-both men of science and truth-seekers found pieces of the first-uncorrected and genuine writings about Christ and his words. Something was found in Egypt and in old monasteries in Himalaya and even in the Vatican.

Many of these interesting things has been gathered of the English Rev. G. F. Ouseley. They have been published in English bur are out of print, also in Germany. The swedish Ebba Waerland has translated it from German. The title is THE GOSPEL OF THE HOLY TWELVE or THE GOSPEL ABOUT THE COMPLETE LIFE.A recently discovered Aramic primitive gospel: published in English of Rev. G.F.Ouseley.(aramaic?)

(36)

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

(37) Religions will be limited in doctrine so long as men remain limited in outlook to be exaggeratedly sentimental, fanatically superstitious and narrowly sectarian. ~~(38)~~ But when at last they will submit themselves to the background of philosophy they will become tolerant, broad and sincere.

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

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

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

(35) (CHRISTIANITY):

often ask why Christ never has given them the truth? I can only answer: Christ has done so! But in 325 there was a church meeting in the Lower Nikea. To this meeting the pope Damasius sent his priests and bishops in order to change ~~strike out~~ and form the bible in a way which could agree with their opinions and wishes to serve their power over mankind. This was done, and they annihilated all what Christ has said about reincarnation. Later-as you know-both men of science and truth-seekers found pieces of the first-uncorrected and genuine writings about Christ and his words. Something was found in Egypt and in old monasteries in Himalaya and even in the Vatican.

Many of these interesting things has been gathered of the English Rev. G. F. Owseley. They have been published in English but are out of print, also in Germany. The swedish Ebba Wearland has translated it from German. The title is THE GOSPEL OF THE HOLY TWELVE or THE GOSPEL ABOUT THE COMPLETE LIFE.A recently discovered Aramic primitive gospel: published in English of Rev. G.F.Owseley.(summator)

(36)

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

(37) Religions will be limited in doctrine so long as men remain limited in outlook to be exaggeratedly sentimental, fanatically superstitious and narrowly sectarian. (38) But when at last they will submit themselves to the background of philosophy they will become tolerant, broad and sincere.

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

(42)

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

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

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

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

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

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

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

(48) ~~48~~ (~~35~~) It is one thing to grope through life blindly and another to fulfill the law of our being consciously.

(49) ~~49~~ (~~36~~) So long as people fail to take a large enough view of their life--and most are disinclined to do so--what is the use of expecting a wider interest in philosophic teaching?

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

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

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

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

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

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

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

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

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IX.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(83) The type of religion which seeks to frighten men by the ever-burning fires of hell, is for the naive. Tradition supports it but education destroys it. By education we do not here mean the memorizing of opinions but the unfolding of the capacity to think rightly.

(84) I t is the constant contention of ecclesiastical authorities that mystics who find sufficient guidance and te aching in waiting upon the inner light, who disregard all outward supports, expose themselves to decepti -on and error and the Church to anarchy and disintegration. Their contention is correct enough. Nevertheless the argument is not adequate enough to prohibit the practise of mysticism altogether. For, on the first count, the mystic can be taught how to protect himself against these perils. On the second one, not many people are willing or ready to become mystics and there are more than enough left to keep the church busy while those who are ready can still be helped by the church.
(85) Anyone who is just beginning to feel this presence, however briefly, and intermittently needs to learn how to guard his feeling against large dangers and small encroachments, or it will quickly be killed.
(86) That worship which the followers of pupular religion give blindly, instinctively and often mechanically is given intelligently, scientifically and consciously by the adherents of philosophy.
(87) It is not only for those who have foresworn the established orthodoxies of religion, but also for those who have forsworn all religion altogether.
(88) The disuse of outward sacraments and the distaste for church organization which mark the life-history of several mystics, come from the vigor and independence with which they must shield the growing plant of inner life, and from the reorientation of trust with which they turn from all man-made things to God alone.
(89) The legal, officail and conventional nature of established churches mesmerizes the great mass of people into the belief that here only is the truth, and that outside them lies false religion. The man who is beginning to hear the call of his higher self, may often need to resist the power of this mass-suggestion.
(90) The benediction of a bishop, possesses grace and power only if the bishop himself is an inspired man, not because he is a member of the institutional hierarchy.
(91) The Methodist Church was not organized officially until after John Wesley's death.
(92) Several religious rites are quite useless and therefore quite unnecessary.

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

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

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

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

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

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

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

(100)The prominence of established religions is an historica fact fact with which everyone is familiar.The power of established religions is a social fact which everyone is made to feel.Both these facts blind the mass of people to the need of thinking about religion for themselves.

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( 16 ) The truth maybe interpreted on three different levels, the religious, the mystical and the philosophical.

( 17 ) He sees that his quest will not end with the illuminative experience of this first contact with the higher self and that the process so started must contin -ue.

( 18 ) The point was reached where the possession of strong interest in mysticism was regarded as an archaic and singular superstition, suitable only for the neurotic among the educated and for the credulous among the uneducated. But this picture is now changing before our eyes. Ther is more respect, more attention and more study of this subject than there has been for two hundred years.

( 19 ) It is a fact that all men are at different stages and see life in different ways or under different limitations. Their experience is always relative to their standpoint. Hence it is wrong to declare any man to be ignorant, for he does know what is proper to his own level.

( 20 ) Foolish followers and incompetent guides have brought these studies into bad repute.

( 21 ) Each people must find its own meaning for for its own self in these teachings to suit its own conditions and experiences. None c annot, after the essentials which are firmly fixed, but the way in which they are presented can, and usually must, be reshaped by those conditions and experiences when the old form is obviously no longer appropriate to its changed needs.

( 22 ) To seek no meaning in the universal life but only in one's own life, to limit enquiry solely to the self without caring to extend it to the world in which that self finds itself, is to shut one's eyes to the divine purpose in endowing man with intelligence and all the possibilities of developing it.

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( 23 ) Philosophy has no use for empty fancies, no time for mere self-deceptions. Therefore it refuses to dally in this illusory region which the inward-moving mind must cross through t until it reaches solid and safer ground. It will not give itself to psychism, occultism and spiritism.

( 24 ) It is true that to analyse with scientific detachment these most intimate and precious experiences visions and messages could easily destroy their value or prevent their recurrence if imprudently done. Yet this is what he has to do if he is to protect himself against illusions.

( 25 ) If you want to see the plain absurdity of this doctrine, push it to its extremest form.

( 26 ) Most of these "messages" presumed "messages" from the dead or distant masters or from God, are really formulated by the mind along the lines of its habitual tendencies and within the frame of its limitations. This clarification will however not be acceptable to those who can take truth only when it pleases and reject it when it hurts.

( 27 ) Only when mysticism becomes mature and becomes complete, is it ready for the next stage—philosophy

( 28 ) Those who limit themselves to the practice of meditation as the sole means of finding the spiritual self and who believe that this alone is sufficient; who never show signs of giving attention to the ennoblement of character or of magnanimous generous and compassionate aims, will not find the spiritual self but only a dull quiescence of feeling, a blank emptiness of mind, that have no real lasting value since they will crumble away when meeting the hard struggles of worldly life.

( 29 ) We find that even so serence and enlightened a mind as that of Emerson's was liable to fall into error like any other mystic's, except that his mind being unusually perspicuous and intelligent, bordering on the philosophic, this liability was much smaller. He suffered from excess of optimism, wich to that extent threw him out of balance at times. A single yet striking instance occurs in his "Lecture on War." Trade as all men know, is the antagonist of war." He said. Yet it is the greed to secure a larger share of the world's growing trade which led in the last hundred and fifty years to several wars. "History is the record of the mitigation and decline of war," he continues. How little its horrow has been mitigated since Emerson de-

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livered that sentence in the year 1838, the slain civilians victims of mass air-raid (30,000 in Rotterdam alone) silently inform us. "The art of war, what with gunpowder and tactics, has made battles less murderous." The enormous destructiveness of modern weapons and especially the fiendish murderousness of atom bombs, flatly and fully contradict this statement. How could so honest a thinker, so lovable a man as Emerson grievously fail so in judgment? Because his balance was not adequately and correctly established.

(30) Religion has elaborated a series of worldly stunts and salesmanship campaigns which Jesus would have been the first to reject, because arising out of a mental confusion about religion's true mission to humanity. Mysticism has deftly produced, on the one hand, pseudo-psychologies and half-mysticism which are unhappy compounds of smart salesmanshp and aspiring idealism and, on the other, an eccentric medley of queerly varied cults which link a little borrowed wisdom to the crankiest notions and most astonishing claims ever born out of half-baked minds or distorted balance. When Fergus Hume, the Australian novelist, wrote in one of his stories: "Start anything, however silly, and you will find followers!" he may have been thinking of California where religion pullulates into dozens of different sects. I found 27 churches of different denominations in one town of 7,000 population!

(31) The court magicians were employed by King Moctezuma of Mexico to lift supernatural barriers against the army Spanish Cortes advanced from the coast to his inland capital city, but they failed to stop him. Is this not stuff of identically the same piece of superstition as that encountered in Tibet four hundred years later by the army of Sir Francis Younghusband, and described in "A Hermit in the Himalyas?"

(32) There is a danger in the case of those who practise meditation and seek psychic 'experiences', but without a sufficiently strong character, of developing a double personality, one which mixes together in ill-assorted union the most exalted moments felt in meditation with the lowest ones felt in the animal nature. In spite of the loftiness of one part of the nature, the other may become weak and faultier.

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(34) My refusal to accept psychic aberrations does not mean a refusal to accept psychic facts. The latter exist but he former are mere delusions.

(35) Open-eyed observation and clear-headed enquiry will supply the true facts where fantastic imagination and psychic tendencies will largely misrepresent them.

(36) The mystic who is filled with emotions too deep for words has still to bring about a balance whereby he canxnx understand them for himself and explain them for others.

(37) The hidden and the esoteric is not for our age any more. In the pre-scientific times there were better reasons for keeping knowledge occult than can be found today. Let us not pretend we are still living in those times.

(38) The fear of deception and disillusionment rightly prevents many from entering the realm of mysticalism.

(39) Those who are unfamiliar with the subject, that is to say most people, have misty ideas about it--so little is the study that has been given it.

(40)How much man owes his spiritual revelations to traditionx and environment, how little to the pure and primal waters of actual inspiration, only the philosophic investigator really knows.

(41) To mistake the early experiences of illumination for the ultimate ones, is a mistake urged on us by the ego as a means whereby it may fatten itself and thus obstruct the further journey to those ultimate ones!

(42) The untrained mystic perceives reality filtered through the color-lens of his own individuality, only the philosophically-trained mystic suppresses this interference.

(43) The typically medieval mystical school of thought taught the utter necessity of restricting the powers of will and intellect, dissolving them in single-minded devotion to prayer, meditation and ascetic life. Philosoph teaches the contrary and urges the full development of these powers but safeguards this development by first, dedicating it to mystical purposes and impersonal aims and second, controling it by mystical intuition.

(44) The silly, unbalanced and credulous people who attach themselves to mystical (every) movement, do not help it.

(45) The deified leaders of these cults are not much less fallible than ordinary leaders.

(34) My refusal to accept psychic aberrations does not mean a refusal to accept psychic facts. The latter exist but the former are mere delusions.

(35) Open-eyed observation and sheer-headed enquiry will supply the true facts where fantastic imagination and psychic tendencies will largely misrepresent them.

(36) The mystic who is filled with emotions too deep for words has still to bring about a balance whereby he can understand them for himself and explain them for others.

(37) The hidden and the esoteric is not for our age any more. In the pre-scientific times there were better reasons for keeping knowledge occult than can be found today. Let us not pretend we are still living in those times.

(38) The fear of deception and disillusionment rightly prevents many from entering the realm of mysticism.

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(46) Vedanta is superb, the most logical of all metaphysiques, but because it is a metaphysic and a mystique, it is for me inconclusive. We need more a guide to how to live in the body and keep it well. We need to gather up a synthesis of knowledge—a key to the WorldØIdea; a practical guide to healthy living; a devotional and mystical system of prayer and meditation. The philosopher is unable to follow the Vedantin in ignoring the outer conditions of life to the extent that he does. Their proper handling is ignored only by paying a proportionate price in trouble of some kind. Let him talk much and often of the non-existence of the body, you will find that in one way or another, in illness or in lack, he cannot help being aware of the body.

(47) God will appear to us in Spirit alone, never in S Space. To see him is to see the playing and posturing of our own mind.

(48) Reason cannot argue with such silly fanaticism, so utterly and so blindly sure that its apocalptic predictions must come into being visibly in due course.

(49) Even Patanajali opens his famous classic manual by declaring that the goal of yoga is to equilibrate the agitations of the mind. Note that he does not say it is to cross beyond the mind altogether.

(50) A good test for most theories or doctrines is their practical results.

(51) They make demands of the quest, and bring expectations to it, which could never be fulfilled.

(52) Untrained teachers with unscientific outlooks have brought about a process of deterioration in the yoga systems.

(53) We may make ourselves deeply sensitive to mystical feelings and thoroughly convince our intellects of mystical truths, without falling into mystical superstitions, or foolishness.

(54) Such an expectation is an unrealisable fantasy. Its author, along with his followers, lives in his own private world.

(55) It is a prudent attitude of mind which refuses to (in)believe all these filmy products of a prolific fancy.

(56) Today men need to be given plain and sufficient explanations of these things.

(56) The ordinary mystic has no capacity for the analytØic interpretation of his inner experience.

(57) At this height all gushing emotionality becomes trivial, all sentimental thrills become inferior. ~~for~~

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For the Real is seen in truth, attributeless, pure, serene as it is, and not in the ego's romantic fancies about it. The ego craves for exhibitionism but the value of the Real must be recognised without such trappings, or it will be missed and a shoddy substitute

(57a) (57) Philosophic students should be without enmity to these cults. But they should be without sympathy for them also.

(57b) (58) These other paths, processes and standpoints are preliminary and therefore unavoidable, are preparatory and therefore necessary. They are not to be rejected, even though they do not lead directly to the highest result. But, on the other hand, they are not to be clung to obstinately when they have served their purpose and a higher way opens out.

(57c) (59) Their fidelity to these pitiful delusions, is itself pitiful

(57cc) (60) These devout converts pursue these illusory goals with fanatic intensity.

(57 D) (61) Such silly doctrines could not appeal to healthy, well-balanced minds.

(57 E) (62) These revelations are often made with an impressive and mysterious air, as though to baffle their hearers by reticences trembling on the verge of untold secrets rather than to communicate knowledge.

(57 F) (63) Philosophy widens the channel that mysticism digs and, in most cases, deppens it.

(57 G) (64) Yoga must enlarge itself.

(57 H) (65) The smallest understanding of philosophy will show that although it holds a mystical core, it is quite different in approach and atmosphere from those mystical cults which breed superstition and encourage charlatanism. The undiscriminating enthusiasts and uncritical panegyrists who are the professed followers of such cults would feel uneasy in the purer and finer air breathed by the true student of philosophy

(57i) (66) We may rejoice in the good that these cults do but yet remain totally without interest in joining them.

(57j) (67) Before he devotes his life to the interests of mankind he should demonstrate his ability to do something for himself. This is as true regarding spiritual service as it is regarding physical service.

(68) Philosophy offers an immense enlargement of vision.

(69) The ordinary mystic does not understand with sufficient clearness what is happening to him.

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

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

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

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

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

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

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

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

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

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

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

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(72) How fanatical a man's conduct can become, and how foolish his mind can be, these cults clearly show.
(73) There is not only danger in dabbling in meditation but also in experimenting in it too long without adequate safeguards or qualified supervision.
74) When wild teaching and silly doctrines are labelled 'mystical', we need not be surprised if sensible people find themselves faced with the choice between contempt and incredulity.

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(75) Yet there are dangers to these who, dabble in these psychic and spiritistic practices, these mystic and metaphysical workings arising out of their ignorance of the forces they are evoking and playing with.
(76) We are no longer in the middle ages, when it was necessary to cloak esoteric wisdom in symbol and myth, or pay the penalty in persecution.
(77) Those who mistake emotional gratifications for spiritual illuminations, are mistaking the beginning for the end.
(78) So long as a silly public exists for them, so long will these posturing mountebanks gather disciples and mouth nonsense into their credulous ears.
(79) It will not be long before he imagines himself to be a superman and begins to take on the airs of a mahatma surrounding himself with an esoteric circle of devotees.
(80) All spiritual theories and techniques should be valued and judged partly by their effects, by their results in living.
(81) How many foolish enthusiast has taken up a faith impulsively and found himself unable to maintain it later?
(81) Until a few years ago very few had done more than play with these ideas and not many had even heard of them. Here and there some solitary individuals or occasional groups took them up and made queer and freakish cults out of them. But today there are several signs of rapid change.
(82) Much incorrect knowledge is today offered the seeker intent on an understanding of the psychic and spiritual laws of the universe.
(83) Up to a certain level, this gleaning of knowledge from diverse and various sources enriches man but beyond that level it confuses and thus weakens him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(102) It would be in better harmony with the facts, and mysticism would lose nothing not worth losing by it, if the representation of great mystics as demi-gods and infallible entities, ceased. They are human beings and sometimes they make mistakes.

(103) It is an unfortunate fact that those who come only into contact with the products of defective, unphilosophical incomplete mysticism, who see dreamers, drones, unbalanced, irrational, superstitious, inconsequential emotionally distraught individuals , decry the whole subject. Yet the truth is that the products of philosophic mysticism are not a whit less practical, energetic, and reasonable that worldly mortals and that their work is better done than it would otherwise have been had they not undergone its training.

(104) The words and images, the phrases and symbols, come from his own mentality or experience but their inspiration comes from that part of himself which is not in time.

(105) Some of the practises enjoined by these cults are enough to drive he weaker candidates to the borderline of insanity.

(106) The mystical experience is at the mercy of his meagre development when it comes to being intellectually interpreted or communicated, or when his feelings about it are to be transmitted or conveyed.

(107) There is no doubt that Joseph Smith, the Morman prophet, was half-medium half-mystic, half-Spiritualist, half religious,. He developed the megalomania which psychic or spiritual advancement brings to those who fail in the test of motive and purity. He planned to be a candidate for President of the U.S.A.!

(108) The lunetic fringe surround the halls and vestibule of mysticism, the incorrigible cranks infest its ascetic disciplines and physical regimes. The morons are there too, gulliby swallowing every ~~kuke~~ tale and addicted to every superstition, and unaffected by logic, science, common sesne, practicality or facts. But he account is not finished with them: there are the sensible, the educated, and the thoughtful, the genuine seekers after truth or peace.

(109) Cults which promise too much, play the part of modern witch-doctors. They tell their followers that they can have anything they want.

(110) The Oriental swamis, the occult teachers and the psychic lecturers benefit by the leisure, curiosity and crudulity of their female audiences.

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(112) To keep silent about matters which need to be made better known is not prudent but foolishness. There is now no persecution involving personal life and freedom, so they can be safely revealed.

(113) The dangers of a misguided mysticism are real, but with the proper safeguards and protective disciplines they vanish. The shaping of a sound, worthy and strong character as prerequisite and accompaniment to all intuitive or mystical experiences, is the very first of these safeguards.

(114) Philosophy cannot encourage lunacy even when it masks itself with the name of mysticism or assumes the postures of yoga.

(115) Those who are still unsatisfied must take the higher path, the path of philosophy.

(116) It is not ven from their ecstasies, much less their excesses, that the mystic's can communicate their highest truth.

(117) What is it that draws such diverse followers to this cult?

(118) To separate the essential truth from its accidental overlay, the permanent fact from the personal dream, the full insight from its temperamental coloring - this is one task of philosophy.

(119) Those who go around hunting a variety of masters or joining many cults may be passing through a useful phase for beginners which is their way of making comparative study of religion, mysticism or philosophy. Its usefulnes is not to be derided for certain types. Or it may be a sincere quest for the one master with whom they have real affinity or the one teaching in which they can find their life's guidance. This too may serve their purpose. But they should also understand that their real progress start only when they stop this movement and concentrate their further interest on intensive work within themselves. If they do not stop the external search when it is no longer really necessary then its prolongation will make them too dependent. Their curiosity or instability will thus weaken them further and lead them into bewilderment in the end.

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(122) Cults whose leaders mix the motive of extracting money from the wallets of their followers with the motive of helping them are immensely better than those which seek money alone. But they are still far from the pure spirit of service which is the mark of true attainment.

(123) The advance into divine illumination or the fall into paranoiac delusion, depending on whether one is inside or outside the cult's following - when he announces that he is no longer merely a spokesman for God but the appointed, specially-favored Messiah of God to this age (c)

(124) We should apply the test of reason to these revelations, however lofty their human sources, for we must recognise that no human mind is infallible. The failure to make this recognition, the refusal to see the contradictions between revelations, can only work to our own detriment in the search after truth.

(125) There are eccentric individuals and peculiar cults which have fastened their attention and belief exclusively on some chosen part and excitedly proclaimed it to be the whole. They fail to see how disproportionate is the place they have given it, nor how unfair they are to all the other parts of truth.

(126) It is not altogether his own fault that he grafts his passionately-held opinions upon the stem of his mystical experience, for the process is quite unconscious.

(127) Some part of his current beliefs work themselves into his inner experience, and/his/imaginative faculty expresses itself in his (some fraction of) mystic vision.

(128) Swami Abhedananda called spiritism ancestor-worship and scorned theosophical mahatmas as psychic figments of the brain.

(129) The mystic is only a recording instrument. If he is too egoistic, too ambitious or too taken up with his own views, the transcription will be to that extent incomplete, imperfect or even distorted.

(130) The student trained along philosophical lines approaches the interpretations of his inner experiences with a restraint laid heavily upon his ego by the feeling of his own limitations, his own weaknesses. If therefore he errs at all in such interpretation it will be in the direction of an unflattering one.

(131) A man need not be foolish in his spiritual seeking just because he is fervent.

(132) Those who provide quick and facile answers to such hard questions about man's lot and life, merely act as unwitting purveyors of deception.

(133) Do not confuse divine inspiration, which is infallible with the human accompaniments, which are not. The two usually get mixed together.

(134) He is influenced by the surroundings of his early years and education of his youthful years, by the virtues planted in his heart and the truths inculcated in his mind.

(135) It may suit beginners but it will not suit those aspirants who are mature and experienced in this field.

(136) To the degree that his own opinion is contributed unconsciously by his own ego, to that degree he fails to communicate the message. Or, put in another way, to that degree he obstructs the influx of truth's light.

(137) Few are able to have genuine mystical experiences and yet be able to reflect on them impartially and knowledgeably. He who is able to do this successfully should go far on the spiritual Quest.

(138) There is hope for the seeker who wishes to recapture the joys of a past mystical experience. But the experience may be regained in a different form. The emotional excitement that accompanied its earlier phases is more likely to be balanced - as it should be - by greater intellectual understanding of what is happening and how to control it.

(139) All these unsatisfactory features of contradictions and interpolation are due to the limitations of their inner experience.

(140) Philosophy may not appeal to the weak-minded followers of such cults, since it would force them to acknowledge their deficiencies and to set about remedying them.

(141) Those who judge this subject only by the excesses and eccentricities of its wilder adherents, stopping there and going no farther, dwell in half-error and rob themselves of its good.

(142) Alas! they insert images of their own expectations into the revelation, and reflect what they have already learnt from outside into what they are learning from inside themselves.

(143) His own temperament, xxxxx attractions and repulsions will also condition the revelation.

(144) We rightly scoff at the fanciful ideas of unbalanced minds.

(145) The fence which encloses his own group excludes all other groups. How much larger is the philosopher's outlook which encloses everyone, shuts out no one.

(146) Why should this teaching be given out in language which hides it, as the medieval occultists often did? It is no longer needful on the grounds of caution to narrow its accessibility down to an esoteric few.

(147) It requires only a little philosophical training to be able to distinguish what part of these revelations is merely parochial and what part is really universal, what is the tinsel of human opinion and what is pure gold of divine truth, what is the work of irresponsible imagination and what the activity of Overself. One can see where the contribution of established religion or mystical sects ends and where that of original seership begins.

(148) It is a mistake to believe that because some saints and mystics saw pictorial visions of a striking kind, he also must see them. On the contrary, he may not. They are not only not to be sought after but, if they should come, they are to be treated as of secondary or even no importance.

(149) The superior silence and quizzical smile with which certain mystics avoid affirming or negating a ~~forward~~xx straightforward question, may certainly be the indicator of a higher knowledge - but then, it may also be mere charl-latanry.

(150) Occult systems which claim to offer a complete chart of the universe, do not live up to their claims for the reason that they cannot. They are communicated through and to limited minds, dwelling on a single level. How could they absorb that which only the unlimited mind of God, dwelling on and transcending all possible levels, could absorb? No human can map out the sum of all existences, for no human has the needful resources to do so.

(151) He who looks for fine qualities in bad places, where reason tells him they cannot be found, must accept the disappointing consequences.

(152) Critics have noticed that the mystic lacks worldly shrewdness and is too often a gullible creature.

(153) His early religious, literary and social associations may reflect themselves in his message.

(154) In the lifetime of this generation, mysticism is be-coming recognised as a subject to be taken seriously.

(155) What is the use of joining any cult if it ties you still more tightly to hard dogmas and harsher beliefs?

(156) We hear the echo of the divine in these revelations, but we do not hear its original voice. That is not possible, except in the silence of all ideas.
(157)Clearer thinking about his experience and more careful description of it is needed if he is to keep out of confusion or error.
(158) Until their ideas are freed from illusions and their psyche from unbalance, meditation may be as harmful to them as it can be beneficial to others.
(159) Rather than search their subconscious carefully, or face their conscious frankly, they continue to dispense error, hallucination and superstition. For this is their way of escape from the humiliation of publicly admitting either that they had been grossly mistaken or grossly deceived.
(160) The mystic is seldom able to go beyond his own subjectivity, and in the few cases where he succeeds in doing this it is because he has undergone the philosophic discipline.
(161) They believe in the infallibility of his judgment upon every problem. They are sure he can make no mistakes.
(162) Far safer than endeavoring to reach the trance state, he had better devote his efforts to control of thought and a search for inner tranquility.
(163) They may have points of contact with philosophy without being ready for it in its fullness. The important thing is they are making progress, and even more, making progress in the right direction.

(164) All occult and psychic powers are either extentions of man's human capacity or of his animal senses. They are still semi-materialistic, because connected with his ego or his body. All truly spiritual powers are on a far higher and quite different plane. They belong to his divine self.
(165) That these masters imparted certain knowledge or transmitted certain experiences only to their more confidential disciples, but hid them from the others, is a fact whose simple and natural purpose has been distorted in the advantage taken of it by promoters of secret or semi-secret societies and the propagandists for occult fantasies.
(166) A man who works in a scientific laboratory can provide proofs for his discoveries which any other scientist in any part of the world can test and confirm. But a mystic, a seer or a prophet who communicates a revelation of what he has learnt by intuition, vision, or meditation can provide no such proofs. His audience is compelled with little direct or immediate means of testing their worth.

( 1 ) For ten years my pen paused and fell into a long silence.

( 2 ) When a man has gone all around this small globe, this comingled piece of earth, water and cloud, and encountered people of every sort from the earthly-bound to the spiritually-free, he may have something to say.

( 3 ) FELIX ORTT, in a Dutch language booklet, "The reincarnation Problem" writes: "A Search in Secret Egypt is a highly remarkable book. Paul Brunto n shows himself in his work a very serious research worker on occult thing; therefore his accounts deserve confidence." He writes.

( 4 ) I write for non-academic audiences: therefore I have not hesitated to give plain and direct utterances to hese truths.

(5) Some reforming causes and occult cults and new religions tried to corral me into joing or supporting them, presumably because they thought my name as a celebrity would be an assest to them.

(6) Let me be regarded as nothing more than a communicative student sharing his own ideas, his own learning, thinking aloud and listening to his intuitions.

(7) I consciously developed the habit of turning all that happened in life to philosophic analysis and literary purposes.

(8) These writings are intended for the use of those who either have no previous knowledge of the subject or having it, have no competent teacher to guide them.

(9) Aware of the deficiencies in my work, I am more self-critical than self-satisfied with it.

(10) My writing is both a form of sharing knowledge and a way of teaching it at one and the same time. It is a response to my natural desire to pass on to others some ideas that have taken their place in my pattern of life-meaning, but it is also an attempt to explain and propagate those ideas for he benefit of these others.

(11) I have been on terms of priviliged intimacy with masters in the Orient and adepts in the Occident.

(12) It is a fact, and an indisputable one, that my writings have set many people on the Quest for the first time.

(13) In the service of my own quest for truth and search for wise or gifted men, I travelled the world.

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(14) It is this independence in research, this freedom from any link to a particular cult, society or group which helps to keep bias out of my work.
(15) I do not want to write for a highly specialised audience familiar with mystical works, but for a general one---unfamiliar with them.
(16) The time has come, and the need is great, to achieve a fresher, larger and more comprehensive synthesis.
(17) I am not a follower of any cult, Eastern or Western, although my creative, independent and unorthodox synthesis stretches over the ideas of both hemispheres
(18) I work chiefly to satisfy the inner urge, not to earn money or praise.
(19) I would rather be read than revered.
(20) In the actual work of writing down such spiritual thoughts itself, I find its finest reward. This explains why my work is superior to myself.(fix this.)
(21) It is not my fault if my style insists on sounding forth an authoritative and prophetic tone. I do not create it by any act of will. It is as if some ethereal presence stands behind the mind and bids me utter its message.
(22) Nothing is final and absolute. All is relative. Nobody need obey any mandate to bind himself forever to any single group of ideas, need follow any sectarian flag. If he is to surrender his allegiance at all, it can only be reasonably done to the perfect synthesis of all that is needed for human living in all its departments(was)
(23) It is not easy to write the chapter on Suffering in "THE SPIRITUAL CRISIS OF MAN" but it was immensely harder to read it and bear what was read.
(24) It is unfortunate for me that so many believers, because of the number of editions of my books or because I travel so far and so wide or because of my reputation or because I am a celebrity think that I must be rich. They think wrongly. I have stretched the pound and the dollar, the rupee and the piastre to their extreme limits of spendability.
(25) My personal competence in financial affairs is nil.
(26) There is need for a synthesis of all these activities, and there is room for it too.
(27) There is a professional gratification as well as an artistic satisfaction in such work.

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(28) How pleasant it would be, after paying fame's penalties, to creep back into the grey anonymous obscurity of earlier years!

(29) This repetitiousness is a fault, I fully agree, yet its aim, being clearer definition of obscure subjects, is paradoxically a merit.

(30) There is much in these books that I now want to change, to revise the content and rewrite the form.

(31) I have given a glimpse of myself in some of my books, and that must suffice.

(32) There are several blots on my work, and I am ashamed of them.

(33) It is regrettable in those early books that I over-estimated the pace of progress and brought the goal noticeably nearer than it really is.

(34) It is not for me to lead men or organize movements. I can only stimulate intuition and arouse thought, inspire ideals and explain the higher laws.

(35) If I meet a man who comes hoping that I will impart something to him, I counter his hope with a similar one on my own side.

(36) PB called to see Mr. H·B.W. at his office on legal business. He offered to take PB to his hotel, as he was traveling home in the same direction. At a very busy intersection the back of another car got in the way of our taxi. It would not or could not move and soon we were caught amongst and surrounded by a number of other vehicles. We were jammed on every side. Our driver became very angry with the man whose poor driving had created this awkward situation. He shouted imprecations in a loud voice. After two minutes the taxi was able to free itself but throughout all that period, a volume of vocal abuse poured out uninterruptedly in a strong Brooklyn accent. H.B.W. got tired of hearing this and turned to PB and criticised the man. There was no partition between the driver and his passengers so he was able to overhear them. PB replied: "What is the use of criticising this man? His nerves are upset, his emotions are exited simply because he does not know any better and cannot help being what he is. What is the use of expecting him to behave like a philosopher and become detached from the troubles of the passing moment? He has never heard of the existence of philosophy." The next morning the lawyer telephoned to PB and said: "I thought you might be interested to know that after I dropped you at your hotel the taxi driver turned to me and said: "Say, who is that guy who was with you just now? Is he some kind of monK?"

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H.B.W. asked him why he wished to know. He replied: "I heard what that guy said, and when he finished speaking, something changed inside me. I did not feel mad at the other fellow any more. I seemed to get very calm. I can't understand it. Its wonderful! "

(37)

We all ought to be happy at the mention of certain names of contemporary spiritual guides — whether thexx those who have now passed out of the body like Mary Baker Eddy and Sri Ramana Mahrishi or those who are still with us like Albert Schweitzer and Sri Krishna Menon. Human culture is ennobled and enriched by what these men have given it. Human existence is better because they existed. Not only their immediate followers but we also have gained by their presence or their work. Each has given his own special gift to us and in his individual way. But this said, it is needful to add that we all ought to follow what is true in these spiritual leaders' teaching as we ought to imitate what is good in their conduct. But we ought not do so quite uncritically. They are still human and therefore still fallible. We ought not to follow them in their mistakes nor imitate them in their misjudgments.

(38) Paul Brunton was trying to do something new. He went to India to learn from the most perceptive Indians, not to copy their followers. Yet the latter at times lacked the wide tolerance of their teacher. Merely and politely to disagree with them was however denounced as immense arrogance "Who are you," these followers shouted, "to dare to have an opinion contrary to the divine word of our Holy one?" P.B. has the highest regard affection and reverence for these Indian teachers, and especially for the ones who freely initiated him into their knowledge and inner circle. But this regard does not necessarily mean that he is obliged always to agree with them and always to think along with them. Indeed, they did not agree with each other. Those w who might deem it ungracious of him to criticise their doctrines at certain points, should know that he speaks not only on his own personal behalf but also with certain sanctions -- derived from the most ancient but esoteric initiatory Oriental traditions--behind him. Paul Brunton also has something of his own to give. He cannot merely copy these others in living or echo them in writing. He too must be himself just as hey were themselves. He maybe

H.B.W. asked him why he wished to know. He replied: "I overheard what he said, and when he finished speaking, something seemed to change inside me and I seemed to settle down into a very deep inner peace. All my angry feelings have disappeared as if by magic. I cannot understand this. It is a very wonderful experience."

their friend but he cannot be their follower. If it is for others to be that, he rejoices but if he is to be true to the light which has come to him, he must shed it by himself however small it be in contrast to theirs. He may be but a candle to their suns of others guides, but to hide it because their light is greater would be to disobey his own inner voice. There was a time when this same voice bade him give forth the message of a few among those he had sought out and studied with. He gladly did so. But now its bidding is different. He has to speak the Word which he alone can speak, for every individual is unique. Every man is born to be himself, to undergo a set of experiences which in their entirety no one else has undergone. He alone of all the human race hasjust the mental and emotional psyche which he has.

(39) This work of reinterpreting the universal and perennial mystical philosophy is not to be regarded as being the same as propagating the doctrines of some mystical Oriental cult.

(40) My work is a "prophetic " message to our times, a religious revelatory work. An academic seal would put it on an intellectual and consequently lower plane.

(41) No full length article upon PB has yet appeared and despite the fact that his books have been before the public for more than a score of years, no biography has so far been printed. The first will inevitably appear at some time but the second will not, if the withholding of my cooperation and the expression of my wishes count for anything at all.

(42) Much of this metaphysical lore has been reduced to terms that the general reader can understand.

(43) If he can read between and even behind the lines, he will get much more than is explicit in them.

(44)It may be mere conceit or else sheer stubborness which makes a writer indifferent to other peoples' opinions on his work. Even if his indifference springs from a correct awareness that he is on the right pad, still, it he ought to be humble enough to believe that whatever he has done of worth could always be bettered and that whatever he has thought

(45) Everyone who writes a letter to praise my books and express grateful thanks for help derived from them, puts me through a stringent test. Do I see clearly and acknowledge freely that I was merely used as a channel through which his own higher self passed a message or an inspiration to him? If I take the virtue all to myself, I fall into a miserable self-conceit.

(46) To a large extent I created my own audience for these books. This in turn was a pioneering work which induced others to emulate my journeys or copy my writings- not only literally but in their own several ways. I know also from the evidence which continually came up, [illegible] that this work brought many in every part of the Occident to appreciate Oriental thought for the first time. (as to subject, style and even words)

(47) THE SPIRITUAL CRISIS OF MAN: was addressed to the man in the street bewildered by the world's fateful crisis. It was written out of compassion for his need of guidance and hence in general, non-technical, simple terms. It had deep feeling yet it was not an emotional book. It spoke of the soul that each may find in his own heart. It told him and his fellows that they cannot build their new and better world aright until looked within, (they) found the soul's light to guide them, and made certain inner changes. These cannot be avoided. Man may consciously co-operate with the inner purpose of this crisis and intelligently participate in it, to his own benefit. If however he blindly resists or lazily delays, he will suffer the consequences.

(48) I am a researcher, that is my special job. Then I go on to convert the results of my researches into notes, and reports, into analyses and reflections. Later I draw upon this material for my published writings.

(49) I was in the peculiar position of writing both for those who had no wish at all to become saints as well as for those who had it. Most of those in the first group were intellectually curious or intellectually eager for the truth. Mostof those in the second group felt a compulsive urge to achieve personal inspiration

(50) I cannot legitimately be regarded as one of his disciples, despite my admiration of his personality and approbation of his teaching.

(51) No man succeeds in enterprise which brings his name before the public without becoming the object of its vulgar curiosity, the target of its avid gossip and sometimes, the victim of itsunjust scandal.

(52) I have gained some celebrity, but it is within a relatively small circle, enough to provide me with an ever-growing correspondence but not enough to provide me with the financial means to support the experienced secretarial assistance needed to cope with that correspondence.
(53) A little brook meandered by the cottage where I made both that world-forgetting retreat and this book. On its green narrow bank I sat for meditation every day at the sunset hour. Within the hearing of its tinkling gurgling progress over rugged stones, I prepared the material that was transferred by pen, pencil and typewriter to these sheets. The brook's waters gave me a rich sustenance.
(54) These great mystics of our time admitted none into their initiations and their instructions.
(55) Neither he pessimism of my previous book nor the optimism of the present one, is false. Each is needed to balance the other.
(56) My work is curiously compounded of a thinker's and an expositor's, mystic's and an interpreter's a researcher's and a teacher's.
(57) I have written this book because in an age when the two opposed conceptions of man are throwing the world into strife and revolution and war, there is clear need for personal testimony from those who know the tuth rather than those who believe in it.
(58) Not only did I investigate the subject; I also contrib-uted to it.
(59) I gathered much fruit into my basket as an itinerant researcher.
(60) It is easy for a writer who sits comfortably at a desk to give voice to such truths. But it is hard for a reader who is struggling with the cares and duties of everyday living, to apply them.
(61) After all, if this teaching helps some readers penetrate the mystery of the higher power even just a little, it will really help them a lot.
(62) How high, it may be asked, are the sanctions for this teaching?
(63) In this book I propose to collect together, and to comment upon, a series of statements by those who have experienced cosmic consciousness.
(64) I have taken much careto keep my work free from cultism and have resisted attempts to draw me into establishing an organisation.

(65) I have to tell my most intimate inner experienc to those whom it might help, to those whom it might gi more vision of, and more belief in, Life.

(66) My head is filled with thoughts and ideas. I am never discouraged when confronted with a piece of blank writing paper. For here is always something that I have to st down and communicate if not to others, then to my ordinary self from my Other Self.

(67) Although I cannot identify myself with these acknowledged followers of Maharshee, since I refuse to identify myself with any sect -in-the-making such as they are now creating, I welcome the appearance of every new book about him or his teaching. And I know that the twisting and perversion of some part of his doctrine must be the price paid for all that is authentically told us by these followers, since they cannot help either the limitations of their spiritual vision or the ulterior motivation of their interpretations. Let this be regretted, as I must, nevertheless I look sympathetically to the good amid all this to the benefit of truth and inspiration borne to mankind along with it.

(68)If such intense and intimate experiences are here given out publicly there is good reason for doing so; only small minds may believe that the motives are those of egotism and vanity. Rather is it a sharing with others to help them.

(69) If this book can only make the Overself seem as real to the imagination of others as it is to me in actuality, as living a presence to their faith as it is to my meditation, i may be of some service to them. But if it fails to do so, it may still

(70) In ancient and medieval times especially, in our older Western Churches and the Orient generally still, men and wome travelled periodically as pilgrims to visit holy places. I have travelled periodically to visit holy men, or, if I could find them, wise and mystically gifted men.

(71) I try to practise the advice I give others and to live what according to the teachings I write down. This does not mean that I always succeed in doing so. But the endeavor being there, the ideas they concern have been put through some testing in action: they are not left in the air as mere untried theories. Today, through a world-wide correspondence and formerly through numerous interviews I have uncovered in addition the experiences with them of people stan -ing in every grade of development.

(85) I have to tell my most intimate inner experiences to those whom it might help, to those whom it might give more vision of, and more belief in, life.

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"S Y N T H E S I S"

(1) None of these teachers tells, or seems able to tell, the whole story. Each gives out all he can—a fragment of it. The hour is at hand when they should be joined together, when a synthesis of truth should be made from all of them.

(2) All this was a kind of training, ripening the mind and broadening its experience for the task in which I have at last engaged myself—the intellectual shaping of a great synthesis and its transposition to the literary plane

(3) I did not seek to become the formulator of such a unique and priceless message to mankind. Indeed knowing myself in weakness as well as strength, I naturally shrink from seeking such an immense responsibility, and would rather have helped and served a worthier man to f formulate the message. This is not to say that I underrate its value, its dignity, its public prestige. But all my previous attempts to evade the task having ended in failure, I now positively and affirmatively—no longer reluctantly and hesitantly—step forward to its accomplishment. I do so moreover with tranquil joy, for I am utterly convinced in the deepest recess of my heart no less than in the logical thinking of my brain, that the teaching is so greatly needed in our time by those who have sought in vain for comprehensive elucidation of the problem of their existence, that I feel the help it will give them constitutes the best possible use of my energies, talents and days in this incarnation

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(4) This synthesis has developed from the world-wide researches of this writer, plus the secrettraditions of Oriental teachers, the personal experiences of Occidental adepts and the needs of modern aspirants. It notes with approval the trend toward interest in yoga and mysticism, ~~antique or medieval types unsuited to those needs, which are based on professional business and occupational conditions unknown to such earlier types~~ but with regret where so much of this interest is directed to antique or medieval types unsuited to those needs, which are based on professional business and occupational conditions unknown to such earlier types. Into this synthesis has gone the garnerings from great storehouses of the past but added to them are the fresh creative findings of the present. Orient and Occident, ancient and modern, have joined together to produce this distinctive teaching. It is not enough to resuscitate the doctrines and methods of a

bygone era; we must also evolve our own. And this can be done only out of first hand experience of illumination under modern conditions.
(5) What I had felt intuitively from my earliest studies finally proved to be true—that only by proportioned synthesis could a really satisfactory teaching be found.
(6) The wanderlust which led me from place to place, from land to land, for more than thirty years, led me also nearer and nearer to the work which is fitly mine. Thus it had an undeclared purpose, and was not mere circle-wandering.
(7) There maybe many who believe this already, but they like to see it set down in printed form none the less. (Who do not need to have any proof put forward)
(8) The formulation of this grand synthesis is my chosen mission, both as a researcher and a writer.
(9) There is only one word, one phrase, one sentence which can render correctly and express adequately the idea or the feeling in my mind. It is better to take my time patiently over the search for it than to put down hastily the first formulation which reaches my pen-nib.
(10) The revelations which have come to mankind hitherto have been fragmentary rather than whole.
(11) A teaching which seeks the chief good for human beings, but ignores robust health and freedom from pain as a necessary part of that good, is an incomplete one.
(12) I wait and work for the hour when this Synthesis shall have articulated itself.
(13) Whether we look back to the old world or the modern, to the Eastern hemisphere or the Western, we find that such a synthesis is a rarity.
(14) A teaching which the best of modern minds can receive must be deep enough, reasonable enough and universal enough. Most current religio-mystical cults fail to fulfil these requirements, but philosophy does.
(15) Wider and fuller intellectual exposition is possible today than in former days.
(16) The philosophical teaching ends the search for a synthesis, for all that is already contained in it.
(17) There is a fundamental incompleteness about their systems. This must in the end lead to inadequacy in their practical results.

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(18) (Mabel Collins): LIGHT ON THE PATH:
"Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder....M seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within——Study...that you may know what is that world in which you live and of which you will to be a part...The whole nature of man must be used wisely by the one who desires to enter the way."

(19) Such a grand synthesis became the object of my intensive search the more I perceived the fragmentariness of available teachings or the limitations of accessible teachers. But I could not find it and in the end had to construct my own.

(20) It will be unsatisfactory to my readers and unworthy of me if my message becomes repetitive. Out of the rough soil of words, my creativity and productivity must shape new fields and new gardens. The books to come henceforth must come as a revelation, not as a reiteration.

(21) This work of synthesis will never be finished for the materials which go into its making are never complete.

(22) The new cultural Synthesis that is to be created must include A & B but must not stop with them. It sees that they are only only a small part of the totality needed, albeit an important one.

(23) I sought and gained knowledge to impart it to the world and experience to share with the world.

(24) I saw that I must work in full independence of all mystical schools, all Oriental traditions, while yet studying them sympathetically. I saw too that the combination of selected factors in their separate teachings was necessary as the resultant whole must be combined with my own personal revelation and reflection. Their theory and training, even the secret initiations given me by their masters, were not to be finalized result but only the foundation for it. I saw that this would have to be the form in which I could best fulfil my own large aspirations them/ as well as best give/what I had dedicated myself to give.

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(con't. 43) The true aspirant who has made a positive turning-over of his personal and worldly life to the care of the impersonal and higher power in whose existence he fully believes, has done so out of intelligent purpose, self-denying, strength of will and correct appraisal of what constitutes happiness, mf. What this intuitive guidance of taking or rejecting from the cirmumstances themselves means in lifting loads of anxiety from his mind only the actual experience can tell. It will mean also journeying through life by single degrees, not trying to carry the future in addition to the present. It will be like crossing a river on a series of stepping-stones, content to reach one at a time in safety and to think with the others only when they are progressively reached, and not before. It will mean freedom from false anticipations and useless planning, from vainly trying to force a path different from that ordained by God. It will mean freedom from the torment of not knowing what to do, for every needed decision, every needed choice, will become plain and obvious to the mind just as the time for it nears. t/ For/He intuition will have its chance at last to supplant the go in such matters. He will no longer be at the mercy of the latter's bad qualities and foolish conceit.

(44)Since true philosophy is also a way of life, and since no such way can become effectual unless the feelings are involved, it includes and cultivates the most refined and most devotional feelings possible to man.

(45)In the exercise of intercessory prayer, first seek to make contact with the higher power by aspiring to it and dwelling upon its nature and attributes.Then, when you feel the presence of this power - and it is ineffectual to do so before - think of it as protective. Next, think of the person whose protection you seek and place him in the presence and hold him there.

(46) Remember that no enterprise or move should be left to depend on the ego's own limited resources. The humble invocation of help from the Higher Self expands those resources and has a protective value. At the beginning of every day of every enterprise, of every journey and of every important piece of work remember the Overself, and remembering be obed-ient to its laws. Seek its inspiration, its power. To make it your silent partner is to double your effectiveness.

(46a) The possibility of unexpected enlightenment, of belated advance, is always there, but it is a thin one.

(xxiii)

(xxiv. 45) The true aspirant who has made a positive turning-over of his personal and worldly life to the care of the impersonal and higher power in whose existence he fully believes, has done so out of intelligent purpose, self-sacrifice, strength of will and correct appraisal of what constitutes happiness, and that this intuitive guidance of taking or rejecting from the circumstances themselves means in lifting loads of anxiety from his mind only the actual experience can tell. It will mean also journeying through life by single degrees, not trying to carry the future in addition to the present. It will be like crossing a river on a series of stepping-stones, content to reach one at a time in safety and to think with the others only when they are presumably reached, and not before. It will mean freedom from false anticipations and useless planning, from vainly trying to force a way different from that ordained by God. It will mean freedom from the torment of not knowing what to do, for every needed decision, every needed choice, will become plain and obvious to the mind just at the time for it needs. For the intuition will have its choice at least to suggest things in such matters. He will no longer be at the mercy of the latter's bad qualities and foolish conceit.

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(17) Let us draw into ourselves the best thought of the Orient, as an adventure of the mind and as a help toward the solution of our problems. But we need not lose ourselves in it, for we have to live at home in the West and that perhaps should be held to as an effective safeguard against becoming dreamers of the exotic. The journey from foolishness to wisdom can be made in the roaring canyons of New York as well as under the silent motionless fronds of Indian Palmtrees: it depends on the decision to take it and on the will of the traveller.

(18) It is good to go as a touring sightseer to those exotic Oriental lands but it is immeasurably better to go as a receptive seeker. "What can I learn there?" is a more profitable attitude wherewith to enter them than "What can I look at there?" Not to imitate their people should be our aim, but to take their best and fuse it with our own. If we come among them and their literary and artistic productions possessed by thoughtfulness, tolerance, humbleness and aspiration, we shall return home enriched and enheartened indeed.

(19) There is wider general interest inx~~Orientx~~ these subtle Oriental ideas than ever before but there is not much evidence of wider general willingness to practice with fervour the goodwill, the forbearance and the compassion without which those ideas are half-dead, bereft of their best values.

(20) The notion that there will be a steady advance is not correct or at least is not reflected by the cases exhibited in life itself. Development is often slow and always uncertain, enlivened at long intervals by brief spurts of growth in knowledge and mastery in power but retarded by retreats, setbacks, failures, frailties and shortcomings.

(21) (G.M.ACKLOM:) on AUROBINDO: "In 1915 William Archer, the English critic, wrote a book on Indian Culture in which he described it as primitive, backward, and superstitious. In this criticism he included India's religion, music, art, and literature. Sri Aurobindo was so stirred by his reading of this book that he wrote another book in reply. His is called "The Foundations of India." I have just finished reading it and was shocked by the violence of the language and by the vehemence of the denunciations of Archer personally It was like an enemy dancing over his corpse. It made me doubt whether Aurobindo is really a Rishi for I cannot believe that such a high person could become so negative and so violent."

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(22) If the import of Oriental ideas is mixed with the production of home-grown ones, that will be all to the good. But to rely on the import alone, will not.
(23) It is a wise and necessary act to take the best of the past, but it is not enough to limit ourselves to the Western lands alone. There, in the people's of the rising sun, are quarries and mixbbinnnnonbnnn mines to be worked also that are well worth the labour.
(24) It would be as imprudent to take everything we find in the Oriental thought as it would be to reject it.
(25) The eclectic study of religion my sticism and philosophy, taking parts from or outlines of, varied systems in the East and the West, in the past and the present, thus drawing upon the highest historic culture of the whole human race, has merits which a narrow study, limited to a single system, can never equal.
(26) The process is reciprocal. As Western culture has steadily penetrated and influenced the whole vast area of Asia so Eastern culture has, begun to penetrate Europe and America. The latter is belated and light? but growing rapidly.

((27) The Oriental is inclined to let well enough alone but the Occidental is not. He displays more initiative and energy.
(28) In all situations he must strive to distinguish and follow the lead of the Soul, subduing the clamour of the ego. The former will so guide him that all things will work out for the best in his spiritual welfare, the latter may merely make bad situations worse.
(29) (Professor David Wright: CAPITALISM: Economics Handbook Series): "The Orientals would appear to be moving in exactly the opposite direction from the people of the West." ?
(30) Let us be happy to owe what we can to Asia, to benefit by the historical fact of her existence, but let us not become submerged in any racial thought nor confined to any hemispheral attitudes. Nothing less than a totally universal, freely sought and quite unfettered wisdom ought to be our goal.
(31) The way of thought and life in the West largely follows a different path from that in the East. We are less occupied with the business of saving our soul than they.

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(26) The process is reciprocal. As Eastern culture has steadily penetrated and influenced the whole vast area of Asia so Eastern culture has, begun to penetrate Europe and America. The latter is belated and light but growing rapidly.

(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.

(33) When it was suggested by a fellow judge that he read up on Oriental religion and philosophy, Justice 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 tying 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 likesto 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, K------ 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 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.

(37) Let us take the best that each hasto give and bring the wisdom of both into unity.

(37) Let us take the best that each has to give and bring the wisdom of both into unity.

(38) If it is to serve us, it must be brought into relation with the needs, the circumstances and the condition of life as we actually live it today.

(39) Ethiopa isolated herself and her ancient religion for centuries. But Mussolini broke rudely into this by his invasion and conquest. Now Tibet, with an even strict er isolation, has been forced to come into contact with the world - and the old ideas, the old ways, the old peac is going. The old religion will go along with it. Both Ethiopia and Tibet were fully entitled to live as they wished, as quiet hermit kingdoms. They had a moral fight to be left alone. But alas! the world holds opposing or aggressive forces, evil matches itself against each individual's good, each nation's good.

(40) The larger ideal of philosophy expresses all that is best in the thought of both Eastern and Western hemispheres. Both contribute to it.

(41) We Westerners ought to be humbler than we usually are in confessing that we need to borrow some spiritual bread from the Orient today as we did long ago. We ought also to be humble enough to confess those defects in our civilization and culture which arise from our emphasis on the quest for material wealth or livelihood. But this said, let us firmly reject the absurd exaggerations of those Oriental's, especially who accuse us of a materialism so gross that we are unable to respond to spiritual urges at all. This is nonsense. Although it is true that the Oriental's basic instinct moves toward religion. But in this modern era, it is being overlaid with those same urges which have made the West what it is today. The same process overtook medieval Europe. Let us all, then, face the truth about what is really happening to us, both here and there, to all races alike. For make no mistake it is a universal phenomenon. When the era of science overtook the West, the era of reason a applied to mechanical development and external institutio -s, the push towards it was so great, the rewards so attractive that we lost much of our balance. ThE East is being drawn in the same direction, the chief difference being that it has started later in time and the same push is ominously beginning to appear all over the East. Will it not lead ultimately to the same defects? Not quite, for the Easterner has the spectacle of our own lop-sidedness to warn him whereas we had no living example to provide us with such a lesson. What is the meaning behind this universal process? For we cannot believe it to be accidentaxxx in a divinely-ordered world?

P hilosophy answers that it is a fated evolution, that man everywhere is intended to develop his intelligence and refine his feeling in all directions. It is not materialism to attend to physical matters, to work for one's livelihood, to seek the comforts and conveniences of applied science or even the beautiful homes of applied art. Man is a growing creature, his reasoned thinking demands that he seek the one and his aesthetic feeling demands that he seek the other. The materialism enters when, to get these things, w forget the daily need of prayer and meditation, of listening for he voice of moral conscience and heeding the laws of spiritual balance.

(42) You need go to no one and no where, if you are seeking God. If this is your sincere desire, you have no need to go outside your own consciousness.

(43) The smallness of outlook which suited medieval times does not suit modern times. The difficulties of communication have disappeared. No truly modern culture, is complete , no adequately modern is finished which fails to include specific reference to Oriental ethics, teaching religion and philosophy. Nor is there any real hope for better understanding, and consequently,more peace between the East and the West until there is more sympathetic knowledge of each other on this higher level. It is not too much to say that whereas such a meeting in the inner life is a promise of world peace, the lack of it is a threat mf to world peace

(44) It would be injudicious to adopt from Oriental mysticism everything to be found in its texts. More prudent and practical would it be to adopt only what we as Occidentals can make our own, only what meets our real need.

(45) They are not called upon to dismiss from their mind anything that is valuable, useful or dependable in their Western experience.

(46) Why set geographical boundaries to the voice of truth? If it is to be heard there, in Asia, it must also be heard here, or it is not truth. Why make it a local affair? How much wiser the Biblical Psalm which challengingly proclaims: "Whither shall I go from they Spirit?" or, "Whiter shall I flee from thy presence?"

(47) Why imitate either the Past or he Orient? Why copy the ways of men who lived and live under such different conditions from those under which we have to live?

(48) We Westerners often find these Oriental ideas debilitating, and unfitting men for the life of action; there is too much abstract theory in them and too little practical usefulness.

( 1 ) When all other possibilities have been exhausted, he may turn to his final one.

( 2 ) In those situations wherein it is totally helpless to save itself from danger or death, every creature sends forth an anguished cry from the heart. And this is as natural to animals as to human beings. The younger animals address it to their physical mother, the older ones to the Father-Mother of all beings, God.

( 3 ) A further difference between prayer and meditation is that, when successful, in the former there is felt an intimacy with the Holy but not an identity with it, as is the case in the latter.

( 4 ) It is good an necessary to practise confession in one's prayer at all times but especially so in distressful times. If one is praying for deliverance, it is not enough merely to ask for it, indeed, that would be egocentric, childish and useless. One should also ask in what way is one responsible for, or has one contributed toward, the making of the trouble from which escape is sought. Nothing should be hidden that can help to bare this guild. The natural inclination to blame others or protect one's self-esteem should be resisted. Nor should one confess only moral sins; it maybe that the cause lies in intellectual incapacity, poor discrimination or lack of balance.

(5) Considering that all is known to God, and that therefore all our needs must be known to him too, what is the use of offering this information to God in our prayers?

(6) The answer to prayer may come in a wholly unexpected way that we neither desire nor like. It may come as an apparent misfortune, for that may be the real "good" for us just then.

(7) If the response to prayer could set aside universal laws for the sake of those who pray, then the universe would become a chaos.

(8) It is common to pray for help to overcome our shortcomings, and a right one; it is even more common to pray to escape he painful results of our shortcomings, but this is not right. Thus their results are needed for our development and ifGod took them away from us we would be robbed of a chance to make this development

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(9) To try solving his problems by himself, without resort to a higher power, is to bring to bear upon them all his ignorance and unwisdom, all his faults and deficiencies, all his incapacities and maladjustments. How, using such imperfect tools can he bring about a perfect result? How, for instance, can a muddled confused mind bring about any other than a muddled confused result of the efforts to solve his problems? How can his own unaided efforts be other than antagonistic to a correct solution?

(10) When God will conveniently take care of one's present and look after one's future, why bother oneself to do so? If this fatalistic faith becomes ingrained, as it does in so many orientals, it will seem useless to make preparations or to take precautions.

(11) The student may throw himself with full assurance on the mercy of the Higher Power, ask for forgiveness of past error and pray for the descent of Grace. He will be knowcking very loudly at the door of the Overself, and gradually he will find that his own weakness but was but the shadow of coming strength, his own helplessness but the precursor of coming Grace.

(12) The Inner Being will rise and reveal Himself just as soon as the ego becomes sufficiently humbled, subdued, surrendered,. The assurance of this is certain because we live forever within the Love of God.

(13) If we accept the existence of a higher power behind life and the universe and if, farther, we believe that infinite wisdom is an attribute of this power then, finally, we must also accept life as we find it and as we humanly experience it.

(14) Even where he cannot see either reasonable meaning or divine justification, he will nevertheless take the event on trust.

(15) It is correct that we may trust absolutely to the higher power. But mystics should first be sure that they have found it, and are not merely trusting some subconscious aspect of their ego. Otherwise they will be abusir the principle of inner guidance, falsefying the doctrine of inner light, even though they feel they are acting correctly in their own judgment.

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(16) Where is the evidence that this trial, this suffering, was really the divine intention toward him, and not the consequences of his own stupidity or his own weakness?

(17) How useful are prayers which are set, formal and prepared? All-too-often they lack individual appeal, and fail to stir any feeling. Nevertheless, it would be wrong to say that they are quite useless.

(18) In every important move he will seek guidance from the intuitive levels of being as well as from the intellectual.

(19) The belief many people have that they can call out in prayer to the higher power for their needs without fulfilling their obligations to that power, is illogical They ought not to be so ~~mx~~ naive. They ought to enquire first how far through ignorance they are disobeying the higher laws and how far, through negligence, they are departing from the hygienic laws. The first concerns their fortunes, the second their health.

(20) Not all who pray for some improved circumstance, some satisfaction of earthly desire would be benefitted in the highest truest sense by their prayer being granted.

(21) This practise must not be abused. It is premature and wrong to try to hand over a problem to the higher power before it has been thoroughly analyzed and impersonally related to the causitive factors within oneself.

(22) The bargain will be complete, the ego will surrender and the Overself will take over every care.

(23) It is not enough to ask, we must also work to come into that consciousness.

(24) The more we use prayer for communion and worship, the less we use it for begging and petition, the more will our prayers be answered. God has given us both intelligence and will: we have the business of using as well as developing them. Prayer is not to be used as an alibi to save us from these duties.

(25) He cannot afford to dispense with prayer. It is not a luxury for the pious only, it also is a necessity for the philosophically

(26) The public and regular utterance of the same prescribed prayers every week can easily lead to a formal mechanic utterance

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(27) A public place is an unnatural environment in which to place oneself mentally or physically in the attitude of true prayer. It is far too intimate emotional and personal to be satisfactorily tried anywhere except in solitude. What passes for prayer in temples, churches and synagogues is therefore a compromise dictated by the physical necessity of an institution. It may be quite good but too often alas! it is only the dressed-up double of true prayer.

(28) Buddha labelled prayer as quite useless: Jesus invited his to frequent prayer

(29) To pray, asking that an exception be made in their favor is a common enough act with many people.

(30) Those who feel that reason within their mind and law within the universe make prayer redu or irrelevant, do wrong in disparaging it.

(31) Prayer begins to make itself eard and get itself answered when the praying one begins to penetrate his own within-ness, to experience his own spiritual selfhood. For the only God he can reach, and the only one who will help him is the God in him, the Oversel

(32) From the moment that a man looks for God in himself his prayers begin to have a chance of being heard. When, before that moment, he looked for God as far off, outside and unconnected with himself, they were unable to make themselves heard and consequently unable to get answered.

(33) So long as he believes God to be outside himself, so long will his prayers be doubtful in result.

(34) He should hold the person the friend or the elative about hom he is troubled in this helpful and healing presence that he has foumd in the stillness. In this way he may employ the mystical art of intercession for others' benefit.

(35) Just as the animal cries out when in fear and the child when in need, so the adult man when in grave stress silently calls out to God for help. Unless a one-sided education has tmupefied his deeper instincts or a brutalised life has crushed them.

(36) Those endowed with strong critical judgment may fee that it is useless to bow the head and bend the knees in parayer: It might be better for the personal balance if they did so, but their difficulty must be recognised.

(37) Who has kept count of the number of ministers who prayed for sick patients, only to witness the latter get worse and die! How many relatives have gone to the bedside of theirailing one, there to pray earnestly for recovery, but the ebbing underflow of life trickled away despite their request. Nobody knows the ratio of answered prayers to unanswered ones but everybody knows that it is a small one.

(38) Why should he be praised for submitting resignedly to his own personal failure merely because he declares he is submitting to God's will? If those personal deficiencies are the obvious cause of his troubles, ought he not be indicted for them?

(39) In that sacred silence he will dedicate his life to the Quest. And although no one except himself will hear or know that dedication, it will be as binding and obligatory as any solemn pledge made in full assembled lodge.

(40) We do not have to bear half the burdens that we carry, if, after we have done the required word upon ourselves that they call for, we will turn them all over to the Overself.

(41) Too many people do not know how to pray or try to use meditation to satisfy their selfishness. The first group comes to prayer with the attitude "My will be done." The second group comes to meditation with worldly desires as the object of their worship. Both are doing wrong.

(42) We complain that there is no response to our prayer for uplift or light. But that is because there is no propriety in our approach. The intellectually-gifted comes with his arrogance and the artistically-gifted with his vanity, while each man comes with his pride. The correct approach was described by Jesus: "Become as a little chil-" for then we become humble, feel dependent, and begin to lay the ego aside. With that the door to the Overself opens and its grace begins to shine through.

(43) The unfulfilled future is not to be made an object of anxious thought or joyous planning. The fact that he has taken the tremendous step of offering his life in surrender to the Overself, precludes it. He must now and henceforth let that future take care of itself, and await the higher will as it comes to him bit by bit. This is not to be confounded with the idle drifting, the apathetic inertia of shiftless weak people who lack the qualities, the strength and the ambition to cope with life successfully. The two attitudes are in opposition.

(49) Philosophy is not darkly pessimistic and fatalistic, as a surface view makes some think. But on the other hand, nor is it childishly optimistic and voluntaristic as some mystical cults are

(49) It is highly significant that the scientific Wester point of view is growing in the Orient and the mystical Eastern point of view is growing in the Occident. And this is happening despite all obstacles and oppositions.

(50) If we enquire why communism is now a sort of nemesi to the religion of Tibet and even begins to threaten Indi we must remember that the villagers are ruled as much by superstition and fanaticism as by piety and wisdom. They are certainly not guided in their everyday living by the higher philosophic or mystic culture which mostly attract the interest of foreigners to Buddhism and Hinduism.

(51) Any large Asiatic city will show today how far and how fast the modern ways, which means the Western ways, are replacing the old romantic and picturesque ones inher-ited from tradition. The Oriental mind is being affected by Western ideas and accomplishments. Let enough years of this modifying process go by and the intense religiosi or spirituality of this mind will be reduced, as the medi al European spirituality was reduced by the onset of sce -cal science and mechanised industry.

(52) I have travelled the world and though I found some coun -ties, some cities, some rural areas better than others, I did not find anyone where I could feel it was the ideal. In-deed, the conclusion was forced on me that this was nowhere to be found except within myself. And even there I had to find my way to it by the hardest of explorations.

(53) Must he go to India to find the peace he seeks? For wherever he goes he will still take his ego with him. It wil still have to be looked in the face and mastered whether he lives in an Indian ashram or an American apartment house.

(54) All my journeys had this final result - that they sent me back to the resources of my own nature. Those journeys had been part of my training, for they taught me the value of seeking within for my own path - not theirs.

(55) Its light is needed in all continents, its warmth by all people, for without it they perish.

(56) Few Westerners want to travel in quest of Oriental wis-dom, although many will travel as tourists. It requires a special avocation to go as a pilgrim to Asia and settle down there with a spiritual teacher in order to find one's own soul. It is indeed an evidence in fav ur of belief in rein-carnation that a number of foreigners feel a compulsive necessity to do so, even though few are able to manipulate their circumsances toward t is end.

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(1) These ideas are out of the ordinary.
(2) It is true to the last word at the end of the last sentence.
(3) Some of these ideas are too new, others too old. Some, in their impact upon the public mind, have not gone beyond rousing curiosity whereas others have gained ardent sympathy.
(4) This question is often put but cannot be answered in the same number of words.
(5) There is a buoyant cheerful quality in this truth; it acts as a tonic upon tired minds.
(6) All he got for his trouble was growing ulcers and falling hair.
(7) Is there some criterion of truth that is valid for all of us?
(8) It comes to some minds with the force of a Himalayan mountain torrent rushing out from a narrow gorge.
(9) Travel is worth while if one can visit the man who can make a contribution to his inner life.
(10) The nature of the source of such condemnations is enough, when we consider it, to carry with it its own refutation.
(11) Do these teachings correspond with their times and with the circumstances of today? Or are they unfortunate in their hour?
(12) This is a truth plain enough to every mind and verifiable in every one's experience.
(13) They are less interested in arriving at the truth than in disseminating fiercely-partisan propaganda for their beliefs.
(14) What a belittling of human dignity such doctrine leads!
(15) We shall be startled when we see the conclusion to which such tenets logically lead.
(16) I admire the man and his achievement, though I cannot accept many of his ideas.
(17) There is peril in joining the parties which tend to group themselves around strong personalities or particular idea.
(18) It is hard to extract a lesson which is so obstinately elusive.
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(18) Intense happiness felt on hearing some important good news will start a smile on the face. Intense anxiety wrinkles the forehead and depresses the mouth; if it becomes habitual and chronic, the bowels become constipated. These two facts about the wholly opposite moods are known to nearly everyone, because the line of causality is straight, obvious an universally witnessed. What is less known because more hard to discern is the third fact that selfish inconsiderate stubbornness and constant hatred create the poison of uric acid in the bloodstream and this indirectly leads to rheumatism. What is first felt mentally is almost immediately reflected physically.

(19) Look how emotions move the flesh; grief in the mind creates tears in the eyes while fear accelerates the heart's beating!

(20) The mistake of the analysts is to treat lightly what ought to be taken seriously, to regard as a parental fixation or sex repression what is really the deep spiritual malady of our times—emptiness of soul.

(21) We may laugh at those who imply they have private information about the mental habits of the Deity.

(22) The body's organs are affected by the mind's states. Worry or fear, shock or excessive emotion may disturb, reduce, increase or even paralyse their working for a time—in some cases for all time.

(23) If a man lives only and wholly in positive harmonious feelings, if he consistently rejects all negative and destructive ones, the result must certainly be that he will enjoy better health in the body as he already enjoys the best in the mind.

(24) The founder and followers of a widespread cult, which not only denies that God is the author of sin, sickness and death but also denies their reality, turned a magnificent truth into a confused notion through sheer fanaticism and imperfect logic. A deeper thinking would have shown that the moment health was introduced the possibility of sickness was inevitably introduced along with it; and that with the phenomenon of birth, death was inseparably allied; and that goodness could not exist without the sin which reveals it to be goodness.

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(25) 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!.

(26) Even a sympathetic examination of Christian Science, if it be sufficiently scientific and therefore sufficiently respectful of facts and logic, will show that there are certain points where it becomes fallacious.

(27) When a teaching is itself so one-sided it cannot help also being an exaggerated picture of the truth in some respects and quite deficient in others.

(28) (G.M.ACKLOM:) "Psychoanalysis should not be used to pry into the minds of the young and stir up all the forces there for it will harm them."

(29) That particular negative states of mind have corresponding effects on the physical body, is a fact which comes to light by long and keen observation.

(30) The hurt mind may reflect its image in the diseased body, the negative feelings may show their destructive effects in the malfunctioning organ.

(31) The Vedantist and Christian Scientists who is determined to exclude the idea of world-existence from his view, is nevertheless forced to yield and readmit the exile when a simple toothache instructs him to the contrary.

(32) To give admittance to these negative thoughts into the mind, is to give admittance to disease-sowers, cripplers and function-disturbers.

(33) It is astonishing how effective the relationship can be even without physical contact and at a long distance.

(34) It is only because such a strong will and purified body man is rare that we call him abnormal, as it is only because the man of flabby will and poisoned body is everywhere in the majority that we call his state normal! Yet the first one is physiologically and spiritually saved whereas the second is, on both those levels, enslaved.

(35) It is a fact that wrong thoughts maybe translated visibly into bodily sufferings.

(36) Theory left unapplied is only one-third of knowledge. Hunter, the surgeon knew and taught that anger would raise the pressure of the blood and strain the heart in proportion to its severity. Yet it was anger that killed him eventually.

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(37) It is as easy for Christian Science to dismiss sin, sickness and death as unreal and erroneous as it is for Vedanta to dismiss not only them, but also their contraries, as non-existent. But the thinking mind of man will still continue to ask these cults, 'How did the human race even begin to hold, and to hold so firmly such unreal, erroneous and non-existent ideas? There will come no answer for in both these dogmatic theologies there is no answer.

(38) The emotion of fear may bring on a cold sweat even in an environment of tropic heat.

(39) The C.S. attempt to deny existence to sickness as an error of mortal mind, is itself an error. It is more philosophic first to take it as an existent fact but to understand that the body's reality is only a limited and temporary one and second, to couple it with the other fact that there are healing forces and recuperative energies in the higher self of man which may dispel it.

(40) The clouds of adverse fortune and ill health pass and change over the earth of man's body. In that body there is ultimately reflected his own mental and emotional reactions to them.

(41) (LIVER): Anger brings the liver's function to a standstill; this throws its bile back into the system, and bilious indigestion follows.

(42) To the extent that he can release himself by inner discipline from his negatives, to that extent will he release himself from many troubles which might otherwise descend upon him. As irritations fall away from his personal feelings, ills of body, circumstance or relationship fall away from threatening his personal fortunes.

(43) Although we have ventured to disagree with Christian Science on a number of points, we recognize the valuable truths it certainly contains. Our criticisms do not despoil its genuine merits, and there are many enough to overbalance the account in its favour. Despite all difference of view, it is propagating the foundational doctrine of mentalism in the world of theory, as it is inculcating the casting out of negatives in the world of thinking.

(44) The mild use of tobacco and the mild indulgence in alcohol are better in the end than the sudden breaking-away from them under the spell of a hypnotic "cure." For in the one case the addict still has some room left for the development of self control whereas in the other not only has he none but he is liable either to relapse again or else to divert his addiction into some other channel which may be notless harmful and may even be more.

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(45) Those writics who deny the reality of Grace as well as those who deny the possibility of spiritual healing are tersely answered by the writer of Psalms 103:3 "Who forgiveth all thine iniquities, who healeth all they diseases."

(46) It will have to be recognized that, since we exist simultaneously on two levels, all our problems of suffering and sickness must be looked at from two points of view if they are to be adequately seen and grasped. There is the common and familiar immediate one, which deals with them as they are in appearance. There is the uncommon and unfamiliar ulternate one, which deals with them as they are in reality. An orthodox physician treating a case of disease takes the first viewpoint. A Christian Science practitioner treating the same case takes the second one. Neither takes a wholly adequate and truly philosophical view point.

(47) Cults which offer to teach us how to get what we want are making either exaggerated claims or fraudulent ones.

(48) His own attitude towards events holds the power to make them good or bad, whatever their nature of itself may be.

(49) There is some kind of correspondence between the outward situations of his life as they develop with the subconscious tendencies of his mind, between the nature of his environment and the conscious characteristics of his personality, between the effects as they happen to him and the causes that he previously started. He can begin to change his life for the better when he realises how long he has mentally been unconsciously building it up for the worse. The same energy which has been directed into negative thoughts can then be directed into positive ones. Were it not for the stubbornness of habit, it would not be harder to do this than to do its opposite.

(50) Why should it be wrong to better the conditions outside us in our environment when it is granted that we are right when seeking to better them inside us in our thought and feeling?

(51) The Vedanta Christian Science attitude is too cheerfully satisfied with life to regard its evils, too jauntily content with itself to regard its troubles.

(52) Those psychoanalysts like Freud who find no Oversel but only complexes in the human being are outgrown by tho like Jung who do find this holy core.

(53) Only in so far as a man develops the power to control his thoughts, his emotions, his passions and his body - in short, himself - will he have the power over many things outside himself.

(54) If he can apply this teaching now, if, he can put his faith in, and make his contact with, the higher power from this very moment, if he can forget himself for an instant, he can receive healing instantaneously.

(55) It is a fact which medicine as a science will have to realise fully one day as it is beginning to recognize faintly just now that the negative emotions affect the nerve centers and that they in turn affect the glands. The latter are disturbed in their working: they may not work at all or they work too much. The end results is sickness and disease.

(56) When so many others fall victim at some time to sickness or accident, there is no certainty that he will remain indefinitely immune.

(57) Truth must be sought, the Overself must be loved for its own sake.

(58) Healing akin, to Christian Science had been known in unchristian India for centuries as a gift of the enlightened mind.

(59) In so far as he can bring anyone to see himself as he is, the psychiatrist may prepare him - at a price - for this quest or, if he is particularly materialistic, may hinder his patient from it.

(60) If he is to be cured in the full sense, he must never be the same person again. Just as the illness must go out of his body, so some negative trait must go out of his mind or some undesirable trend out of his feelings.

(61) He must hold the thought of healing and he must hold it until the physical demonstration arrives.

(62) This presence whose contact is directly felt, has healing values emotionally. It frees him from frustrations and alienations.

(63) In every human difficulty there are two ways open to us. The common way is familiar enough: it consists in reacting egotistically and emotionally with self-centered complaint, irritability, fear, anger, despair, and so on. The uncommon way is taken by a spiritually-minded few: it consists in making something good out of something bad, in reacting selflessly, calmly, constructively and hopefully. This is the way of practical philosophy, this attempts to transform what outwardly seems so harmful into what inwardly at least must be markedly beneficient. It is a magical work. But it can only be done by deep thought,

(63 cont) self-denial and love. If the difficulty is regarded as both a chance to show what we can do to develop latent resources as well as a test of what we have already developed, it can be made to help us. Even if we do not succeed in changing an unfavorable environment for the better such an approach would to some extent change ourselves for the better. We must accept, with all its tremendous implications for our past, present and future, that we are ultimately responsible for the conditions which stamp our life. Such acceptance may help to shatter our egoism and that, even though it is painful, will be all to the good. Out of its challenge to him can come the most blessed change in ourselves.

(64) If right thinking alone could sustain life and support health irrespective of every other factor, then human beings could immune themselves where sunlight, air, water and food could not reach them and still live actively. But the only cases known to history are of a few hibernating inactive yogis. Such theorizing is self-deceptive.

(65) STEFAN de SCHILL'S Psychological Treatment of Fearful Patient: It is not your enemy, employer, your disagreeable relative etc., you are afraid of but your mental image of him. This image is in you, whereas he is outside you. So you ought not to blame him, or outer conditions, for your fear-ridden neurosis. Lie down and relax. Say to yourself: "Let the image kill me." Picture your death. Then get up. Now kill the image in your turn. Thus, finally, you become free of it.

(66) From time to time he should take the opportunity to review the experiences of the past. He may have suffered from adverse periods and be discouraged by them. But there is some reason bhind the major happenings of our lives. He should look upon them as messengers trying to tell him something which he has to find out by detached, impersonal study. He ought especially to try to find out what in him -self has in any way contributed toward the adverse experiences. As soon as he can draw the right lessons - practical l as well as spiritual - from them and resolves to use this knowledge as a guide to future actions, trying to develope what is needed, he helps to free himself from their recurrence -ce, and, to a varying extent, from their effects.

(66a) Those who take only a casual interest in their mental health will not take a serious interest in philosophy.

(66b) It is useless t make any affirmation which reason refuses to accept.

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self-denial and love. If the difficulty is regarded both a chance to show what we can do to develop latent resources as well as a test of what we have already developed, it can be made to help us. Even if we do not succeed in changing an unfavourable environment for the better such an experience could to some extent change ourselves for the better. We must accept, with all its tremendous implications for our past, present and future, that we are ultimately responsible for the conditions which stamp our life. Such acceptance may help to shatter our egoism and that, even though it is painful, will be all to the good. Out of its challenge to him can come the most blessed change in ourselves.

(5) If eight whirling stone cubes contain life and support with irrespective of every other factor, then those being could [illegible] themselves there amiight, sir, water and fire could not reach them and still live actively. But the [illegible] known to history are of a few hibernating insectivorous [illegible]. Much [illegible] is self-deceptive.

(6) [illegible] Psychological Treatment of Fearful Insects: It is not your enemy, mayfayer, your [illegible] [illegible] etc., you are afraid of but your mental image of him. This image is in you, whereas he is outside you. [illegible] ought not to [illegible], or other conditions, for your [illegible] neurosis, "Lie down and relax. Say to your [illegible] the image kill me." Picture your death. Then get [illegible] kill the image in your turn. Thus, finally, you [illegible] free of it.

(7) Each time to time he should take the opportunity to review the experiences of the past. He may have suffered from adverse [illegible] and be discouraged by them. But there is some person behind the major happenings of our lives. He should look upon them as messengers trying to tell him something which he has to find out by detached, impersonal study. He ought [illegible] to try to find out what in himself has in any way contributed toward the adverse experiences. [illegible] he can draw the right lessons - practical [illegible] - from them and receiving to [illegible] [illegible] to future actions, trying to develop [illegible] is needed, he helps to free himself from their [illegible], and, to a varying extent, from their effects.

(105) If the grains, fruits, cereals, and vegetables which we eat are themselves undernourished because the soil in which they grow is deficient in minerals or otherwise exhausted, then we in turn will not really receive from our food the proper nourishment we believe it is giving nor will the cattle pastured on such deleted soil. Nor is this all. If the foods derived from unbalanced soil are our mainstay for a lengthy period of years, the unbalance will be reflected on our body as some kind of sickness or malfunction.

(106) The diciplinary rules of hygiene must be obeyed, or the body will not be able to carry out its functions properly. A wide outlook must be given to this word 'hygiene,' for it concerns the feelings and the thoughts as well as the body.

(107) Why not treat disease with a combined therapy, uniting medical science with mental readjustment, dispersing medicines side by side with drawing on the spiritual forces?

(108) We have inherited a body w ich, after ages of mistreatment degradation and wrong feeding cannot quickly change itself and accept the new habits and the new feeding with its organs in their present condition.

(109) In so far as man through ignorance fails to observe nature's laws or through weakness persistently disobeys them, he is everywhere suffering the penalties attached to his wrong habits.

(110) Both common sense and practical experience inform us that some sicknesses come solely from physical causes. The proper way to treat them is to use physical methods, that is, to find those causes and remove them, and apply physical remedies.

(111) It is said that Ramakrishna died because he took on the karma of others. This is also offered by some disciples as an explanation of why the Maharishee, like Ramakrishna died of cancer. But the truth about this matter is not know, only opinions and theories about it prevail.

(112) So long has the human race broken Nature's laws and followed harmful habits, that it cannot repair without help from those who know and obey the laws, the self-destruction wrought by such accumulated error.

(113) In Denmark during the war quite a number of people contracted diabetes following a mental shock, when endangered or when arrested by the Gestapo.

(XXVII)

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( ) In Denmark during the war quite a number of people contracted diabetes following a mental shock, when endangered or when arrested by the Gestapo.

(114) The mystic who claims that his knowledge is verbally incommunicable and that it is useless in trying to explain it intellectually, is stretching a difficulty into an impossibility.

(115) Why should anyone reject the physician and his medicines for the osteopath and his manipulations or both for the healer and his prayer? The power which cures works through all three; if it did not, if it worked through a single channel alone, the others would never have been needed, found and used.

(116) [illegible]

( ) [illegible]

(117) The physical body is neither an enemy to be harshly treated nor an encumbrance to be sadly bemoaned. Its place and purpose in the divine Idea are high. At the present stage of human existence, there is no other way to durable spiritual development than through physical embodiment. Its varied experiences offer us the chance to learn and thus to progress. The body contains countless little lives which look to us as their Protector and Leader and Guide, which need and should get from us kindly attention. Knowledge of the laws which govern its sustenance, health and functioning is therefore a necessary step on the Quest and a necessary duty of man. It is true that most people misuse it through ignorance of these laws and injure it through succumbing to weakness of will. It is true that although it is only an instrument to be used for a certain higher purpose, they have perverted or ignored that purpose. It is true that they have indulged the body's senses and some of its organs to the extent of making this false and artificial indulgence the main object of living. Yet despite these errors, it still remains as the sacred temple of the Holy Ghost, and the useful servitor of man's progression. Through it, the soul lives and functions in this world, where God has sent it to gain experience and obtain growth.

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(119) Nature not only soothes troubled minds but heals troubled bodies. She provides them with curative herbs barks waters, rays; leaves- the woods are sanitariums.
(120) How necessary it is to be immune to common sicknesses of the body; how desirable to prevent the onset of uncommon ones!

(121) This life-power inherent in the body can be seen at work healing its wounds
(122) The breathing exercises of yoga have results beyond the physical. They cleanse the emotional nature and purify the nervous system.
(123) He will attend to the necessities of his bodily existence as carefully as to his spiritual existence.
(124) The body has its own voice speaking its own language. If, through short cleansing fasts we remove our deafness and illiteracy, we shall hear it speak telling us how to live physically.
(125) Health and strength are in ratio to lung power. I is needful to practise deep breathing and take long brea -s.
(126) There are certain techniques he can practise to bring about this change.
(127) Few are willing to undergo discipline and delibera -ly reform themselves. Yet, some method of attainment is nec essary, some exercises of the inner life must be followe otherwise there will be inertia and stagnation. The reso- lute practice of some spiritual technique brings inner energy into everyday living.
(128) The Oriental faqueer who performs amazing feats wi his blood, heart, lungs skin and entire body, who can jab knives bloodlessly into the quivering flesh or let steamroller run over his unharmed chest, performs them mainly thru breath control.
(129) The food taken into the body, the emotions taken into the heart and the thoughts taken into the mind must be carefully screened as part of a disciplinary regime in the earlier and preparatory stages of the Quest. They mus be refined, cleansed and purified. This will protect him against the misdirection of the life-giving forces which will be aroused and brought into them by the Quest's prac -ices. It will enable them to receive without obstruction the light of the Overself and to reflect it in their act- itivities. It will restore true health to hem. The lower nature will no longer prevent the man from becoming aware of his higher nature.

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(12) If we fully believe that this universe is truly governed by God's laws, and we have perfect trust in the general evolution of all things toward the better and of all creatures toward the good, should we not express our feeling by our practice? Should we not refrain from interferecne with the ordained arrangements and happenings as being unnecessary?

(13) Whatever we suffer from the doings of others and from the fluctuations of destiny, whatever happens to bring us loss or calamity, is wrong or unjust only from the narrow and limited personal point of view. It must be right and necessary within the impersonal and cosmic pattern.

(14) It is not the weakness of frigidity as some think to stand unmoved in stoic detachment, but in reality the strength of declared purpose.

(15)No experience which turns a man more than before to recognition of the truth and the sense of its worth, is really an adverse one. Even though it is a source of pain, it is still a step forward in his growth.

(16) It is open to him to convert his troubles into assets, by the profit he draws from them mentally, morally and/or spiritually.

(17)It is pardonable and natural to take short views of life and Nature, and consequently to become impatient of long views. Yet the short one reveals horrors and evils that are often unreconcilable with the belief in a beneficent and omnipotent Power, whereas the long one reveals both ameliorative adjustment and an energing significance, a unifying World-Idea which gives a place and purpose to all things.

(18) Whether the pains that life makes us endure are worth the joys, is not only a matter of mere arithmetic—It is also a question of life's higher purpose.

(19) Even though most people who fall into troubles and afflictions through their own negative thinking do not wish to have them, still they are themselves directly responsible when such undesirable results continue to appear.

(20) While men remain selfish and uncontrolled, they must expect to remain suffering and afflicted.

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(20) While men remain selfish and uncontrolled, they must expect to remain suffering and afflicted.

(21) Men cling to life even when its course brings them the direst pain and the bitterest humiliation.

(22) The kind of experience which man most dislikes to have is the very kind which forces him to seek out its cause, and thus begin unwittingly the search for life's meaning. The disappointments in his emotional life, the sufferings in his physical body and the misfortunes in his personal fate ought to teach him to discriminate more carefully, to examine more deeply and in the end to feel more sympathy with the sorrowing.

(23) It is in the nature of human self-centredness to appraise things, persons and events only by the measure of satisfaction or suffering they yield. But such egotism hides their true nature and real value, and obstructs their power to bring about progress.

(24) The vicissitudes of fortune may shake faith in the existence or beneficence of this higher power but that is because they are not viewed impersonally. The universe has its own laws and everything happens under them. The fault is not in them, for they are impartial, but in our ignorance and disobedience to them. The proper remedy is not to complain and cry out but to remove the one and refrain from the other.

(25) When we are confronted by hard inevitability, it is more prudent to bow our head than to bang it.

(26) Suffering and pain are parts of the divine pattern for human growth. They fulfil a wise and understandable purpose. But this does not mean that we are to look upon all suffering and all pain as necessary parts of that pattern. Some of it is avoidable and, to that extent, not necessary.

(27) The human failing which makes so many worry and create avoidable mental suffering by about themselves and about others, can and must be met by a strong positive endeavour to keep the mind in its highest place. It is not in the nature of our godlike inmost self to feel depressed, to suffer melancholy or to express worry. If we are to turn to that nature as our true being and basis for living, we will reject these negatives.

(28) They are too involved in their personal reactions to the event to be capable of impersonal inquiry into its true nature.

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(29) So long as humanity floumders in ignorance of these immensely important spiritual laws, so long will it continue to exist in chaos, in disease, in destructive activities and avoidable suffering.

(30 From the first moment that we accept personal responsibility for our troubles, we take the first step towards relieving them.

(31) If it consisted of nothing but painful shappenings, life would no longer be desirable. It would then be hard to persuade the human race to go on living.

(32) The disciplinary values of suffering often seem dubious, its capacity to whip men into a higher quality often appears non-existent.

(33) It is good practice to analyse the causes of one's troubles, provided those causes are sought for within oneself.

(34) The arrogant do not seek help and consequently do not get it.

(35) The laws of life cannot be contravened without punishment.

(36) If it be true that men gain nothing from self-earned suffering and learn nothing from it, that they go on doing the same errors and committing the same sins again and again, then they would not be men but the lowest of the lower animals. The capacity to think distinguishes men from these creatures. It may be very feebly and most imperfectly used, but this capacity must is still being used in some way. Such mental activity may lead to wrong results or to little results, but it cannot lead to no result at all. The conclusion is that if men do not learn from experience today, that is in one lifetime, they will inevitably do so tomorrow, that is in another and later lifetime.

(37) Philosophy is naturally best expounded out of gaiety of heart at the universe's wonderful meaning, but its lessons are best received, and its disciplinary best enforced, in the sadness of mind which comes to the thought over the conditions of life today.

(38)The penetrative mind of the deep thinker finds in timethat life in this world is not only life in illusion but alsoin pain. Yet for him to stop with this discovery is to stop at an intermediate stage on the way to truth. He must travel beyond it and learn the hidden cosmic laws and thus come to understand the magnificent goal toward which all this passage through worldly existence is leading.

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**(39) We need not be afraid to help others becaus we are afraid to interfere with their karma. Reason must guide our sympathy, it is true, and if our beneficent act is likely to involve the beneficiary in continued wrong-doing or error it may be wiser to refrain from it. It is not generosity to condone his sin and to confirm him more strongly in his foolish course. But the law of karma can be safely left to provide for its own operations. Indeed it is even possible that it seeks to use us as a channel to modify or end this particular piece of suffering in the other person. To refuse to relieve suffering, human or animal because it may be an interference with their karma, is to misapply one's knowledge of the law of karma.**

(40) Katherine Mansfield, the story writer, died early but not before she could write that the closing years of bodily suffering had changed her outlook on life. She had come from doubt about God to faith in God, from despair to a feeling that perfect Love behind the universe called for perfect trust from her. The tuberculous body, which had kept her so immobilised for so long a time, brought her nevertheless to a kind of meditation wherein she lay, feeling the stillness within grow more and more palpable and t the aspiration to merge in it grow stronger and stronger.
(41) A time sometimes comes to most thoughtful people when life seems like a weary plodding in the darkness.
(42) They fail to see how they are caught by their own emotionality, and certainly by their own egotism, in unnecessary and avoidable sufferings.
(43) It is ironically paradoxical, this discovery that the very higher power to which we must turn in our helplessness is within ourselves.
(44) (SRIMAD BHAGAVATAM): "I destroy the possessions of hi whom I bless."
(45) As soon as we succumb to moods of despondency, hopelessness and helplessness we are doomed. We are saved as soon as we triumph over them.
(46) He who can rise superior to circumstances is an admir -able character, but we deem him hardly human. Thus have we hypnotised ourselves into a negative complex. But the really great ones are not supermen, they are truly men. It is for us to be what we divinely are; this the sages have perceived and accomplished.

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(47) Where the physical body is cherished as the sole reality and made the sole basis for social and political reform; where hate-driven men advocate physical violence as as the sole means of effecting progress; be sure of the presence of evil forces, dangers to society, ignorant opponents of truth, enemies of the Light.

(48) The anguish and cries of the ego in suffering are, to the aspirant, an opportunity and an inducement to make the great surrender and to rise to a nobler viewpoint. Giving way, insuffering, to negative emotions of resentment, anger, despair and bitterness is very easy. The wiser attitude of doing all that can be done a bad or difficult situation, and then calmly accepting the issue is much less easy, but it must be attempted.

(49) If you will take care not to become too depressed when things go wrong, nor too elated when they go right, you will gradually achieve an equilibrium which later will assist you to remain always in touch with Reality.

(50) The philosopher is quite capable of enjoying life even though he is deeply determined to realise life's high-est goal. He is well able to get some fun out of life even though he does not believe with the thoughtless crowd that this planet was born to be an amusement park, or constructed as a dancing hall.

(51) What most men count as great misfortune sometimes open the door to new opportunities ideas or courses of action leading to advantages that would not otherwise have come. It is wiser to defer an appraisal of such events until they have shown their results as a whole to a final view.

(52) Life is not all sunshine and no shadow, all fair sailing and no storm, all growing green-leaved trees and no decaying bare hulks. They are found either side by side or alternate, and none is so far off that the other never appears during a lifetime. The complete optimist is as unjustified as the complete pessimist. This said, it is ne nevertheless true that personal realisation of the higher truth does give a contented mind a perennial hopefulness and an inward security. All these combine and fuse into a quiet sort of happiness.

(53) The promptings that come from this inner being are so faintly heard at first, however strong on their own plane, that we tend to disregard them as trivial. This is the tragedy of man. The voices that so often mislead him into pain-bringing courses, passion, (his)his ego and blind intellect are loud and clamant. The whisper that guides him aright and to God, is timid and soft.

( ) Philosophy is not darkly pessimistic and fatalistic, as a surface view makes some think. But on the other hand, nor is it childishly optimistic and voluntaristic, as some mystical cults are. It takes fair and proper note of the real state of the world, refusing to be deceived by misconceptions and illusions or by wishfulness and egoism.

( ) All life is tragic, as Buddha pointed out, and ends in frustration. It is only the degrees of frustration that differ with each individual's experience.

( ) The masses who know only the outwardness of life know as a direct consequence disappointment, frustration, suffering, loss and misery. The few who know also its inwardness know peace satisfaction, happiness.

( ) Suicide is one remedy for life's troubles, one way out of its problems, but it is an undesirable one.

( ) It is regrettable that nothing short of such terrible events will rouse up their spiritual interests and focus their spiritual aspirations.

( ) The troubles are not there by accident. We can use them to build up and strengthen our inner life in just the way which they need at this time.

( ) It is not possible to have the joys of life without having the sorrows that go with it.

(69) Men shut the door on their best self, and their best friend the Overself, and then wonder why they suffer.

( 70 ) It is the familiar hurt cry of the suffering man, of Job.

( 71 ) Most people learn and can only learn by the method of trial and error, that is by the method of experience.

or

(72) Personal calamity gives him the chance his latent resources to force manifest themselves and thus meet the situation.

(73) The presence of tears in the human constitution is another expression - remote though it be - of his divine connection.

(74) For a man to become impervious to the assaults and the trials of the outside world, usually requires a long training and more than ordinary experience.

(75) It is doubtless hard to become reconciled with the lessons of troubling situations.

(76) The beginner should look more to his outer situation and environment for he is more affected by it; the proficient should look more to his inner reaction to situation or environment, for they then become his test. The role they play in his development depends on the stage he is at.

( ) The philosopher will look his sorrows and troubles, his cares and burdens, in the face. He will not deny them. But he will not attach to them the interpretations which are commonly attached to them. Instead of lamenting his ill-fate, he will seek out the reasons why they particularly are present in his life. Instead of sinking into melancholy he will remember that he is more than the ego, and refuse to let go of the peace that is behind and above it.

( ) There is no situation so bad, no predicament so undesirable, that it cannot be transformed, either in its physical actuality or our mental picture ofit, into a good. But this requires a willingness to work upon it spiritually, that is, egolessly.

( ) IT is not that he is required to be unwrung by calamitous events, or remain immune to them, but that after feeling the emotion he is to remember the Quest and try to rise superior to it.

( ) Suffering of this kind must be regarded as a horrid medicine to be taken temporarily because the benefit till be felt permanently .

( ) The refusal to face the tragedy and suffering in life is pardonable but unphilosophical. There are two forms of it: - the shallower kind of optimism and the profounder view of Christian Science. The first is a simple way of escape, a hiding of the head from ugly facts not included in one's beautiful theory. The second is a deliberate application of mentalistic theory, and to that extent quite praiseworthy, but it is only a one-sided, incomplete application. It is a willingness to admit the existence of, accept and even welcome the relative world when it yields prosperity and health but when it yields poverty and sickness, a contradictory denial of it.

( ) Perhaps more trials, more sufferings, will bring about the reformation of life and character which more preaching and teaching have failed to bring about.

( ) He who hopes to find continuous satisfaction in any worldly thing, in any external creature, is either incapable of thinking deeply or inexperienced in the vicissitudes of living.

( ) All suffering chastens a man, the worst suffering or the most prolonged suffering changes him. But this is not to be accomplished in a single lifetime. He needs must be born and reborn on earth many times.

( 1 ) The compromise with evil leads in the end to confusion and weakness, to a gradual decline of standards, a wavering fealty to opportunism and a fatal contradiction of principles.
( 2 ) The central message of philosophy to modern era is that man is not isolated but supported by a friendly power, not left in the dark but surrounded by helping hands.

(3) Sin is a cumulative affair. The first one leads inexorably to a whole series and so to final disaster.
(4) Although our practical duty involves resistance to evil it should be clear that such resistance is itself an evil, but it is the lesser of two evils and a necessary result of the imperfect side of human nature today. It plays the same part in each individual's life that a police force plays in the social life. The presence of the policeman is an indication of the presence of the criminal. With the development of human character, criminal tendencies would disappear and with them police forces. But we cannot anticipate that time so far as the immediate present is concerned, although we ought to deal with the crime in the most enlightened way possible.
(5) The coldly calculated torture of animals in the name of scientific progress must be paid for in different degrees by those who allow it as well as by those who perpetrate it. The practice of vivisection is a sinful one. The men who do it will have to pay the penalty one day, quite often by being born into a maimed and hurt body. Some among them, who gradually lose every vestige of pity from their character become cold heartless monsters.
(6) The wide man refuses to accept removable evils and avoidable sufferings.
(7) If philosophy could not take up, examine, eplain the place and predict the future that will dissolve them of the ugliest sides of life and the worst forms of sin, it would be incomplete and unable to live up to its name. But it does do so. There is nothing so dark that its significance and destiny will not be shown up by philosophy's revealing light.

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(8) The division between right and wrong judgement is not always so clear as that between good and evil conduct.

(9) Men who are wholly selfish, cunning, combative, ambitious and unscrupulous represent the dark principle and become dangerous to society.

(10) The wise man will not be a victim of sentimentality. He may be as severe in attitude and as drastic in treatment of evilly-disposed persons as the circumstances call for. Yet he may also be gentle and kind to those wrong-doers who are likely to respond to such merciful methods. Thus his conduct to others will never be indiscriminate but governed by wisdom. He will always, however, behave with the utmost good-will.

(11) Although it is perfectly true that divine goodness is at the heart of things, it is no less true that demonic evil is on the surface of things. The followers of simple cults which stubbornly try to see only the goodness and not the evil, which deny things as they are and indulge wishful thinking, have themselves and their leaders to blame when disaster awakens them to the errors in the map they are following. They would do better to arouse themselves, while there is yet time, to keep a soundly balanced attitude, neither falling over to one side or the other overmuch, yet always remembering that super-physical experience between the incarnations is disproportionately good and free from evil, by contrast with physical plane experience.

(12) It is prudent to escape from a situation where there is much pressure to commit a foolish action or to take a foolish decision leading to calamitous results, and not continue to stay in it until the danger materialises.

(13) Sentimentality is not spirituality. It is true we give our good will to all mankind, and so we give it to those who are the instruments of dark forces. But that does not mean weakness or foolishness in our dealings with them. Life will teach them. Leave them alone.

(14) Whether it be right or wrong, this refusal to take human life under any circumstances is noble and magnificent. It must be admired even by those of us who cannot agree.

(15) There are other manifestations of this killing instinct, this lust to slay another living creature. We see it in the child who tears wings off a fly.

(16) Let us not insult human reason by denying human evi

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(17) He would be wise to do nothing drastic unless there is a clear and positive urge from the deepest part of being approving the deed.

(18) You must remember that you will meet with those individuals who are themselves the bearers of antagonistic forces, instruments of darkness — sometimes consciously mostly unconsciously, people used by evil forces. So far as possible you must avoid such people. Certainly never enter into intimate association with them, whether the relation be business or personal. If you do you will find that sooner or later some of their unfortunate karma will tumble on you and you will have to suffer with them. These people are opposed to your quest and all that it stands for, although they may talk as believers in spiritual things, indeed they often belong to some cult or other. But they do not understand truth or live it. They cannot help you and you are not strong enough to carry them. So leave them alone. And that is not always easy, because often they are people of a kind that force themselves into your life. Sometimes you can know them by this hall-mark, by this aggres s-ive way which they try to entangle you. It may even be necessary at times to deal with such people with a firm hand, even mercilessly and relentlessly. If so, do not hesitate, but do it without any personal feeling of any kind.

(19) Plato's striking assertion that "Until philsophers are kings or kings philosophers cities will never rest from their evils —no, nor the human race," is often quoted and indeed is provocative enough to be worth quoting. But its exact truth is open to question. For if the great prophets like Jesus and Buddha invested with higher power in virtue of their special missions as they were, could not make a single city rest from its evils, not even all their followers, how is it possible that men not so invested could do so? What they could unquestionably do would be to limit the area and strength of these evils as well as to provide conditions which would tend to discourage their future growth. Just as the world was saved by the work of Jesus and Buddha from becoming measurably worse than it did become, so would it be possible for the king-philosophers to bring about a similar result in their own way and land.

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(20) But instead of waiting, with Plato, for philosophers to become kings, why not begin to make ordinary men into philosophers?

(21) If the forces of Evolution or laws of nature, as the expression of the World-Mind, have evoked the World-Idea and with it the possibilities of evil, we must unflinchingly accept the logical conclusion. This is that the World-Mind certainly permits the presence of Evil, allows and does not hinder its actuality. Nevertheless, we should always couple with this admission, equal and attendant truth that there is a higher outcome from the working of evil, a nobler purpose in its actuality. Throug-h the operat ons of the law of recompense and the pressures of divine evolution it is transmuted into good. Evil has no where else to turn in the end except to turn itself into good!

(22) The small worries and the small afflictions of everyday living only nag at a man whereas the large calamaties m may shatter him.

(23) Life today is filled with too many cares or uncertainties for anyone in any part of the world to enjoy complete happiness.

(24) Life with its variety of experiences is always testing him anyway but it is when he is under stress that he is tested most.

(25) The Oriental mystics say that it is as useless to spend time in seeking the world(s material progress as it is to try to see its moral progress.

(26) Wrong-doing will be avoided not because it is punished by the law of recompense even when it is not punished by the law of society, but because of the strong inner conviction that right-doing is its own reward, its own satisfaction.

(27) It was a clergymen with wide American and English experience, Rev. Joseph F. Newton, who declared pessimistically in old age that no one had found out how to step up the morality growth of mankind. It was an educator, Horace Mann, the founder of America's public school system, who optimistically declared his faith in the improvability of mankind.

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( 1 ) The deepest trance state involves the slowing down of all bodily activities to an almost imperceptible level. Even the working of the cells comes nearly but not quite to an end. The state therefore is a kind of death and indeed, if prolonged too far, may sometimes result in death.

( 2 ) The teaching of 'the practise of the presence of God' by Brother Lawrence seems very simple to follow and very easy to do. After all, did he not succeed in it for upwards of forty years? But let us remember that he combined it with merely mechanical kitchen work. It did not and could not distract him from carrying out his tasks. But to combine it with intellectual desk work is quite another matter. Obviously this is a far more difficult labour than combining it with simple manual labour.

( 3 )What is the practical use of enquiring, "To whom is this experience happening? To whom this pain, this joy, this distress or this good fortune?" First, it makes him remember the quest upon which he is embarked by reminding him that it is the ego which is feeling these changes and that he is not to identify himself with it and thus limit his possibilities if he really seeks the higher self behind it. Second, it suggests that he look for the root of his ego and with it his hidden 'I' instead of merely being swept away by what is happening within the ego itself.

( 4 ) The self-absorbed state possesses different degrees of intensity.

( 5 ) The first value of these few minutes, be they heart-aspiring in prayer or mind—emptying in meditation is that they create a more conscious link with the higher self.

( 6 ) He should first ask himself what he means by it and what he expects from it.

(7) Even advanced types who are fit in character and intelligence are still ill-advised to practise meditation, much more to fall into trance.

(8) The end of all this thinking is to be not-thinking, mental quiet. This state comes hard to everyone; it leads many to utter boredom but a few to utter peace.

(9) It is true that it may now be desireable to spread the knowledge of contemplative practices as an urgent necessity for the masses, but it would be quite undesirable to do so without proper safeguards against the abuses and repeated warnings against the dangers involved. And it is equally true that only few have achieved the satate which is the

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(14) The mind, fluttering from subject to subject like a butterfly from flower to flower, and is unable to stay where we want it.
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Excerpts from "Cancer Research"

"I would hate to think that the antipathy to Dr. Gerson would be in any manner associated with the fact that his treatments are dietary and are not surgical. He does not use surgery or recommend surgery, as I understand it, unless there may be some remote cases."

"Dr. Gerson has no doubt made enemies as the result of his dietary therapy, wherein he does not permit patients to smoke or to drink intoxicating liquors or to consume canned goods."

"The most striking results were seen in the restoration of various kinds of liver and gall bladder diseases which could not be influenced by other methods up to the present.

The great number of chronic diseases which respondedto the dietetic treatment showed clearly that the human body lost part of its resistance and healing power, as he left the way of natural nutrition for generations.

The fundamental damage starts with the use of artificial fertilizer for vegetables and fruits as well as for fodder. Thus the chemically transformed vegetarian and meat nourishment, increasing through generations, transforms the organs and functions of the human body in the wrong direction.

Another basic defect lies in the waste of excrements of the cities. Instead of returning the natural manure to the fruit-bearing soil, it is led into the rivers, killing underwater life. The natural cycle is interrupted and mankind has to suffer dearly for the violation. Life in forest and wilderness should teach us the lesson.

But we can regainthe lost defense and healing power if we return as close as possible to the laws of nature as they are created. Highly concentrated for speedy reaction, they are laid down in the dietetic treatment."

"The Gersondietary regime is quite harmless and consists of a low salt, low fat, low animal protein and high carbohydrate diet, plus frequent injections of crude liver extracts and the oral administration of adequate amounts of minerals and vitamins to supplement those vitamins missing in the diet. The diet consists chiefly of large amount of fresh fruit and fresh vegetables and does not allow any meat, milk, alcohol, canned or bottled foods. Tobacco in any form is prohibited. The diet burns down to an alkaline ash and in general is a combination of many well known and approved dietary nutritional discoveries by many other workers. It is reasonable to assume that the closer one's diet is to nature and the soil, with fresh fruit from the trees and fresh vegetables directly from the garden, the nearer one is to normal health.

DJP (X)

(328) In Jerome K. Jerome's play, "Passing of the Third Floor Back" when the part of "The Stranger" was played in London by Forbes-Robertson, the latter was so overcome by lofty spirituality of the principal role, that he had to cancel a long-standing arrangement with fellow-actors to go out after work in the theatre for a glasss of wine to a tavern and thence to a restaurant for dinner. During the run of the play, F-R could not bring himself to do anything so material while his mind was still so exalted with the afterglow of The Strangers" character. A lady with long experience as an actress, both on the theatrical stage and in radio broadcasting, once told me that she had found the work of acting could become a path to spiritual self-realization. She said that she found it necessary to act so intensely on the stage in order to be thoroughly convincing that she lost herself in the part she played. It was a complete concentration. She became so absorbed in it that she really did identify herself with it, become one with it. In other words, she lost her own personal identity for the time. She projected herself so fully into her characters that there was no room for her own familiar ego. She concluded that acting was a yoga-path because the same capacities for self-absorbed thought if sufficiently directed i in spiritual aspiration towards the higher self and not towards some weak human character, could one day turn an actor into an adept. Henry Daniell denied all these assertions and told me his own experience refuted them. A point of view which partially reconciles these two conflicting ones is that his theory is correct for the grea mass of actors, whereas the lady's theory is correct onl for the geniuses among them. The first are always consci us of being witnesses of their own performances, being too egoistic to do otherwise, but the others are not, being able like all true geniuses, to rise during creative moments above themselves: In conformation of this point of view is the fact, noted by Charles Lamb and con firmed by the actress herself, that Mrs. Siddons, one of Britain's supreme theatrical geniuses, used to shed real tears (not fakes) when she played the part of Constance at Drury Lane. Henry Daniell's belief that the actor always remains apart in his inner consciousness is thus re futed. He may do so but the perfect actor, the genius, does not and can not. He must live his assumed bharacter perfectly if he is to succeed in completely putting it over to the audience.

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This lady said further that it is well known in the theatrical world that certain actors become what is, ~~in their~~ technically called "typed." That is, in their personal character they tend to become more and more like the kind of part they have mostly played during their career. If a man has been cast as a villain year after year throughout his life, he actually begins to develop villainous traits in his moral character as a result. This, she said, was the effect of his intense concentration whilst upon the stage reacting later on his off-stage mentality. An other extremely interesting thing which, she said, helped to convince her of the truth of mentalism, was that when she had given herself with the utmost intensity to certain situations in which she played on the stage, and played repeatedly over a long period of time, situations somewhat similar would enact themselves in her own personal life later on. The discovery startled her for it revealed the creative power of concentrated thought.

Finally, she told me 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.

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( ) It would be a grave error to believe that philosophy is merely the practice of reflection over lofty or lovely thoughts. It is also the shedding of tears over low or unlovely ones, the remorseful weeping over past and present frailty, the poignant remembrance of errors and incapacities. We who are its practicants must examine ourselves periodically. This means that we should not, at any time, be satisfied with ourselves but should always recognize the need of improvement. Hence we should constantly strive to detect and remedy the moral, temperamental and mental defects which disclose themselves. We will need to look into our hearts more deeply than ever before, and search their darker labyrinths for the motives and desires hiding away from our conscious aspiration. We are called upon to make the most searching criticism of ourselves, and to make it with emotional urgency and even profound remorse.

This advice to look within would be idiotic if it meant only looking at our human frailty and mortal foolishness. A morbid self-obsession, a continuously gloomy introspection and unending analysis of personal thoughts and experiences is to be avoided as unhealthy. Such ugly egocentricity does not make us more 'spiritual.' But the advice really means looking further and deeper. It means an introspective examining operation much longer in time, much more exigent in patience, much more sustained in character, than a mere first glance. It means intensity of the first order, concentration of the strongest kind, spiritual longing of the most fervent sort.

Although philosophy bids us avoid morbid thoughts of depression, doubt, fear, worry, and anxiety because they are weakening and because they represent only one side--the dark side--of a two-sided situation, this counsel must not be misunderstood. It does not bid us ignore the causes which give rise to such thoughts. On the contrary, it bids us take full note of them, face up to them frankly, examine them carefully and understand the defects in our own character which led to them. Finally we are to adopt the practical measures needed to deal with them. But this once done, and thoroughly done, we are to turn our back upon them and let them go altogether in order to keep our serenity and contain our spiritual detachment. In every painful problem which is ultimately traceable to our own wrong doing, the best way to rid ourself of the worry and anxiety it brings is first, to do what is humanly possible to mend matters in a practial way, second, if

W. J. MacMILLAN: "This is my HEAVEN"

(1) "Hermetic law of duality appears to explain this devastating problem. The life force appears manifest in the essential polarity of the things, the activity between Yes and No. One has to explore the potentialities of both, and from this exploration comes the unity of both. As in contemplation, this law of duality ceases to function, so in spiritual maturity will the contradiction between good and evil cease to exist."

(2)"Good is creative energy. Evil is chaotic energy. In the fullness of time eternal they will be one. Then time temporal will have evolved into time eternal. The chaotic energy was created that man could be use of his free will be literally a co-creator with God. Man can serve God by changing chaos into creation."

(3)"Your thoughts are the expressions of energy released by the cativities of your several centres. Your thoughts do not create your character or your circumstances. Their function is that of interpretation."

(4)"I know I must not permit my personal reactions to this initial contact to remain in my mind. If I am to pick up intuitively the reality of the person when I see him, all previous impressions--however tenuous--must be erased."

(5)"Heaven, you have landed me with this impossible case. Show me what Jones is really like. Tell me what to do about him. Unknown to Jones I have opened myself to him. My mind has beome a kind of photographic plate. This plate receives the full impact of Jones' energies, both from his conscious and unconscious levels."

(6)"The rubbing changes the activity of your energy centres. It is very important that you adjust to this change before you resume your normal mental and physical activities."

(7)"The efficacy of the treatment is not affected by whether or not you have any sensations."

(8)"All I want you to do is to forget about you and me. Otherwise I don't care what you think about as long as you don't concentrate on it"

(9)"I have tried to assist him to put his spiritual centres in action. This has meant my absorbing his chaotic energy and transmuting it into creative energy."

(DVP)

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(1) "Think the unthinkable. How to think the unthinkable? Be without thoughts--this is the secret of meditation. Being without thoughts is the object of Zen meditation; the control of body and mind is only a method of reaching it."
(2) The Zen method is to ist in the mieditation posture and swell with our breath and vitality what is called the field of the elixir (the abdomen below the navel). In this way the whole frame is invigorated. Then we meditate, discarding body and mind. Now the delusions which are the impure heart come up without ceasing."
(3) So that not only at the time of meditation but also in standing and walking and sitting lying the meditation continues without a break. Then all unknown the power of the meditation matures. 'Loosing and dfopping off body and mind, your original face is clear before you.' But there must not be any relaxation of attention; if there is even a slight wavering, the karma does not ripen into the psychological moment, any more than in the case of a dead man."
(4) One object of Zen is of course to see one's nature and be enlightened, but that is not the final resting place. Where is the real Buddhism which is the objective? When it has been sought and reached, we come to rest in the everyday in the ordinary, without anything abnormal about it, the daily life of eating and drinking. The truth is not outside daily life."

(DVP)

(WRITING) "Modern American Usage"

"Wherever we can make 25 words do the work of 50, we halve the area in which looseness and it's organization can flourish, and by reducing the span of attention, we increase the force of the thought: - tightening is a good habit for the beginning or maturing author to get into."

Charles McCabe:

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"When a man writes about that which does not truly engage his attention, the result is turgid, labored, and finally, uncommunicative. Also he tends to take refuge in Latinity and the Subjunctive. But if really interested he uses SHORT sharp words...If you don't feel strongly about what you write, put down that pen. "

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QUOTES RENE GUENON

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STANDARD REPLY.

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( ) Opening paragraph. Dr. Paul Brunton read your letter with interest and mentally answered it at once. But he now confines himself to research and writing and lacks the time to enter into regular correspondence. He sent your letter to me, so that I may be able to give you a little help.

( ) Dr. Brunton has received your letters and has turned all correspondence over to a spiritually advance English friend, from whom you will no doubt shortly be hearing. This friend is willing and able to give the personal help to a seeker which Dr. Brunton has hitherto not been in a position to give. Dr. Brunton has withdrawn into retreat and so discontinued all interviews and correspondence, but he sends you his very best wishes for your inner welfare.

( ) It is not possible for me to maintain any regular correspondence, as I have no secretarial facilili but an immediate mental reply was always given to your letters. You were never forgotten. Spiritual help and advice in its more subtle forms is given mentally and telepathically. It is not necessary for th re to be an written or spoken words.

( ) What we can hope to find today is no longer a teacher to instruct our minds nor a master to guide our steps but an inspirer to set us aflame, to show us the world as the Overself sees it. There is for each seeker only one man in the whole world who can do that. He a he alone can work this miracle.

( ) You may also find it helpful to write to Swami Ramdas. In him you will reach a far greater person th myself, one who is renowned throughout India as a great Yogin and holy mystic.

( ) It would be kind not to beset PB with requests for replies.

( )If he answered all letters promptly there would be time for nothing else.

Rider n/c

R.B. 15

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DUP SP what should this be titled 1st Copy only. DISC ~ (1)

It is better for the health of the body that there should be equilibrium between the alkaline's and the acids in the blood, but an excess of alkalines. If the excess is the other way that is in acids, there will be less resistance to infections. (?)

The eliminating process creates acids, anyway. The alkalizing foods include most vegetables potatoes cereals - provided they are whole grain -

?

The acidifying foods are green peas, haricot beans and other pulse beans white flours, polish -ed rice, oils, and of course, coffee and tea and sugar.

Not that these latter should be banned - they are needed - for the body must have a certain intake of acids - it is simply a matter of proportion we have to look for.

The green vegetables are those that contain chlorophyl which is a necessary element for the body and for its health as it captures solar energy and is able to liberate it as soon as eaten. Most fruits contain chlorophyl all ready having passed thrugh and gone beyond the green coloring stage. But they capture the solar energy too. This is one reason why raw vegetables are preferable to cooked ones - provided they can be digested. When this is not possible then, of course, the cooking is not necessary. Pressure cookers should be avoided as they reach too high a temperature which almost sterilizes the food.

It is not desirable to use aluminium cooking vessels as they liberate the aluminium (sorts)? ? whose action upon the body is still in dispute. Stainless steel is far safesr--another disputed matter concerns glass pyrex - fireproof glass cooking vessels. Here, a doubtful point is the lead source.? The safest of all is the ancient primitive and still largely used in India, near

within a year and a half - in most contracts the author has the right to give it to another publisher and so I would be glad to give it to Mr. L-----n.

[61 HINTS ON INDOOR PLANTS GROWING

I'll do them in order.
Starting tomorrow - 10/27/73

I think I'll do this 1/2 disc last. And wait for your corrections, please.

(2)

near East and Far East earthernware cooking vessel.

I prefer NO! don't wait send disk then I can

...is millet, which is widely eaten throughout India. If properly cooked it is easy to digest and contains much phosperous.

corred all

Polenta

~~Plenta~~ -? is made from corn flower, that is, maize. ~~cruscus~~ -? (cous-cous) is made from wheat. Both are useful grains Plinta is eaten mostly in Northern Etaly and Cruscus in the Arab north African countries.

(  ) The practise of meditation can be continued even while walking. This is done, in a slow dignified way, starting with the right foot and the heel touching the ground first, on the expiring breath. Then continue, rhythmically, slowly, a measured pace, without haste and without turning the head right and left.

(  ) The practise of breathing, when done as an exercise, whether sitting or walking can be harmonized with a cosmic breath: that is, breath out slowly, prolonging the outgoing breaths so that the intake will come of itself, naturally. While breathing out, mentally direct the air towards the diaphragm, downwards. While breathing in, mentally connect with the cosmic lifeforce. Remember that the purpose of this lengthened outbreath is not only to empty the lungs of the stale air, but also to empty the mind of negative thoughts.

(  ) The illumined person must conform to the double action of nature in him: that is, to the outgoing and incoming breaths. So his illumination must be there, in the mind, and here, in the body. It is the two together which forms the equilibrium of the double life we are called upon to live - being in the world and yet, not of it. In the prolongation of the expiring breath, we not only get rid of negative thought, but also of the worldliness, the materialism of keeping to the physical alone. With the incoming breath, we draw positive, inspiring remembrance of the divine, hidden in the void. Hence, we are <u>there</u> in the mind and <u>here</u> in the body. We recognize the truth of eternity the act in time. We see, the reality of the Void, yet know, that the entire universe comes forth from it.

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pg 2 DUP

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