


FIRST CLASS

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FIRST

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( 1) The permanent truths enshrined in inspired classics are to be loved, their good counsels deeply respected.

( 2) Faulty English The use of "we" and "us" depends on its position, whether it is used as nominative or objective. At the beginning of the sentence use the first, near end the second. Thus "We classical scholars must write" is correct but "What has this to do with us classical scholars" is also correct.

( 3) The academics who are insistent on complete conformity to all their fine points of grammar and syntax are perfectly justified from their point of view. The correct use and arrangement of words is necessary to establish correct and adequate communication. The loose, improper or slovenly use and arrangement of them merely makes for more difficulty in communication. But this said, there is still the immensely bigger and more important fact that what really matters is what is being communicated. If inspiration is active, if wisdom is present, some imperfection in the way it is given out may be endured without carping complaint.

( 4) The artist who degenerates into a sloppy, dirty and slovenly way of living which he calls 'bohemian' possesses no aesthetic sensitivity, no refined feeling, and is unworthy of the name. True art requires a feeling for beauty which in turn requires the artist to follow a finer, more fastidious, way of living than the average. Filthy surroundings, a dirty body and soiled clothes are not the appurtenances of such a way. True bohemianism is simply the disdain for the conventional pursuit of money and luxury at the cost of higher ideals. It is the willingness to live a simple life rather than sacrifice those ideals.

( 5) Musical geniuses like Bach and Beethoven, Mozart and Brahms, Handel, Vivaldi, Puccini, Rachmaninoff, Schubert and Wagner touched and drew from the Overself's inspiration, although in unequal degree. They gave their hearers higher values and even, in the case of the more sensitive and prepared ones, spiritual glimpses. Beethoven himself said: "I was conscious of being inspired by God." Brahms said, "When I reach my best level during the task of composition, I feel a higher power working through me."

( 6) An artistic production that is really inspired must give joy to its creator at the time of creation equally as to its possessor, hearer or beholder. If it does not, then it is not inspired.

( 7) The intuitive approach is the most effective of all, provided it is not clouded by suggestion from outside sources or blurred by bias from inside ones.

( 8) A man may possess metaphysical wisdom yet lack aesthetical taste.

( 9) The beginner has little capacity to discriminate and seldom knows whether he is reading the work of a great mystic or only the imitation of such a work. What makes the situation even worse is that in addition to such copies there exist the mere imitations of imitations. Of course it is mainly the ideas themselves that are plagiarised, for the inspired presentation of them is not commonly within the compass of mediocrity's hand.

(10) I would go all the way with Carlyle when he said of music "Nothing among the utterances allowed to man is felt to be so divine." All art reaches its highest capacity when it infuses men with the perception or feeling of the Overself's existence, but musical art can do this better.

(11) Art succeeds in its finer and fundamental purpose if it succeeds in inducing absorption in the theme to the point of self-forgetfulness. Then the higher nature can come through and permeate the man's being with joy or truth, hope or strength, or whatever attribute is suggested by the theme itself.

(12) He tries to turn the Spirit into delicate flower-petalled phrases, to make its intuitions as palpable as syllables and sentences can make them, to collect its revelations and pack them into nouns, verbs and conjunctions.

(13) There is no single pattern that an intuitively-guided life must follow. Sometimes he will see in a flash of insight both course and destination but at other times he will see only the next step ahead, having to keep an open mind as to the second step as well as to the final destination.

(14) What is to be said of people who can find no better use for their leisure than finding entertainment in witnessing the performance of murders on stage or screen, or in reading about them ?

(15) To the extent that a man is conscious of the presence of the Overself he becomes inspired. To the extent that he is also talented in any of the arts, his work becomes inspired too.

(16) The slow groping movement of the ordinary human mind towards a truth, a decision or a conclusion, contrasts unfavourably with its swift and unflickering arrival at the same destination by intuitive enlightenment.

(17) The admiration of Nature is a step toward the understanding of Nature's secret, but it is still only a step.

(18) Any piece of writing which carries real spiritual freight and not mere space-filling ballast may fitly be used for meditational purposes.

(19) To the extent that the beholder immerses himself, that is, concentrates, in a work of art to that extent he partakes of the artist's inspired state.

(20) Bad drawing and mere daubing are offered as art.

(21) The intuition appears indirectly in aesthetic ecstasy and intellectual creativity, in the pricking of conscience, in the longing for relief from anxieties, or peace of mind. It appears directly only in mystical realization.

(22) The real worth of an artistic production, a piece of writing, a painting or a song, is attained only if it succeeds in giving others a Glimpse. Otherwise it is merely a form of entertainment, a passing pleasure or an escape to kill time.

(23) The words of a book may speak to an inner need which may be raging within him or which may not even enter his consciousness until this moment.

(24) True art is successful to the extent that the artistic production guides the listener's, reader's or viewer's thoughts into the mood in which it was itself created.

(25) What is more private, more intimate, than intuition ? It is the only means they possess wherefrom to start to get mystical experience, glimpses, true enlightenment. Yet they insist on seeking among those who stand outside them, among the teachers, for that which must be searched after and felt inside themselves.

(26) We look in an art work for loveliness, for joy, for inspiration, or even for healing. We find all these qualities together in some of Bach's or Handel's compositions.

(27) The instinct which draws man to the truths of philosophy, the experiences of mysticism and the feeling of religion is a sound one.

(28) He is indeed fortunate whose intuition shows itself in one impelling thought strong enough to outclass all other conflicting thoughts.

(29) The artist may work to earn his livelihood. But if he also to consult his conscience, he must at the same time strive to become a servant of the Holy Spirit.

(30) To <u>let</u> the intuitive feelings come through requires an inner passivity which meditation fosters but which extroversion inhibits.

(31) If it is authentic intuition, he will feel increasingly convinced by it as days and weeks pass until in the end its truth will seem unarguable to him.

(32) The mysterious appearance of an intuition may well make us ask where it comes from. At one moment it is not there; at the next it is lodged in the mind.

(33) Those ultra-modern artists who scorn to draw well because they cannot draw at all, whose slovenly productions and ugly colouring repel the seeker after beauty in art, possess neither technique nor inspiration.

(34) It is in these moments of *afflatus that he knows* what true being is.

(35) Art can be a path to spiritual enlightenment but not to complete and lasting enlightenment. It can be born out of, and can give birth itself to, only Glimpses. For art is a search for beauty, which by itself is not enough. Beauty must be supported by virtue and both require wisdom to guide them.

(36) What is the final call of true art ? Not to the work which expresses it but to the spirit which inspires it, the divine source of which it reminds us.

(37) Ordinarily, ample time is needed to accumulate data and deliberate properly before correct decisions or judgments can be made. None of this is necessary to make them intuitively, for the intuition itself operates out of time and beyond thought.

(38) It is not quite correct to say that in literary inspiration the pen races ahead of the mind, that thoughts are too swift and too numerous to get written down without missing any. This is one kind of inspiration. There is another wherein thoughts are slow and few, but deeper.

(39) Brahms explained his method of finding inspiration as beginning with a pondering on lofty universal spiritual truths which led him into a deeper dreamlike semi-trance condition. After this prelude he felt inspired with the ideas for his work.

(40) Too often a poet's talent is larger than his consciousness. He writes excitingly of supernal matters out of brief emotional glimpses, then falls back to his own meaner level when it comes to actual living.

(41) It begins as an uncertain and intermittent feeling: it ends as a definite and persistent intuition.

(1) When Subba consulted Buddha about the question of renouncing the world, Buddha frankly admitted that he had no basis for judging that every hermit was ethically or intellectually superior to every householder, or vice versa. Therefore, he concluded, each man, whether he be monastic, recluse or worldly householder, could best be judged only on his individual merits. Buddha's general and most reiterated reason for asking his followers to become monks was, as he has here confessed, not because their way of life was spiritually superior but because, in his own words: "Painful is the life of a householder and free is the life of renunciation." This is not an ethical reason therefore, but a purely practical one. He recommended external renunciation because it relieved a man of domestic troubles and family burdens; it was a rule of expediency rather than an absolute principle of spiritual method.

(2) Not all those persons whom our modern psychiatrists pronounce maladjusted to their environment , or escapists from it, are blameworthy. Why should they adjust tamely, or conform timidly, to the world as it is, to its many evils and spiritual ignorance ? Why should they compromise and come to terms with something which can only degrade them? Who are the real cowards, the many who smugly accept such a world or the few who faithfully stick to the Ideal ? It calls for courage to break with a familiar environment and to seek a new one that offers the chance to rise higher or, if remaining, to try to change it for the better.

(3) It is a noticeable fact that so many men and women of our time have more highly-strung nerves, and consequently find living more difficult than those of earlier times. This is obviously because the clatter and vibration of machines fills their days or the pressure and quickening of time fills their hours. In the case of more evolved and more sensitive individuals, neither the movements of the human body nor the workings of the human mind could successfully adapt themselves to the movements and workings of the power-driven machine. In their case the result is fatigue, nervousness, irritability and sickness. If their sanity is not lost, their poise is.

(4) Is it cowardly to withdraw from a world where so many evils are rampant, and to abandon its duties and responsibilities. What is the yearning which prompts such thoughts but a home-sickness of the inner man, an intuitive recognition that he was born for a higher purpose in life than a merely earthly one?

(5) He may set his own times for these sessions but since the earliest records of Oriental teaching on this matter dawn, noon, sunset and midnight have been recommended as particularly auspicious.



II

( 6) They are tired of the economic treadmills associated with the task of earning a livelihood, weary of the high pressures associated with large modern cities and anxious about the shadowed future of a crumbling regimented civilization. They despise the complicated insincerity of seeking to meet, cultivate and 'cash in' on the 'right' people, as well as the absurdity of creating financial strains by "trying to keep up with the Joneses." They feel that life ought to be simpler, happier, serener, securer and truer than that.

( 7) Only the Westerner who is endowed with sufficient fortune or unearned income can devote most of his day to meditation and study whereas the Easterner can often beg his support for this very purpose. Moreover monasteries are available for both to enter but the entrant must then conform to the ways and accept the dogmas of the sect.

( 8) Before his mind can understand truth, attain the Real and enjoy happiness, it must reach a quiet state. No disturbances, no agitations and no resistances must get in the way. To make such a state possible, it must first be reached spasmodically during special periods each day, that is, during meditation periods. As it becomes more and more accustomed to the silencing of its negative activities in this way, it will eventually become more and more settled in the state by habit during the rest of the day. Finally the habit becomes a trait of character, permanent and unbroken. Here is the further reason why the practice of meditation exercises is a necessity, indispensable to a complete quest.

( 9) Because the most effectual way to learn meditation is to practise it every day, the effort should be persistently and regularly made. Human sloth is proverbial and the time-tested way to overcome it is by sternly using the power of will to set and keep a pattern of daily living. A strict rule must be laid down in this matter, a deliberate habit must be created, an order must be given and obeyed.

(10) He is asked to pause at least once a day in these worldly pursuits that are hindering him from hearing what the intuition can tell him. He is asked to centre himself, to draw his thoughts together on this single and supreme theme.

(11) How small, how pathetically small is that proportion of the day which most people are willing to give to thoughts about, and attempts at communion with, the Overself !

(12) The man who is unwilling to put a deliberate restraint on his desire nature cannot possibly find peace of mind. Yet a noteworthy feature of life in certain Western countries is the encouragement of new wants, the stimulation by advertising and salesmanship of new hungers for possession.

(13) The extroversions of the ego block the communication of the Overself.

(14) Many of those things which we eagerly collect or gratefully accept as possessions in the beginning, we ruefully recognise as encumbrances in the end. For the responsibilities and consequences which follow in their train are often not to our liking.

(15) Those who escape from the world do not thereby escape from their worldly thoughts. The advantages of occasional temporary retreat from the world for study, reflection or meditation are many; the advantages of permanently hiding from the world are few.

(16) He seeks neither the high position, many possessions, accumulated property nor diverse pleasures that most seek. If ambition goes, he has the satisfaction of knowing that frustration goes out with it.

(17) Is it too much to ask a man to pause in each of his busy days long enough to cultivate the one faculty - intuition - which offers him an utterly disproportionate return for the investment of time and attention ?

(18) Most persons who are willing to grant a place theoretically for meditative practices are still unwilling to grant them a place practically. They complain of being prevented by too many distractions.

(19) For all things a price must be paid. For this treasure of peace he must isolate a certain period daily, withdrawing it from personal affairs and devoting it to the search for inner stillness.

(20) They came and saw a man sitting still. As the minutes passed into one another he did not move, did not even fidget a limb. It was not until long afterward that a very few out of those who witnessed it, understood.

(21) The man who seeks more free time for spiritual pursuits may find it by withdrawing from the fullness of human experience. By refusing to work at a job or to rear a family, he may achieve his aim.

(22) To withdraw from the community of worldly society into the community of monastic society, or into the solitude of one's own society, may be an act of progress or an act of retrogression. But to most men at some time it is, for a limited period, an act of necessity if they are to find themselves.

(23) Not a few have rejected the practice of meditation because it did not seem natural to them; it was too artificial - as if letting muddied water settle down to become clear was an unnatural process ! No one who has not successfully brought the active whirling mind to a complete rest through this practice can know how comparable it is to such a process. Hence Japanese mystics call it "collecting the mind."

(24) Before the day's business starts, attend to your business with the Overself.

(25) Time for these private periods is a scarce commodity hard to come by, it seems. But time for being entertained and dined, or for money-producing business and work, is usually available.

(26) It is less important whether or not we live under monastic rules than whether we live faithfully in the purpose which prompted those rules to be formulated. The purification of the mind may be accomplished at hime or it may be a accomplished in an ashram-monastery. Do not be carried away from truth by the bigots who denounce the one or the other place !

(27) In the circumstances of modern life, it becomes increasingly difficult to find a place where he may withdraw into silence from the noise which accompanies modern civilization, or obtain a time when he may withdraw into stillness from its pressures.

(28) The way to full realisation of the Overself may lie through a monastery or a nunnery for one person and through a family home or a career in the world for another. If any man asserts that it must lie solely through a particular one of these two, he is mistaken. If he insists on forcing this idea on all aspirants, he is sinning. If he claims illumination as authority, it could be only a partial, limited and incomplete illumination.

(29) Before a man can make anything out of his meditation practice he must prepare himself for it. The first thing to prepare is his body. He must discipline his movements and especially discard fidgetting his fingers, hands, legs and feet. Such unnecessary motions betray the existence of nervous tensions and the inability to relax. They imprison him in his ego. They effectually prevent him from sitting still, and the mind from becoming still.

(30) The Westerner must learn to end this endless restlessness, this daily impatience to be doing something, must practise faithfully and regularly "waiting on the Lord," or meditation. Thus he will come less and less to rely on his own little resources, more and more on the Lord's, that is on his Overself's infinite wisdom, power and grace.

(31) When we find a place where mechanical noises and natural sounds are impertinences, where human intrusions are insults and loud human voices are indecences, we find a place which may - if other factors concur - be suitable for meditation.

(32) It is a matter of temperament and circumstance whether he shall bury himself in a solitary existence or not. The inner life is always available, whether he is active or passive, for in both cases it is available only as he turns toward it, retreats into it or draws upon it.

(33) The amusements and entertainments which modern civilization has provided for itself are many and fascinating. But we have only twenty-four hours in a day and if we give a disproportionate amount of our available time to them, we rob ourselves and waste life.

(34) Whether he be outside in the world or inside in the cloister is not so important to a man as whether his thoughts and feelings, his character and consciousness have right direction. Either of these environments may be a hindrance or a help to his spiritual aspirations, depending on its particular nature. Yes, even the world may be a means of advancement if he uses it for this specific purpose.

(35) The man who makes no time for thought about God or contemplation on God is to be pitied, For on the scale of real values his actual business is mere idleness if it remains unguided, unprotected and uninspired by the truths, laws or intuitions drawn from such retreats.

(36) Those who seek closer conscious relationship with the Overself must pay the price, part of which is resistance to the allurements of using leisure only for pleasure.

(37) Mental, emotional and vital energies are constantly drawn out of us by everyday existence. This loss can be offset by this daily withdrawal. It helps us receive again, and replenish, those energies from their ultimate source.

(38) The practice of mental quiet was formerly confined to the monasteries and convents and kept from the knowledge of lay folk. When Michael de Molinos tried to alter this state of affairs he was sternly suppressed.

(39) Those who seriously suggest that we should return to the ways of the desert fathers of antiquity and copy the outer lives of medieval ascetics are not doing what is best for us.

(40) The period of withdrawal is to be given over to intensified study and, more especially, to intensified practice of meditation exercises. They are to be days of recollection.

(41) He may withdraw from the world to the extent that his aspirations go or his strength allows, just a little way or the entire course.

(42) To take up the practice every day afresh requires a certain strength of will, a certain stubbornness of purpose and a certain appreciation of its worth. Few have this staying power.

(43) He must so select the place and arrange the time that there is the least possible likelihood of anyone, or anything, infringing on his privacy. It would, of course, be better if the surroundings were specially suited to the purpose and practise of meditation.

(44) Some interval of the day ought to be devoted to solitude and meditation.

(45) He is not afraid of being alone, nor even of living alone. It is in such solitude, he knows, that he can become acquainted with his real self. But neither is he afraid of sharing his own solitude with someone else's. The Spirit is large enough to be findable in one or the other, despite all monkish or ascetic claims to the contrary.

(46) I have seen too much time dawdled away in monasteries by their inhabitants to over-value these institutions. But neither do I want to under-value them.

(47) At first a man finds it irksome to tear himself away from his wonted activities in order to go inside himself. But at a later stage of his course he finds it pleasurable.

(48) The world must be fully understood before it can be fully deserted. Whoever makes a premature renunciation will be subject to tormenting inner conflict.

(49) It becomes more and more difficult for a man of inner development to express himself in modern civilization without adulterating, diluting or dropping his spiritual integrity. The dreamers in their ivory towers - few and rapidly diminishing as they are - will one day have to awaken brusquely to the harsh facts.

(50) The Overself asks to be alone with him for certain periods every day. This is not too much to ask, yet it seems too much to give for most people.

(51) So long as he is looking for the Spirit outside himself - where it is not - so long will he fail to find it. This is the first justification of meditation.

(52) They get entangled in so many activities that the few hours in an entire week which meditation requires are not available.

(53) The desire for the countryside's adorable quietness springs from a deep need. After enduring the city's noisy sounds and fretful busyness for a long period, a haven of rest is really balm and medicine for a man.

(54) When will it be possible to reach that high point of inner austerity which can enable him to declare: "I abandon all possessions" ?

(55) These isolated periods are to be devoted to another kind of mental life altogether, far away from that which preoccupies him during the rest of the day.

(56) Total independence is impossible to attain in this or any other society. But what may not be found outwardly may still be found inwardly.

(57) There comes a time when he is inclined to turn away from the world with disgust, when escape from its vileness and evil seems necessary.

(58) You have only to sit down, compose yourself, and let Me in to let happiness in.

(59) If you really want to, you will find some way of arranging your day so that there is time for meditation.

(60) The call for total withdrawal from the world into monastery or ashram, convent or nunnery comes very definitely to some persons and they must respect it to the point of full obedience. But let them not seek to impose their own response upon others who have not heard this call.

(61) There is no finer or more fitting way to spend time during the evening years of life than in turning the mind toward reflection and then stilling it in the Silence.

(62) What I observed in these ashrams on the one hand and the working of my own reason, on the other, began to produce a shift of standpoint.

(63) Even if flight to an ashram were right it is not quite possible for most people under present-day conditions. But philosophy says it is not right.

(64) If passion and wrath are two great destroyers of man's inner peace, worry and hurry are two great disturbers of it.

(65) Those who live in ashrams or monasteries, whether outer or inner, and who despise the ordinary concerns of ordinary people as vulgar, materialistic and worldly, are extremists or fanatics.

(66) Shall he separate himself from the world ? This is a question which the Catholic devotee and the Hindu ascetic can more easily answer than the Protestant or the Hebrew aspirant, for society has prepared places of escape for them.

(67) The insistent demands, the ever-multiplying duties of the world come pressing down on us. How seldom do we retire into ourselves to search or to listen or to understand or to draw on unused resources !

(68) If he decides after well-considered deliberation, to shut himself off from outside contacts, we ought to respect the reasons for his consecrated solitude.

(69) Few have sufficient strength of concentration for exercises lasting longer than twenty minutes.

(70) They can find no room for the one activity which is the most worth while of all activities. All the trivia of life are included in the day's programme but the holy communion which can bring us into contact with the essence of Life itself is excluded. They are blind, yet the only remedy which can make them see is crowded out.

(71) The more activities you need to deal with, the more preparation you need to make, in meditation, for them.

(72) He must learn to sit quietly for a space of time every day, without bodily fidgets, without nervous agitation and without mental threshing.

(73) Lao Tzu: "the sage dwells in the world, with a shy reserve."

(74) Neither the ascetic's nor the recluse's life can be a rule for all mankind. This is obvious enough.

(75) The mind germinates with great truths after these lonely sessions.

(76) If human life is to achieve intelligent awareness, it must find time, privacy and quiet.

(77) Throughout the day he is with the world outside, never for a moment with himself. For being physically alone does not necessarily mean being in himself.

(78) Most people can find plenty of time for all other activities, for work, friends, amusements and interests, but few people can find more than a few minutes a day at most for remembering, thinking of, and loving the Overself.

(79) He is indeed a strong man who can willingly, at the height of his worldly achievement, relinquish it.

(80) There are times when he must live a withdrawn life fo a while if the slender young plant beginning to grow within him is to survive.

(81) Their cluttered and over-pressed days leave no time for the inner quietness of meditation.

(82) The need today is for Christ militant, for the spiritualization of life in the world and not for flight from the world.

(83) We listen to so many outer voices that we do not have time, or give place, to listen directly to the Inner Voice the Overself's.

(84) Modern pressures give little opportunity, and less encouragement, to meditate.

(85) He must not be afraid to hide himself if that is the only way he can avoid being disturbed.

(86) All too easily do luxurious habits become insatiable habits, ever demanding more and more and meanwhile creating tension or discontent.

(87) Where is the mystic today who can remain so isolated that he is unaffected by what is happening in the world ?

(88) They live too much on the outside of themselves, too little inside themselves.

(89) Their leisure is given up to escapist pleasures or trivial games.

(90) What has he to do with the alleged wisdom and actual folly of humanity's leaders ? Why should he meddle in humanity's affairs ? What can he do for others who are deaf and blind spiritually ?

(1) An outwardly similar condition can be induced by artificial methods - such as suspension of breath, fixation of the gaze or even hypnotisation of the mind - but it is only a counterfeit, only useful on its own physical and mental level, never on the mystical level which it is unable to touch. It has as much spiritual value as the hibernation of animals has. For the true condition does not really come through such effort of the ego, it comes by Grace. This is why the hatha yogi is warned not to get stuck in hatha yoga but to climb higher.

(2) One of the hindrances to success in meditation to be overcome with great difficulty is the tendency of the intellect - and especially of the modern Western intellect - to think of the activity to which it could be attending if it were not trying to meditate, or to look forward to what it will be doing as soon as the meditation ends, or to project itself into imaginations and predictions about the next few hours or the next day. The only way to deal with this when it happens is forcibly to drag the mind's attention away from its wanderings and hold it to the Now, as if nothing else exists or can ever exist.

(3) There are many widely different kinds of meditation. All are useful for their particular purposes and in their proper places. But in the end the ultimate degree to which they must lead is to think of nothing but the Overself, not even of his own reactions to, or relations with it.

(4) It is a common mistake to believe that because no fruit seems to grow out of the exercise, no feeling and no experience result from it, the time given to it is wasted. This is why so many abandon it after a short or long trial. But how can the ego know that even the simple act of sitting like a beggar at the Overself's door, in resigned humility and patience and perseverance, is an act of faith for which the reward is certain, even though the form of this reward may not be.

(5) The meditation may serve a useful or helpful or constructive purpose but it will not serve its highest purpose unless it transforms itself into contemplation. That is to say, unless it transforms itself from an effort-making activity to an effortless experience by taking him out of himself. His own will cannot do it but divine Grace can.

(6) Not all are ready to displace meditation and concentration by contemplation and there ought to be definite direction before starting on it. This may come either from within, intuitively, or from without, by advice from a spiritual guide.

(7) What practical procedures can be used to achieve this result?

(8) How relaxing it is to feel all tension dissolve within him !

(9) Every state other than this perfect stillness is a manifestation of the ego, even if it be an inner mystical "experience". To be in the Overself one must be out of the ego, and consequently out of the ego's experiences, thoughts, fancies or images. All these may have their fit place and use at other times but not when the consciousness is to be raised completely to the Overself.

(10) Every time a thought rears its head, evaluate it for what it is and then push it aside. Every time an emotion rushes up, recognise it too for what it is and detach yourself from it. This is the path of Self-Enquiry for as you do these things hold the will directed towards finding the centre of your being. Do them with dogged persistence. Do them in your consciousness and in your feeling.

(11) A fidgeting body is one of the first obstructions to many who want to practise meditation. They cannot make progress until they learn to sit still. A stable body is necessary to sustain the stability of a meditation.

(12) The feeling of eagerly waiting for something to happen gives birth to impatience. This frustrates the very purpose of meditation, for it creates in its turn a sense of hurry, tension, nervous agitation - the extreme opposites of inner stillness. They shut it out.

(13) Concentration, from the standpoint of mystical development, may be regarded as achieved when attention is kept on one idea all the time, without being divided up over several different ideas. It is <u>not</u> achieved if kept on one subject all the time through considering several related ideas: that is ordinary concentrated thinking.

(14) In this interim waiting period nothing happens, only the thoughts bubble along as they usually do during an idle time, except that there is some strain, some constriction whenever he remembers that there is a purpose in his sitting here, a control needed to achieve it.

(15) It would be an error entirely to omit the daily practice merely because some other duty or engagement came in its way. In that case, he should choose any other time when it can be done rather than miss it altogether.

(16) Whatever posture he adopts and whether he sits in the ordinary way or squats in some special way, once adopted it should be held with rigid stillness. It will then serve a threefold purpose. First by refraining from any kind of movement he will refrain from expressing impatience - a quality which simply defeats meditation. Second, the body's quietness helps to induce the same condition in the mind. Third, such outer physical rigidity is a perfect symbol of the inner ego's death, the cessation of the ego's will.

(17) How can anyone attain such inwardness? Practice is the answer.

(18) He must sit patiently, oh! so patiently, and wait for the miraculous shift of awareness to happen.

(19) Entry into the third or contemplative stage may be marked by a momentary lapse from any consciousness at all. Yet it will be such a deep lapse that the meditator will not know on recovery whether it has endured a few seconds or a whole hour.

(20) The question "Who am I?" is asked somewhere in that monumental ancient book, The Yoga Vasistha. It was often included centuries later by St. Francis in his prayers. But Sri Ramana Maharishee gave it central importance in his advice to spiritual seekers and meditators.

(21) I cannot recommend group meditations. The presence of so many other persons interferes with his own concentration. This is not only because they introduce unnecessary noises of movement and coughing and fidgetting but also because they introduce psychic distractions through the impact of their auras.

(22) The second stage will often occupy a man for several years and although it lacks the altogether different quality of contemplation, it yields its own benefits and gains. These are valuable and necessary, even though they are the product of concentrated intellect or creative imagination. They prepare him for the next stage and remove the obstructions to its entry.

(23) The mere physical act of sitting down to practise meditation is both a symbolic gesture of withdrawal from the world and an actual severance from it. Each time it is done the meditator temporarily renounces his outer personal life, renders himself oblivious of it and of the world in which it is lived. What other withdrawal is needed? Is this not enough? Therefore anyone may continue to remain a householder and need not take monastic vows, may be active in the world provided such daily periods of meditation successfully take him out of it.

(24) What patience and perseverance are needed during this preliminary period when all kinds of thoughts are racing through the mind and a calm settled inactive condition seems inaccessible !

(25) The practice of meditating on the mental image of the master is helpful at the proper time but the meditator should understand that it is not the most advanced practice. If at any time during it, or after attempting it, he feels drawn to the Void exercise, or to any of the exercises dealing with the formless spirit of Mind, he ought to let himself slip away from the pictorial meditation and pass up into the pure contemplation. He need have no reluctance or hesitation in doing so.

(26) He is to begin by giving a disciplined attention to the workings of his own mind.

(27) If meditation may have unfortunate results when its concentrative power is applied negatively or selfishly, contemplation - its higher phase - may have similar results when its passive condition is entered without previous purification or preparation. Michael de Molinos knew this well and therefore put a warning in the preface of his book "The Spiritual Guide" which treats with the authority of an expert the subject of contemplation. "The doctrine of this book," he announced, "instructs not all sorts of persons, but those only who keep the senses and passions well mortified, who have already advanced and made progress in Prayer."

(28) The use of the words "this day" in the Lord's Prayer is an indication that Jesus advises his followers to pray or meditate in the morning. The suggestion is of high importance, though it usually escapes notice. We can set the keynote of the entire day's activities by the attitude adopted during the first hour after waking.

(29) Thinking must stop, but if it stops at the level of the little ego only a psychical experience or a mediumistic possession may result. If however it stops at a deeper level after right preparation and sufficient purification, the mind's emptiness may be filled by a realisation of identity with the Overself.

(30) It is a process of withdrawing his attention from his surroundings and directing it inside himself. It must be done carefully, properly, and for limited periods only if he has to live and work in the world and retain his normal capacity for dealing with the world.

(31) Sitting still may appear to be a very ordinary and common thing. But the man who can sit perfectly still, without twiddling his fingers, fidgetting a limb or moving an inch and keep the same position for at least fifteen minutes, has done something unusual. He has also taken the best of all postures as well as undertaken an excellent discipline for the body.

(32) A place where agitations, quarrels and passions have often marred the mental atmosphere is unsuited for meditation because they make it more difficult.

(33) A Neapolitan Archbishop complaining in a letter to the Pope of the spread of meditation among lay folk, described their condition during its practice in a striking phrase: "When they pray they remain as quiet and as silent as if they were dumb or dead."

(34) Constant practice is more important for success in meditation than any other single factor.

(35) Thoughts will drift past in ever changing variety but he will learn to give them no attention even though he is aware of them.

(36) How can you do God's will unless you know what is God's will? How can you know this unless you are able to communicate with God? And how can this happen unless you can go deep into yourself in meditation?

(37) "Be still and know that I am God," sings the Biblical Psalmist. This simply means that the movement of thoughts and emotions is to be brought to an end by entering the deepest degree of contemplation. The same teaching is given in the Bhagavad Gita. "As the wick of an oil lamp placed in a wind-free spot is flickerless, so is the yogi of mastered mind who practises union with the God-Self."

(38) There are traditionally certain hours of the day which are the most profitable for meditation practices. They are daybreak, sunset, midnight, and the time when one was born.

(39) In this exercise he is to search his memory for those moments of transcendental calm which his past history may contain and, so far as is possible, attempt to relive them again.

(40) As the mind's movement ebbs away and its turnings slow down, the ego's desires for, and attempt to hold on to, its world drop away. What ensues is a real mental quiet. The man discovers himself, his Overself.

(41) The ideas upon which he is to fix his attention should be of an uplifting and broadening kind, should take him out of the daily round of personal or petty matters.

(42) For now he is acutely conscious of the very principle whereby he knows the outside world, instead of merely knowing the world alone as in ordinary awareness.

(43) In the deepest state of contemplation he is not able to be concerned about himself. How then can he be concerned about other men? "At such times" said Bonaventura "one must not think of creatures."

(44) Both the necessity and justification of meditation lie in this, that man is so pre-occupied with his own thoughts that he is never aware of the mind out of which they arise and in which they vanish. The process of stilling these thoughts, or advanced meditation, makes this awareness possible.

(45) Once these preliminaries have been fulfilled and the ego's active devotions have subsided, all that he can do is to wait, watchfully, for the arisal of intuitive feelings and then devote his utmost attention to them.

(46) There must be outward quiet not only in his physical surroundings but also in his physical body. Hands, fingers and feet must share this stillness.

(47) His development becomes mature when the hour for meditation no longer remains outside the day but perfumes its every minute.

(48) A single colourful flower placed in a slim vase may be used for the gazing exercise.

(49) When the mind is distracted by its surroundings, it is prevented from perceiving itself. This is easy to understand. When it is distracted by the body, it is also prevented from gaining such perception. This is harder but still possible to understand. But when the mind is distracted from attending to itself by its own thoughts, this is the hardest of all its situations to understand.

(50) The act of continuous concentration - if carried on for some time - draws an extra and unusual quantity of blood to the brain. This causes pleasurable sensations which may increase to an ecstatic degree.

(51) First he has to become thoroughly familiar with the conditions needed to produce the sought-for results. Then he has to become expert in producing them by repetition at each session.

(52) You may seek to commune with the Overself in any posture that suits you - squatting like a Hindu, kneeling like a Christian, sitting or standing.

(53) His aim should be to attain the greatest possible concentration of mind and to keep its energy from dissipating itself on a variety of topics.

(54) If, on awakening in the morning, your sleep has been satisfying, deep and refreshing, you have the best bodily condition for meditation.

(55) Some imaginative minds can make profitable use of the vastness of the ocean or the immensity of space as topics on which to meditate in the advanced stages.

(56) From these sessions he can draw attractive qualities - strong in willpower, relaxed in nerves and ever-smiling in face. From them too he is likely to renew more courageously than before his personal commitment to the Quest.

(57) A point will be arrived at where he will break into the depths of his own being.

(58) He must train himself by sheer hard will-power to give the continuity of attention which this exercise requires.

(59) When he is going to practise any exercise - whether mystical or physical - his mind should be thoroughly concentrated on it and not on anything else. All thought and energy should go into it, if it is to be successfully done.

(60) It is a valuable, important and fruitful topic of meditation to think of the Divine Principle as it is in its real nature and essential being, not as theologians have thought it to be or visionaries have imagined it to be.

(61) This last stage, contemplation, is neither deep reflective thinking nor self-hypnotic trance. It is intense awareness, without the intrusion of the little ego or the large world.

(62) Is this sacred self to be met with only during a meditation period?

(63) Contemplation is attained when your thinking about a spiritual truth or about the spiritual goal, suddenly ceases of itself. The mind then enters into a perfectly still and rapt condition.

(64) That alone may be called the fulfilment of meditation, and its real practice, which shuts out of the mind everything except the Overself.

(65) It was quite correct to seek in the earlier stages understanding of what is happening to him, but not in this later stage. Here he is to be like a dumb creature, letting the Overself do its cleansing, ego-stilling work in him.

(66) He remains blissfully without thoughts, without even the thought that he has no thoughts.

(67) The lack of enjoyable result following the practice does not mean that it has been in vain. The belief that he is sitting in the presence of the Overself, if clung to despite the meditation's dryness, will one day bring him a Glimpse at least. But he must come to it faithfully each day.

(68) Thought may ennoble a man or debase him. It is not to be dismissed as unimportant. If conquering it is so necessary, stilling it is even more important and more necessary.

(69) How many Westerners have tried to get in the Buddha posture only to get cramps.

(70) The contemplation deepens until it reaches a point where reasoned thinking and judgment, as well as memory, are suspended, so that only the mind's knowing faculty is left.

(71) Is it necessary for the body to assume a special position to enable the mind properly to meditate?

(72) If, in one sense, it is a searching for himself, in another sense it is a looking away from himself.

(73) Open the door and let the Light in. It is as simple and as hard - as that.

(1) Many are the aspirants who complain that they have had no mystical experiences, no rapt ecstatic exaltations, no great awe-inspiring enlightenments. "Give me just a single Glimpse," they cry disheartened, "and I will then be sure that your path is correct, your way is the one for me. Otherwise - ". Some of them drift away to join sects, teachers, cults or to embrace new doctrines, techniques, systems. Some remain but are half-hearted, apathetic and often critical. A few concern themselves with fundamental issues and work patiently on, holding the view that this quest must be followed to the end for its own sake, whether Glimpses do or do not come.

(2) To enter into the inmost part of his being calls for a terrific struggle, a terrific strength and a terrific concentration. All his powers need to be called to the task. They must therefore be brought up out of latency and developed to a sufficient degree before the inward journey can even be started, if it is to have any likelihood of success at all. Such development requires systematic working on himself and and cannot be left to merely chance and random spontaneity.

(3) He would be a rash man who promised everyone who embarked upon this quest definite experiences of a mystical, occult, extraordinary, ecstatic, supernatural or any such kind. Such results sometimes come, sometimes not, but the persons who follow the regimes or endure the disciplines chiefly in expectation of them may well be disappointed, may even end in distrusting their teachers and teachings. A wiser type of aspirant will not insist on such experiences but will understand that there are more important and more lasting things.

(4) Only those who are willing to make a total commitment to the quest are likely to reach this stage. Only those who have swum outside the stream of conformity and found higher standards than the masses' can generate sufficient inner strength to achieve this kind of satisfaction.

(5) It is an ironic truth that on every level of development from the most primitive to the most cultivated, fro the most materialistic to the most spiritual, every man says "I know!" He says this either quite openly in discussion or quite unconsciously in attitude. Real humility is a rare quality. This amazing arrogance is generally self-justified by supporting experiences or vindicating feelings of the individual himself.

(6) The world is apt to regard these self-improvers as smug and complacent, selfish and conceited, and the world is sometimes right. But it is also sometimes wrong.

(7) What the quester does of his own free choice today, the generality of men will be obliged to do tomorrow.

(8) Philosophy can maintain its non-sectarian nature only by maintaining its non-organizational and non-institutional character. Although certain societies and groups profess to be non sectarian, their actual history shows plainly their inability to sustain this ideal. He who would be a true philosopher must turn to the only source of true philosophy - the fount within himself. That is he must turn inward, not outward to a group.

(9) Do not look for any group formation created by a philosopher, for you will find none. He is sponsored by no church, no sect, no cult, no organization of any kind, for he needs none. His credentials come from within, not from any outside source. He requires no one to flatter his personal importance. If therefore, you hear of such a group be assured it is a religious or religio-mystical one, not a philosophic one.

(10) If the Infinite Being is trying to express its own nature within the limitations of this earth - and therefore trying to express itself through us too, it is our highest duty to search for and cultivate our diviner attributes. Only in this way do we really fulfil ourselves. This search and this cultivation constitute the Quest.

(11) A practical discipline is needed if the aspirant is to advance from his ordinary state of enslavement to lusts, entanglement with emotions and deception by ideas to a higher state of self-mastery and inner freedom to receive the truth.

(12) The novice in this enterprise scarcely knows what a variety of contradictory emotions he will feel during the years of its course, what hope alternating later with despair, what suspense and certainty, what glamour and disappointment! Perhaps if he did he would give it up and flee back to quiet if commonplace refuge among the unambitious Phillistines.

(13) Their enthusiasm wanes when results do not come as quickly as expected, or desired. Their effort becomes intermittent instead of sustained. Strong doubts whether the quest is really worth this effort, or whether its claims have not been misrepresented, begin to appear.

(14) It is not to be expected that the herd likes his outlook or his views. It finds his unfamiliar impersonality horrid, his unsocial solitariness revolting. Its own idols and illusions would be shattered if it ventured to give him even a sympathetic understanding, so it remains where it is - unfriendly, suspicious and cold.

(15) The aspirant has such a task to perform that he must needs husband his strength for it. He must keep his fingers lithe and nimble for his starry work, untrammeled by the behests of other taskmasters.

(16) How can I come closer to the Overself?

(17) If he complains about the long stretches of uneventful straight road in his spiritual course, let him remember that human redemption from age-old darkness cannot come in a single week-end. And let him also take hope from the fact that there are points of abrupt arrival at the sharpest bends in this course.

(18) The truth is sometimes so spiky and so uncomfortable that people hide from it. Entry on the quest is a sign that enough courage has been gathered to face it. Those who assert that they are questers but who are too much in love with their own fancies are incapable of facing the realities behind those fancies. To this extent their quest is a bogus one, although not usually a consciously bogus one.

(19) He who would follow an independent path must, to some extent, be fearless. He must refuse to be intimidated by the power, prestige, claims or size of established organizations, just as he must refuse to be deluded by the idealizations of themselves which they hold before the public.

(20) For several reasons he is not a joiner. Most sects have only partial and limited views, most mix some error with their truth and most develop ugly dogmatic tyrannies. Furthermore their adherents, believing that they alone possess the truth, generally exclude all others from the warmer temperatures of their goodwill - if they do not openly dislike them. But the largest reason for his refusal is that the Overself is unlimited, unconfined; he wants to express this freedom.

(21) From the outside, by means of events, persons or books; from the inside by means of intuitions, thoughts, feelings and urges. This is how the way is shown him by the Overself.

(22) The issue is plain. Is he to be an obedient member of the herd, copying his fellows and accepting their traditions, or is he to be a defiant nonconformist, thinking independently and searching for truth? Is he to be "a good citizen" gregarious in mind and body, or is he to follow the counsel and example of Lao-tse, Socrates, Buddha and Jesus and refuse to adapt himself to evil conditions?

(23) What of those who fail in their efforts to achieve any measurable progress on this path? Those who do succeed regard them with compassion.

(24) He may be sure of one thing, that his fidelity to ideas and ideals, to teacher and teachings will be tested. This is inescapable if his will is to be surrendered to the higher will, if his character is to be purified and his attitude cleansed of its egoism.

(25) He is free in the sense that the lead-strings of no sect can hamper him, or confine his movements toward the highest truth.

(26) The highest spiritual opportunities come only one time in a man's life. Although other opportunities may come, they will not be of the same magnitude nor will the man be able to take advantage of them with the same force.

(27) He has entered a new and happier phase of his life. The problems of the past have disappeared. The door to inner light is always ready to open at his mere push.

(28) He who has done his best to the limit of his possibilities may patiently wait for the time when those possibilities will stretch themselves of their own accord.

(29) The aspirant who frequently measures how far he has advanced, or retrograded, upon this path, or how long he has stood still, is seeking something to be gained for himself, is looking all the time at himself. He is measuring the ego instead of trying to transcend it altogether. He is clinging to self, instead of obeying Jesus' injunction to deny it. Looking at the ego, he unwittingly stands with his back to the Overself. If he is ever to become enlightened, he must turn round, cease this endless self-measurement, stop fussing over little steps forward or backward, let all thoughts about his own backwardness or greatness cease, and look directly at the goal itself.

(30) It is because God is hidden in all creatures that all creatures are searching all the time for God. This remains just as true even though in their ignorance they usually mistake the object of their search and believe that it is something else. Only on the quest does this search attain self-consciousness.

(31) It is one of the tested facts of the inner life that without a powerful aspiration and sustained determination an aspirant is likely to fail to stay the course, or to flit futilely from cult to cult, teacher to teacher. Only the other day one woman who had spent four years wholeheartedly given up to the Quest, abandoned it altogether because she had received no results in the shape of mystic experiences or inner revelations. This was the outward and conscious excuse given. But my own reading gave a very different inward and real cause. This was simply that she had fallen overwhelmingly in love with a man who was a materialist and atheist, and that she being a very suggestible and he a very strong personality, had fallen at the same time completely under his influence.

(32) After the first enthusiasm has washed away, it will be easy to waver back and forth in aspiration or become unstable in doing the exercises.

(33) The tests will come, inevitably. Can he keep his serenity amid crushing trouble, in destructive loss, under sore bereavement?

(34) Is the Quest an impossible enterprise?

(35) There are those who draw back after some years, or desert altogether, complaining that the disciplines and regimes of the Quest are too much for them, and that even the few successes took too many years out of a lifetime to be worth waiting for. There is no adequate reply for such complaints. Nobody is asked, forced or cajoled to go on this quest. Each must come to it of his own free choice. Those who remain do so because they consider the worldly alternative to be worse.

(36) When Jesus declared "Knock, and it shall be opened unto you" he did not declare that this would happen after a single knock, nor even after a hundred knocks. If he meant anything at all, he meant ceaselessly repeated knocking.

(37) Only those men who know the value of the Truth are likely to furnish the candidates to search for it, and only those who search for it are likely to produce the few who find it.

(38) The first meaning of his suffering is obviously to teach him to beware of the fault in himself or the error in his judgment which led directly to it. The second meaning is to warn him that the quest must come first in his life. If he learns both and is enriched by the results, its pain will be compensated and the bitterness, which might otherwise have come out of it, will be largely diminished or even completely avoided.

(39) Both Shankara Acharya in India and Thomas Aquinas in Europe - two of the most celebrated religious metaphysicians of earlier times - shared the notion that women could not attain to truth.

(40) Why not apply creative imagination to these testing periods? When you know that you are about to enter one of them imagine that you will pass through it quite successfully, see yourself in your mind's eye measuring up to ideal conduct.

(41) It is as if no one existed but these two - the listening mind and the soundless voice. This is real solitude, this is the true cloister to which a man may retire in order to find God, this is the desert, cave or mountain where, mentally, he renounces the world's business and abandons friends, family and all humanity.

(42) So long as men feel the need of inner support and mental direction, of moral uplift and emotional consolation, so long will they continue to study, to follow and to practise philosophy, that is, to enter upon the quest.

(43) The great error which so many make is to seek outside themselves for the help of a power which is inside themselves.

(44) If a man falls away from the true quest because of worldly trouble or spiritual dryness, it is because he is seeking to keep within his ego rather than to get out of it.

(45) The journey from illusion to illumination is a long one.

(46) It is easier for most persons to lay down their distressing burdens at the door of faith in formal religion than turn to the quest which explains the very presence of these burdens and prescribes the technique to remove them.

(47) The mass of people are apathetic toward the quest; the poor for one set of reasons, the rich for another. Only the few capable of individual judgment, the defiant and independent thinkers, will be capable of rising up out of the mass.

(48) We need not be perturbed if, along with all his fine aspirations, there is an occasional undercurrent of doubts and lapses. It is in the nature of human beings to have these inner conflicts and opposite trends.

(49) Any sort of ambition in the spiritual sphere becomes a danger, for it will not merely stop his growth by fattening his ego but also dig pitfalls for him. Humble aspiration - yes, personal ambition - no!

(50) Both Hindu and Buddhist teachers concur in regarding the human creature as being the most fortunate of all living creatures, because he alone has the potential capacity and opportunity to become spiritually "aware."

(51) Many are satisfied if they can attain just a glimpse of the Overself. But a few are not. They seek permanent abidance in the Overself, and that in the greatest possible degree.

(52) It would be wrong to believe that it is sufficient for the aspirant to join right theory with self-correction and right action to secure the highest result. The fourth item needed to complete his effort is even more important. It is proper meditation.

(53) If a man is determined to succeed in this enterprise and optimistically believes that he will succeed, his efforts will increase and be strengthened, chances will be taken from which he would otherwise shrink, and even if he falls short of his hopes the going is likely to be farther. What the Maharishee said to me at our first meeting is apposite: "That is the surest way to handicap oneself," he exclaimed, "this burdening of one's mind with the fear of failure and the thought of one's failings. The greatest error of a man is to think that he is weak by nature.... One can and must conquer."

(54) The man who does not know why he is living, or what he is living for - beyond the obvious animal reasons - who has no worth while cause for which to work, no higher justification for his existence, has pathetically little.

(55) There is nothing wrong with the group idea if its members meet for fellowship.

(56) It may be said with truth that all men are always seeking the Overself, even though few men are seeking it with awareness and deliberation and choice.

(57) The quest is a lonely enterprise. Those who join cults, groups, societies, ashrams or sects in order to escape this loneliness do so only in appearance, not in reality.

(58) The aspirant who gets discouraged because no light falls upon his path, no Glimpse flashes into his mind, no mystical experience comes to delight his heart, no revelation opens secret doors, may make a last attempt to secure one by threatening to leave the quest altogether unless it is received quickly! A neophite I knew practised a certain exercise for about a year, then gave it up, folded his tent and left; another delivered a challenge to the higher power, giving It two months in which to appear. Otherwise he, too, would abandon the quest, which he did when the time passed. What was this second man doing but dictating to the Overself and demanding that It conform to his little ego's requirements? The correct attitude would have been to declare that even if he died before any encouraging experience occurred, he would still be faithful to the quest. It is still worth while for its own sake, quite apart from its rewards. If these impatient aspirants really understood its preciousness they would then understand that it is not the distance travelled but the direction taken which really matters!

(59) The old Sanskrit texts tell us of the 'little purpose' of human life and of the 'great purpose.' All know the one but few know the other, fewer still seek to realise it.

(60) To give time is to give life. To be master of one's time, for an hour or a week, free and independent, is to be master of one's life for an hour or a week.

(61) Those who seek a cult because they seek a rule by which to live and a method by which to learn, are entitled to do so. They comprise the majority.

(62) We do not ordinarily develop at an even steady pace. Most of us alas! do not even feel for long stretches that we are developing at all.

(63) Why become miserable because you have not realised any or all of the hopes for your inner life, or experienced the joys of its successful fruition? Is it nothing that he has learnt the truths, found the direction and taken the first steps on the road to such realisation?

(64) What we mean is that modern man has to become more self-reliant, has to throw off the remnants of tribal consciousness which still rule him, has to learn to think for himself.

(65) On this path haste and impatience will not help him, however much they may do so on the worldly path. They will only dissipate his strength and obstruct the opening of the bud of intuition.

(66) His personality will come to possess a double life: an inner and an outer.

(67) Bring again and again into remembrance the fact that you are a pilgrim, that this world is but a camp, and that the situations in which you find yourself, or create for yourself, should be regarded not from the worldly point of view only, but still more from that of this quest of the Overself.

(68) With the coming of middle-age a man begins to appraise his life's course, work, fortunes, and in the end - himself. Quite often the results are not very satisfactory, perhaps even disappointing.

(69) He is indeed a seeker after truth whose mind is kept free and not committed permanently to some 'ism or set of dogmas, some sect or flock of human sheep.

(70) The thought of what the Quest demands from them - or more particularly that preparatory and disciplinary part of it called the Long Path - brings dismay to many enquirers and frightens them away.

(71) The effort required for independent thinking is too much for most people. They find it far easier to receive their ideas ready-made from inherited tradition or orthodox suggestion.

(72) If some come to the quest needing balm for deep wounds and utter anguish, others come from a higher motive - the need to know truth.

(73) Older persons have had more time to test their values to find out which ones are worth while and which worth dropping.

(74) He ought to ask as much of himself as he asks for himself from Life. Everything must be paid for. It is a delusion that anything can be had for nothing.

(75) It is the longing for peace of mind, a deeper happiness than any earthly one, which pushes him forward along the Path to endure its disciplines, work on his shortcomings and practise its exercises.

(76) Practise their methods, if these are helpful, but do not join their organizations.

(77) Nothing which will help him in his strivings toward illumination should be neglected.

(78) The quest's requirements are elastic, its disciplines flexible. This must be so because the quest itself is a highly individualised affair.

(79) The usefulness of organizations makes them a necessity. The appointment of men to administer those organizations is unavoidable.

(80) How few have succeeded in gaining any sort of enlightenment at all, let alone total enlightenment. Why is this?

(81) The aspiration has gotten into his blood stream and every act, every thought follows inevitably from this one primal fact.

(82) There are recognisable stages along this Path.

(83) He is unwilling to be tied to any sect or coterie, established orthodoxy or organisational unorthodoxy. He may even refuse to fit into any of the accepted patterns. He has to follow a light of his own. Such an anarchistic attitude is likely to provoke hostility and create detractors.

(84) Although it is true that he must find his own way to the goal, he need not do so as if he exists alone on this planet! He may be helped by drawing creatively on the experience gained by others even while he critically judges it.

(85) All the experiences of life are in the end intended to induce us to seek wholeheartedly for the Overself. That is, to lead us to the very portal of the Quest.

(86) If he is ever to learn and practise abnegation of the will, then this plumbing of the depths of the dark night is an essential experience. But it is essential only if he previously revelled emotionally in the ecstatic elation of the Glimpse.

(87) In this matter of their fitness for philosophy, it must be said, with Keats, "Women appear to me as children."

(88) Interruptions in his growth, breaks in his onward progress, even lapses backward, must be expected.

(89) Any institution dedicated to training for the life of the Spirit will always keep out the Spirit. It cannot be found through any formal performances, nor through any organised group work. And all that training can do is to open a way wherethrough, <u>if It is already coming or willing to come</u>, it may pass.

(90) The quester who stops somewhere on the way, either dismayed by his own transgressions or exhausted by the paucity of results, is excusably human. The sooner he gets back to the herd the better for his comfort. The fact is that no results can be promised: all results are only probable. If he expects to obtain a mystical experience, he must not forget that Grace is the giver of it, not his own efforts.

(91) He endeavours to live his own life in his own way, as much as circumstances allow and prudence dictates.

(92) Many beginners are not really on this quest of the Overself at all, although they tell themselves and others that they are. Their quest is for a group to which they can belong, an organization they can join or a sect with which they can affiliate.

(93) Those who gather emotional security or personal companionship from membership in a group are gathering something which they need. They are not yet ready for the higher stage.

(94) Few seek the mystical path and even of those who do only a very few successfully pass through the various stages.

(95) Every man may use his life and strength as he will.

(96) He must come on this quest not for a few years but for all his life.

(97) It will lead him, if faithfully followed, beyond the confines of any organization.

(98) Here is an ideal worth working for, worth whatever struggles and patience it calls for.

(99) He will be a Stoic to the extent that he accepts the necessity of patience and knows how to wait.

(100) It is not necessary to call meetings or organize societies in order to propagate truth.

( 1) The old Greek ideal of a sane balance in mind and life, which avoids narrow fanatical extremes is essentially part of the philosophic ideal.

( 2) He who can unite self-effort with dependence on grace in a constant balance, is able to gain peace. The key to success lies in maintaining balance.

( 3) Both the Greek thinker and Chinese sage of olden time sought that perfect balance which the practicant of philosophy today also seeks.

( 4) In the philosophic illumination all parts of the man are to be touched by the Overself into inspired equilibrated activity. But this cannot be done properly if the development of one part is far ahead of that of the others. In that case he will have to go out of his way first to adjust the imbalance.

( 5) The aim is to develop an equable disposition which does not alternate misery with joy, friendliness with antipathy or extreme with extreme. This is not the same as inert apathetic disposition.

( 6) A sound protective balance must be held between the pressure of these different tendencies. It must be slowly learnt by experience as well as considered reflectively in the mind.

( 7) It is not only a question of how much of his mind does the experience illuminate but also what other parts of his personality does it inspire.

( 8) The beginner who has not sought, let alone developed, a wise equilibrium, may fall all too easily into an imprudent immoderate zeal for propaganda and a rash over-enthusiasm for sharing doctrines with the unsympathetic.

( 9) He will be a happier man in the end who accepts the discipline which balance calls for, and who recognises that the cost is far less than the benefit received.

(10) A well balanced man cannot be thrown down. He may be pushed about by circumstances but he will always keep, or return to, his centre.

(11) One-sided, partial views are unbalanced views. There is often some degree of falsity in them. Clear, full and true views are necessarily balanced ones.

(12) Any of these methods may be helpful and effective to some persons, but to impose them on all other persons or to make them appear indispensable in the gaining of spiritual illumination is wrong.

(13) This is not to be mistaken for the static balance of a lower level, of a neutral, middle-of-the-ground position. It is a dynamic balance.

(14) His loyalty to the teaching must penetrate through all the levels of thought and feeling and faith.

(15) Spiritual development must be balanced, or new evils will appear.

(16) Right conduct, right meditation, right metaphysics are all esential to the birth of the truest insight and are all involved in realisation. They must all pervade and perfectly balance each other.

(17) If it be asked why all this bother to equilibrate the ego, why all this talk about the necessity of balance, the answer is that what the Bhagavad Gita calls "evenness of mind" is an inescapable precondition to the accurate reception of the philosophic enlightenment.

(18) Philosophy is so wide, so comprehensive, so developed, that it joins all threads together.

(19) They lack either all recognition of the need to balance their inner selves or any ability to accomplish it.

(20) Life may not be so exciting to the completely balanced man as it is to the highly emotional man, but it will be more fulfilling in the end.

(21) If he is illuminated only in one part of himself, and the other parts left dark, there will not be a properly balanced result.

( 1) His human weaknesses need to be recognised, admitted, and looked at in the face realistically. To fail to see them is to walk over marsh and quagmire, bog and quicksand. They need not frighten him away from the quest for they represent opportunities to grow, material to be worked upon for his ultimate benefit.

( 2) Those who talk of 'loving people' indulge in self-flattering and praise - inviting sentimentality. The sage does not. How could he when they are so imperfect. He can love only the Perfect, that is, God.

( 3) There is no use in mercilessly condemning himself for those painful failures of the past years. He might just as well condemn himself for those of the many births behind him and ahead of him.

( 4) Where sympathy is prolonged excessively, when this shift of personality from oneself to another is not limited to gaining understanding of that other's need, and is not guarded by wisdom there will be a denial of one's own individual being. This can lead to harm on both planes - spiritual and physical.

( 5) The eagerness to acquire social position and accumulate worldly possessions is more likely to be found in younger than in older persons.

( 6) The humbler he really is, the more will he reserve his severest criticism for his own self. And if they come from other people, he will listen to, or read, them with uncommon dispassion.

( 7) Since most people come to the subject with personal preconceptions, they leave with different conclusions! Only those who have undergone the purifying discipline of philosophy are likely to have the same conclusions.

( 8) This wisdom is latent in the bad as well as the good man. Any moral condition will surfice as a starting point. Jesus spoke to sinners as freely as to those of better character. His words were not wasted as the sequence showed. Krishna promised salvation even to those who had committed great crimes.

( 9) The quality of calmness which the beginner is urged to cultivate grows with time till it becomes the quality of unruffled, unwavering detached serenity. (Stitaprajna in Sanskrit, or "steady-in-mind).

(10) He must keep a part of himself in such reserve that no event and no person can ever touch it.

(11) It is not for him to criticise sinners; perhaps not even to pity them. His capacity for sympathetic self-identification with them is too large to permit either adverse or condescending attitudes.

(12) The moral purification involved in casting out all hatred and granting complete forgiveness opens a door to the Overself's light.

(13) Self-mastery is a personal duty for every man who wants to make something of his life, and much more so for every quester. Whatever method he uses to purge himself of blemishes and stains in his character, of errors and delusions in his mind, whether by positive effort of will or by constant contemplation of the ideal, he must withdraw from the old man to a substantial extent if he is to put on the new man.

(14) How often in history do we find men and movements whose purpose is admirable but whose execution of it is execrable! A bad means used to attain a good end, turns the end itself into a bad thing.

(15) This quality of a continuous calmness - so highly prized by the Brahmins of India - is hard to come by but exceedingly precious when gained. He who possesses it, who is unfailingly one and the same not only toward others but also toward himself, becomes a rock of upholding strength in their crises, an oasis of hidden comfort in his own. This beautiful serenity makes many other qualities possible in his own development while leaving a benedictory afterglow of encouragement with all those who are still struggling with their own refractory emotions and passions.

(16) After the necessity for self-improvement has been brought home to us, whether by peaceful reflection or painful experience, we begin to cast about for the power to effect it. We see that enthusiasm is not enough, for this having bubbled up may pass away again into lethargy. We need the effort to understand, and to organise our thought to this end, as well as the will to apply in action what we learn.

(17) To be pure in heart means not only to be separated from animal tendencies, not only from egoistic impulses, but also to be detached from everything and everyone. Thus we see that the word 'pure' is not as simple in connotation as it is short in length, and purity is harder to achieve than the newly-converted religious enthusiast believes.

(18) The same truth, ideal or master that shows him the glorious possibilities of goodness within himself, will also show him the ugly actualities of evil within himself. No sun, no shadow.

(19) A most practical rule for effectively overcoming the lower nature is to check every negative or undesirable thought <u>immediately</u> it arises, and every similar emotion <u>immediately</u> it is felt.

(20) The first need is to take all evil thoughts and all negative thoughts out of his mind - and keep them out.

(21) Whether it be to acquire fame or accumulate wealth or any of the other major desires, what he wants from life will in the end rest on his stage of spiritual evolution.

(22) Shall he strangle all emotion?

(23) Every man whose orbit touches your own is unwittingly your teacher. He has something of value for you, however small it be. Let him perform his mission, then. Do not dim the lesson by covering it with clouds of negative emotion.

(24) He is not grieved when past or present history brings to his notice the fact that human nature is less than perfect, nor is he disillusioned when he himself is made to suffer personally from this imperfection. He knows men as they are, as well as what they will one day become, and has a tolerant attitude toward their frailties. Nothing that any of them may do can embitter him, or weaken his confidence in the higher laws, or deter him from abiding by the higher principles, or blur his insight into the ultimate greatness of every human being.

(25) That quality which the Roman Stoic justly admired and persistently sought, which he descriptively named 'absence of passion,' is really the same as that quality which in the same centuries was, and still is, held up as an ideal before the Brahmin youth at his initiation.

(26) It is not that he is to be without pity for the misfortunes and miseries of others - such a thing would be impossible - but that he insists on taking a larger and longer view of them.

(27) Not having set out to seek truth, but only the verification of their own prejudices and superstitions, naturally they do not find it. This is why mental purification and emotional discipline are necessary at the beginning.

(28) Toleration toward evil doing may be carried too far; detachment from evil-doers may be practised too passively: both these virtues may then become evils themselves.

(29) Can a man change his own nature? Can he use every experience to grow in moral and philosophic height?

(30) He will be virtuous not merely for the reasons that so many others are - it is safer, it stops the prodding of conscience, etc. - but much more for the reason that it is essential to put up no obstructions to the light flowing from the Overself.

(31) The condemnation of another man's faults will bear no fruit unless it is pleasantly done and constructively put. On the contrary it will cause worry or impel to anger.

(32) A firm resolve has much to contribute towards the final accomplishment, which is to be master of yourself in every situation.

(33) If these ideals were unrealisable it would still not be a waste of time to work towards them. The residue of self-improvement which would result would be a worthwhile gain.

(34) They picture him as a dehumanised figure, a sort of spiritual robot.

(35) When the actions or words of others provoke us, it is easy to become irritable, resentful or indignant; it is hard to practise a bland patience and exercise a philosophic tolerance. But that is just what the aspirant must do.

(36) He will be tested by experiences which will show how far or how little he has travelled above emotion and beyond ambition.

(37) The over-protectiveness of fear-ridden mothers toward their children and the over-possessiveness of dominating mothers show a lack of faith in the one case, and a lack of understanding in the other.

(38) He is not good because of imposed rules or prescribed regulations. He is good because it is impossible for him to be anything else.

(39) Discipline of Speech. It requires great tact and great wisdom to talk frankly and give someone constructive criticism or make needed correction without hurting him. But even if both are absent, great love will achieve the same result.

(40) There must be an end, a limit to his sacrifices on behalf of others. They must not play upon his kindness to the extent of ruining his own life. He may help them, certainly, but there are various other ways to do so than by surrendering what is essential to his own life to satisfy their emotional demands or material desires.

(41) A man's motives can be unquestionably noble whereas the methods whereby he seeks to realise them can, at the very same time, be ignoble.

(42) A delicate balance is needed here. If he becomes overly critical of his own self, of his character, decisions, choices and attitudes, he may find himself becoming morbid and his will to action paralysed.

(43) If his familiar and usual surroundings show constant friction and bursts of anger, they will not be conducive to his own mental peace.

(44) Do not maintain a position which conscience, common sense or intuition show you later to be wrong. Have the willingness to withdraw from it.

(45) If the passions dry up, is there any real loss? Are anger, hate and lust worthy expressions of a being whose spiritual possibilities are so wonderful as man's?

(46) The man who is always controlled by his emotions is an undeveloped spiritual adolescent but the man who always controls them is a fully-grown spiritual adult.

(47) The man who has not learned to control himself is still only a fractional man, certainly not the true man that Nature is trying to produce.

(48) A wrong relationship with the Overself must inevitably lead to a wrong relationship with men.

(49) He must to some sufficient extent, get rid of the lusts which defile him and the attachments which encumber him.

(50) Emotions make a lot of noise but they do not materially solve pressing problems.

(51) He ceases to judge others as good or bad and begins to accept them for what they are just as they are. He does not demand that they shall be better.

(52) He trains himself to talk without rancour of those who criticize him, and without bias of those whose ideas or ideals are antithetic to his own. In the face of provocation he seeks to keep his equanimity.

(53) Life will throw its tests in his way. Can he keep his inner quiet unruffled by provocations?

(54) To pass from exuberance to despair is not for him: he prefers emotional equilibrium - which means mental health.

(55) It is kinder to withhold judgment where, as nearly always, there are unknown factors behind the commission of a sin

(56) The man in a hurry is the one who is more likely to commit an error than the man who is not.

(57) How few have the inner strength to combat their personal feelings, or even the desire to do so!

(58) Until he has found complete integration, two voices will argue in his heart.

(59) He is entitled to declare: "I cannot love my enemy, or my neighbour, in the sense that I love my friend, or my chil but I can give them a constant goodwill.

(60) There are diseased emotions just as there are disease bodies.

(61) Does this detachment make him look distant to others, and appear cold?

(62) The aspirant who feels conflicting pulls within himself may suffer greatly from his inability to resolve the conflict.

(63) If you would become a philosopher in practice, then the first step is to cultivate calmness.

(64) The philosophic discipline is a therapeutic remedy for the ills of the inner man, the moral, emotional and mental man.

(65) Whoever does a wrong to another man is not doing it to him alone. He does it also to himself.

(66) Repent and reform is an ancient message but still a true one.

(67) Seek continually the deepest tranquillity possible - this also is a yoga path.

(68) A fuzzy sentimentality which passes for mystical feeling is only its counterfeit.

(69) He must be quite willing to scrutinize his actions for their hidden motives.

(70) Is he willing to take a frank measure of himself?

(71) He can see in others the ugly side of their lower nature and not be afraid to admit its existence. Yet, at the same time, he can see their essential divinity and sustain his faith in ultimate attainment.

(72) Look through the miserable emotions of the ego and go beyond them to the smiling serenity of the Overself.

(73) Do not confuse true humility with the false modesty which deprecates its own status.

(74) If he cannot put the objects of his desires completely outside his heart, then he must do the next best thing and put them on its borders.

(75) Such a mental achievement is not easily arrived at by most people.

(76) The test is whether he is willing to apply as harsh a criticism to himself as he is to others.

(77) Such reflections guide him away from the mistakes of the past.

(78) It may be cruel to dispel illusions but life will do it for them anyway.

( 1) If a man can accept the teachings of philosophy but cannot bring himself to obey the precepts of philosophy, let him stop at this point. Let him shut himself up inside both the necessary and imagined limitations of his character and his circumstances. Even such a theoretical knowledge will not be devoid of value. It constitutes a first step.

( 2) Must his mystical insight leave him bereft of reason? The enthusiast, the beginner and the unbalanced may answer that it must but the proficient know that it need not.

( 3) In the moment when the thinking intellect admits the fact of a higher faculty than itself, and of a higher reality than it can deal with, in that moment it has done its proper work.

( 4) The best wisdom of a man does not come out of acuteness of thinking; it comes out of depth of intuition.

( 5) He lets the five senses delude him into taking their world as the acme of reality. He lets the ego intoxicate him with its own passions, desires, ambitions and attachments. Is it any wonder that the word soul becomes devoid of all meaning for him in the end?

( 6) Most professors cannot light the mystical fire but a prophet may. For where they are served only by intellect, he is served by intuition.

( 7) Science is no longer the saviour that earlier bewitched enthusiasts thought it would become: if anything, it is now a dreaded Frankenstein.

( 8) The Confucian ideal of the Superior Man is useful to follow but incomplete to contemplate. This is the man whose emotions are governed by reason, and whose reason is guided by the Good.

( 9) Acceptance of a teaching ought to come from a deeper level than surface attraction only. There ought to be understanding also.

(10) Where science is balanced by the intuitive heart-forces it brings well-being to man but where it is controlled by the cold selfish head-forces alone it brings him to black magic and destroys him.

(11) The great virtue of expressing propositions in the clearest possible terms is that it helps to expose in all their nakedness both the errors and truths thus stated. When a philosopher enters a public forum and elucidates the controversial issues in politics, economics or ethics he helps both sides to see what is sound and what is weak in their positions. Thus he helps them more truly than by taking sides himself.

(12) The danger that intellect will rule over mankind is as catastrophic in the end as has been the danger of emotion and passion ruling over mankind.

(13) The intellect is incompetent to solve the mystery of man by itself. But in the absence of a properly developed intuition it can render certain useful services to protect and guide the seeker. If it is not to be relied on altogether it is nevertheless not to be abandoned altogether.

(14) There is no need to depart from reason but only to illumine or inspire its working by intuitive revelation. But where one is unable to provide this himself, then he ought to go to the great masters for it, or consult their writings if they are unavailable through distance or inaccessible through death.

(15) The intellect has to become baffled and exhausted by its own activity in search of the Overself, must despairingly know that it has no possible chance of ever knowing the truth by its own self-defeating procedures, must realise that it is running round and round in a circle, and must finally abandon the effort altogether. At this very point a great opportunity awaits the seeker but it is also here that so many go off at a tangent and miss their chance. Either they label the quest futile and illusory, losing further interest, or they take shelter in a hierarchical religious organisation which imposes dogmas and demands complete submission to its authoritarian rule.

(16) He is not only willing, and desirous, to see all round the sides of a question but directly into the centre of it, too.

(17) It is not without reason that so many practical persons have so large a contempt for metaphysics or bewilderment at mysticism.

(18) When the mystical bent of mind is not steadied by rational reflection there is grave danger of mistaking satisfaction for truth, utility for knowledge.

(19) Not only is he to question the dogmas which orthodoxy hands him but even the doubts which scepticism offers instead of them.

(20) The danger of this mechanistic kind of living is that it makes man less than he really is.

(21) The never-flagging sustained work of re-educating thought is his work.

(22) By keeping an open mind, free from the ideology of narrowing systems, he is more likely to find truth and less likely to miss it.

( 1) When we add to the oppositions offered by lifelong habit, family and environment, those which are offered by the innate sensuality and inherited or acquired gluttony of the race, we see what a hard struggle there will be before men will take to and follow scrupulously the stricter regime which will bring out all that is best in them.

( 2) During my Asiatic travels a group of Chinese Buddhists asked me to talk to them - an activity which in those days I was willing to do, unlike today. After the spoken address they invited me to dine with them. There were about twenty of us and when tea was served one laughingly remarked that, in contrast to the English, they put no milk in it. I enquired why milk was rejected and he answered that it was distasteful to many, if not most, Chinese because those who drank it were supposed to emit a cowlike odour, while it was repulsive to the Buddhists among them because its human use was a robbery of the calf.

Milk is an animal product but few Western vegetarians seem able to leave it out of their diet and yet remain satisfied. I am one of the few. Their difficulty lies principally in replacing the nutritive substances and calcium minerals which milk and cheese supply and which are necessary to the human body. I believe this difficulty could be met, as the Chinese meet it, by using soyabean milk and soyabean cheese, whose chemical composition is about the same as the animal product. Or a different and suitable replacement could be nut milk, which is easily made either from almond or coconuts. I do not even use this, preferring tahini, the thick fluid derived from sesame seeds.

( 3) A meatless diet has practical advantages to offer nearly everyone. But to idealists who are concerned with higher purposes it has even more to offer. On the moral issue alone it tends to lessen callousness to the sufferings of others, men or animals, and to increase what Schweizer called "reverence for life."

( 4) To convert barley into beer and grapes into brandy is to destroy the gifts of Nature. Yet this is done every year to the extent of millions of tons. There is a penalty in human degradation and human misery for this.

( 5) Diet. The cooked foods are - after a certain quantity is eaten - energy-draining, whereas the raw foods are energy-giving.

( 6) It is perfectly possible for the human being to maintain his strength and fitness on a diet of plant (that is, vegetable and fruit) food alone. This has been demonstrated by many mystics and ascetics, ancient and modern, Oriental and Occidental for thousands of years.

( 7) The Bhagavad-Gita, India's manual for yogis since the most ancient times, prescribes that the food for such practicants should be light and digestible. Why? Because the body's condition does throw its influence into the mind's condition. A body which is habitually constipated, whose bowels are tight and filthy with accumulations, receives and spreads morbid poisons. These affect, in time, not only the organs directly concerned but also the sexual organs, the blood, brain and nerves. Lust is stimulated, negative ideas are intensified.

( 8) The United States Govt. Surgeon General Thomas Parran stated in 1941 before the National Nutrition Conference: "The great and sometimes startling advances in our knowledge of nutrition in recent years have made it clear that the food an individual eats fundamentally affects his strength, nervous condition, moral and mental function." This was no mystic speaking.

( 9) The follower of a fleshless diet who throws his principles to the four winds in a trying situation lest he be thought peculiar, eccentric, different is more eager to please other men than the Overself, more interested in what their opinion is of him than in the success of his quest. How easy it is to make concessions, to give in to the herd expectations! How hard to go all the way with one's convictions, to keep his link with integrity unbroken. Yet faithfulness is the only attitude for the man who has felt this practical pity for dumb animals.

(10) Sex If he is on the Quest he will at least take care that she only bhall be invited to share his life permanently who is not only in harmony with his temperament and aspiration, but also aware of his defects and limitations.

(11) The finer side of marriage - companionship, partnership, affection and considerateness - is not less important than its sexual side.

(12) Sex The woman who is to mate the evolved man should arouse a love for which body and mind, heart and intuition are all in perfect accord. This is an ideal, of course, and he may not be able to find its realisation. But at least he will know in what direction to seek.

(13) Sex Parenthood is not the only way for a man to express his creativeness. He may find other and useful channels for it. He may build a business or invent a machine, write a poem or help Nat re grow food or flowers.

(14) Somewhere beyond this turbulence of pulsing passion, this baseness of carnal desire, there is the calm of self-mastery.

(15) In this matter he must learn to be chaste without being prudish.

(16) Philosophical training puts much value on the quality of mental calmness, emotional composure, and on its reflected state in the body, physical stillness. The more a man's mind is self-composed, the more will his whole personality be self-possessed. The passions of hatred, greed, lust and anger cannot then blind him to the truth about his human situation or about the world's nature. The bodily postures prescribed by the yoga system of physical control serve their highest purpose, and fulfil their ultimate intention, when they train a man in the art of being perfectly still. For such a man will gradually transfer some of the body's outer quietude to the mind's inner stillness. But he will do so only if properly instructed by book or teacher, or correctly guided from within.

(17) The exercise requires him to empty the lungs thoroughly of all air, to wait two or three seconds, and to fill the lungs again slowly and deeply. At the same time, by using his creative imagination and his concentrated will, he commands the lower energy and consecrates it to lofty aspiration.

(18) Another of the beneficial purposes of these fixed postures is that they sustain and maintain a bodily stillness. Those persons who are subject to fidgeting limbs, restless fingers or twitching muscles are trained and disciplined by this practice to overcome the fault, which left alone would make meditation impossible.

(19) Sex There are sexual mysticisms in the West, Tantrik yogas in the East, which satisfy adherents because they are allowed to keep their passions and lust.

(20) The Buddha pointed out that giving reality to an illusion so powerful as the sexual force makes men see as attractive what, to reason, is repulsive. It is a magical force.

(21) If it is unwise for a young man, who does not belong by nature to the strong-willed, to embrace complete chastity, it is equally unwise for him, a quarter century later, not to embrace it.

(22) Athletic champions and tenor singers often practise strict chastity during the period immediately before their public appearances. This is based on the belief that the sexual energy can be drawn upon, if conserved, to give greater power to their performance.

(23) They identify their lower passions with spiritual ideals, what they would like to be true (because agreeable with those passions) with what is actually true.

(24) It is not enough for two persons to get married because they love one another. They must also suit one another.

(25) Shall he capitulate, with most other men, to the senses?

(26) If he really believes in this teaching, he will seek to bring it into every area of his life. There is no area from which it can rightly be left out, not even from that of the kind of food he eats.

(27) Some fear to give themselves to the Quest because they fear terrifying demands will be made on them in the way of self-discipline. But this dread of what they may be commanded to do is much exaggerated. For they will be directed inwardly only toward what is within their capacity, even if it is spectacular and sacrificial.

(28) It comes to this - that much of human disease and sickness is traceable to the faulty functioning of the human self. Learn how to use that self correctly in its physical, emotional, intellectual and spiritual aspects and you learn how to prevent or cure part, or most, or even all of your ill health.

(29) When the changes in habit come unbidden as the natural result of a more sensitive nature, a deeper outlook, a more compassionate heart, they come rightly. There is then less strain, less likelihood of lapse than when they come artificially or prematurely or through someone else's insistent pressure.

(30) We ought not to ask the question why should philosophy include health culture but rather why should it not? If it seeks to prevent sickness, heal diseases and rejuvenate the body, it has good enough reasons to do so.

(31) This desire to appear a completely normal person must not be carried to the extent of betraying his own ideals, and certainly not to the extent of resuming a flesh diet whenever he is dining with others.

(32) All these physical methods are only preliminary, are only disciplines to establish the proper bodily conditions for inner work. They can not of themselves bring about spiritual illumination.

(33) The normal functions of the body produce as by-products a certain amount of poisonous waste materials. These are usually neutralised or eliminated in a natural way. It is only when they occur excessively and are retained unduly, so that the blood, the organs and the tissues are saturated with them that they are harmful and obstructive.

(34) He seeks to abide by the principle of justice in all his dealings with other men. Why should he desert this principle in his dealings with helpless animals? He ought to do justice to them, also.

(35) Taking care of one's posture in this way will keep the spine fully stretched out and the whole body well balanced.

(36) Whatever interferes with his quest of the Overself ought to be denied or avoided.

(37) Men are easily frightened away by the mere mention of hard austerities and painful renunciations. They are unwilling to abandon base instincts, unable to abstain from bad habits.

(38) Most men imply by their hidden attitude that they know truth, some men even openly assert it. From this they take the next logical step which is always to regard the habits they have established in the past, or allowed to become established, as right ones. Thus the ego justifies its self-indulgences and supports its weaknesses. A habit is accepted by a man only because it is his own habit, even though it is an evil, bad or unwise one.

(39) They believe, and have been taught, that such disciplinary requirements are impossible of attainment outside monasteries and often even inside them. Admittedly, like all things that are worth while, they are hard. But since they represent the course which all mankind must one day travel, they cannot be impossible.

(40) The higher reason for <u>right</u> attention to the physical body, right habits of physical living, is that peace of mind will be obstructed, both while obtaining and maintaining it, by sufferings, discomforts and irritations of the body.

(41) He will have risen high in virtue if he can rise to the recognition that to slay an animal for food is to commit a sin.

(42) Neurotics who know only the two extremes of license and asceticism, who spend their lives in one or the other, or in jumping from one to the other, will be intolerant of the philosophic attitude to these matters.

(43) Hindu widows are kept on one meatless meal a day because in this half-starved physical condition they will have less physical sexual urges and thus be able to keep their compulsory chastity better.

(44) Such a mastery over animal instincts and intellectual tendencies seems hardly attainable, indeed it seems even super-natural.

(45) The man who has seen the light and experienced its warmth, will prefer his own way of living if it is the consequence of his awakening.

(46) To regard these regimes as being uncomfortable and irksome, unnecessary and depressing, is to miss their purpose and misunderstand their nature.

(47) Deep breathing cannot be practised properly if the breather sits hunched up and cramps his chest.

(48) The lure of sexual adventure leaves him cold. The need of sexual relief does not trouble him. The appeal of sexual novelty fails to reach him.

(49) These stretching exercises tend to produce freer movements of the body by making the muscles more elastic, the joints looser and the sinews less stiff. The spinal exercises tend to produce a fine erect carriage which particularly improves the appearance of persons in middle age or even older ones.

(50) Such self-discipline is unattractive to, and unwanted by, those who have settled in comfortable ruts. Yet unless the lower nature is put under a yoke and made to obey the higher nature, the experiences of life fail to fulfil the purpose of life.

(51) The body has its own voice speaking its own language. If, through proper cleansing we remove our deafness and illiteracy, we shall hear it speak telling us how to treat it correctly.

(52) Here are two unusual exercises: (a) Sideways Walking, i.e. extend the right leg to the side and draw the left one after it; then extend the left leg to the side and draw the right after it. (b) Backwards Walking. Both these movements use the body in a way it is quite unaccustomed to and therefore develop another side of it.

(53) That aspirant has attained purity who no longer desires any human being but only pure Being itself. Thus he passes from the personal to the impersonal, from passion through penitence and self-discipline to utter tranquillity.

(54) It is merely mockery to admonish a weakling to become strong if you do not put into his hands the knowledge and equipment wherewith he can acquire strength.

(55) Without resorting to the asceticism, the penance and the mortification of the monk, it is yet necessary to bring the self under a discipline that will bring thought, feeling and will under mastery.

(56) The examining physician of a New York life insurance company declared that he did not find a single person with good proper health!

(57) The break with long-held bad personal habits, coupled with the bringing to birth of entirely new ones, is a difficult experience. But it is also an immensely rewarding one.

(58) It is not easy to take to a different way of life. Ancient tendencies and grooved habits have to be overcome.

(59) They do not know the difference between animal attraction and real love.

(60) The physical tensions of sex gradually subside and eventually disappear.

(61) The alchemy which turns man from slave into master lies in these methods.

(62) Sceptics refuse to believe that passion is unable to intrude itself into that peace-filled mind.

(63) Carthusian, Cistercian and Carmelite monks are usually meat abstainers although some eat some fish.

(64) The man who prefers the freedom but loneliness of celibacy to the companionship but chains of matrimony is entitled to do so.

(65) It is no act of simple self-discipline to sacrifice old habits to an ideal.

(66) It is not enough for two persons to get married because they love one another. They must also suit one another.

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( 1) Early in the 19th century a young writer unexpectedly broke in upon British attention, electrifying people with his thought and phrase alike. That man was Carlyle. Out of his hermit-like meditations upon his epoch, he emerged to peal forth in thunderous tones the plaint of a truth-seeker in an age of social shams.

( 2) The non-violent way to bring peace to the world is today the only way even though in the pre-atomic age it may not have been. For under this menace of nuclear weapons war can not be prevented, nor peace attained and maintained, by the traditional arms race.

( 3) With the world as it is and in mankind's present evolutionary condition, it would be imprudent to reject violence at all times and during all events. But to reject the violence of nuclear weapons would be the highest prudence.

( 4) The refusal to recognise the obsoleteness of war, the inability to change a point of view with which men have lived until now, will in the end destroy those men and liquidate their civilisation. There is no possibility of escape by mere drifting and no evasion by mere ignoring of the challenge. Time is short, the decision must be made now. The correct one will necessarily be also a humbling one. It is a crisis in human affairs such as human beings never formerly dreamed possible. More than that, it is an unprecedented spiritual crisis of man. He is being put to the ultimate test. For if we study the history of evolution we shall have to note the implacable fact that those creatures which could not adapt themselves to altered conditions, could not survive. They perished, and their forms perished with them.

( 5) As modern technological civilisation increased in power, the size of its problems increased too.

( 6) They do not know any other alternative to fighting with physical weapons.

( 7) Do the facts of history support this idea? Is there really a growing intellectual and spiritual awareness on the part of humanity?

( 8) The body is glorified, the flesh worshipped by millions of people. They have no capacity for intuitive feeling, no appetite for spiritual food.

( 9) The only way to put an end to any possibility of atomic conflict is to put an end to atomic weapons. It is as simple as that.

(10) It becomes harder with each year for the inhabitants of modern London or modern New York to achieve this gentle receptiveness to intuitive spiritual moods.

(11) The passing from chemical explosions in war to nuclear explosions is also the passing into an entirely different situation regarding international relations.

(12) The alternative choices are both evil, but not equally evil. Either we disarm and seek peace on the best obtainable terms - no matter how crushing they may be - or we continue the nuclear armaments race until it eventually and inevitably ends in nuclear war. Under the first choice we may find ourselves - if the worst happens - in a situation hardly short of virtual surrender. Its consequences may include atheistic education for the young and the disappearance of all that is fine in our civilization. But it would continue to survive and after some time reciprocal influences would begin to appear. Under the second choice, in fighting to defend our way of life, by atomic weapons, we would be using an evil means to attain a good end.

(13) Even the violent, sudden and unwanted decease of such a multitude of persons in war, pestilence, famine or eruption has a positive meaning in the divine World-Idea and is not at all vain or useless.

(14) The remedy is simple to formulate, although political and military leaders who find it unpalatable will assert that its result would be worse than war. It is this: cease manufacturing both atomic bombs and atomic weapons; cease using the atom for military purposes in any way. This may seem startlingly unrealistic but it is the only way to escape an otherwise inevitable fate, too terrible to describe even in outline.

(15) If it be true that God is always here, always on the job, then it is also true that peace and love are always here too. If we find them we shall always have them, even though nations war and humans hate. But the condition for this is that we find them first within ourselves.

(16) The nations can use nuclear energy to explode bombs or they can use it to power engines: they must choose between these two alternatives. If they try to evade the choice and to have both, they will end by losing both in the annihilation of nuclear war.

(17) For the sake of prudence it would be advisable to proceed on a pessimistic assumption about the results of these efforts to reach peace.

(18) If the war comes, it will have been brought by the erring nations upon themselves. If the war is not to come, they must change their ideas and their actions now.

(19) The ethics of war are arguable in ordinary times. But in these new atomic times they are not. Atomic war is a monstrous crime.

(20) The way of disarmament may fail to be accepted but it is the only way open to us that could avert war, within the very limited time available.

(21) The weapons of physical warfare are also the symbols of man's hates or greeds, suspicions or fears. So far as the first of these negative emotions is concerned, Buddha neatly put the point: "Hatred ceaseth not by hatred; it ceaseth only by love." This lesson of two world wars must be extracted, and extracted quickly, if a third world war is to be avoided. And in the face of atomic extinction, the practice of non-violent pacific, which is the outer expression of love, is not mere sentimentality but the highest rationality and practicality.

(22) I hope I shall not be misunderstood for saying that I saw clearly how the physical expression of evil is a necessary pre-requisite to the spiritual redemption from evil. For what the sinner does is after all only an outcome of what he thinks. If the doing of wrong actions will, by the higher law of recompense, bring him ultimately the physical punitive consequences of those actions, they will also bring him - and again ultimately - the thought that the two are inseparably connected together. This is a step - admittedly only a first step - toward that repentance and that purification which make redemption possible.

(23) Nothing is gained by letting the wish for peace override the certainty of war. Since it is now too late to avert the latter, all hopes and thoughts, projects and plans for the future ought to be nurtured with this tremendous and terrible ultimate development in mind. Since the warnings which I gave many years ago when the tide might have been turned, remained unheeded, all reckonings concerning the next few years must include this Armageddon which will terminate a whole cycle of human materialism.

(24) In the past, international aggression accompanied by force had to be met by national defence accompanied by force. The resultant war was unhappily inescapable. It was bad, but it was better than surrendering to evil. In the present, this is no longer true. The use of nuclear forces in war is a completely immoral act. It is so not only because the scale on which it annihilates men, women and children alike is unheard of, but also because the aftermath which succeeds it will be so savage as to be worse than the communism or capitalism such a war sets out to destroy. The means used being wrong, the end result will be equally wrong, besides being unwanted and perhaps unexpected.

(25) The record of incessant war with which the history of nearly every nation presents us is ugly and sickening. Ugly because it shows that savage traits so largely govern man, sickening because of the misery and suffering which are war's accompaniments and effects.

(26) The classic objection which was so often thrown at Gandhi, is still a sound one. "Would you stand by, in your adherence to the ethic of non-violence, and allow your wife, mother or sister to be raped without lifting an arm to protect her?" The man who pushes the non-violent attitude so far that he will not even help save the victim of such an attack, is a doctrinaire, the victim of his own misapplied fanaticism. Nature (God) can be very violent at times: it is not always peaceful.

(27) If any nation today wants to enjoy peace, it must reverse the old maxim, which has been falsified by atomic bombs, and prepare for peace, not for war.

(28) The notion that the God-Power is engaged in a desperate struggle with an evil power, that God calls on man to give his help and that the outcome of this warfare depends to any extent on such help - this notion is a ridiculous one.

(29) The practice of non-violent pacifism at this juncture of history where the menace of atomic warfare is so unprecedented, is not mere surrender. It is a new way of fighting which uses spiritual weapons instead of physical ones. But whereas atomic warfare would destroy both antagonists and bring barbarism, this new way will save both. It will save their lives and their civilizations. More, it will give a tremendous spiritual boost to the side which tries it first and ultimately give some uplift to the other side too.

(30) If men insist on bombing each other out of existence - which will not happen even though the attempt will - this does not mean that the higher power must abandon its higher laws, deprive them of the full result of their insistence, and maintain an enforced peace among them.

(31) "Blessed are the peacemakers" said the Christ. If the world has failed to find peace between the nations it is in part because its leaders have failed to find it in their hearts.

(32) When there is more of hate than of goodwill between two nations, and for a sufficient time, it is inevitable under the law of compensation that physical war will break out between them.

(33) The duties and responsibilities which could formerly be fulfilled only by the use of violence against aggressor nations, can no longer be fulfilled by the same means. There is now no protection in thermonuclear weapons, but only mutual destruction.

(34) Is it not frightening to know that the whole world may be overwhelmed with fatal radioactivity at the behest of a few men, or following the mistaken reports of a mere machine?

(35) Men are becoming more like machines while machines are becoming more like men!

(36) If the scientific gropers-in-the-dark were allowed fully to explore, and their political masters to exploit, the atom until all its energy were released, our Earth would either blow up into pieces and all mankind with it, or else have its atmosphere so poisoned by radioactivity as to make any life within it impossible. But it is not in the World Mind's World-Idea that this shall be allowed. The so-called progress of man in this direction will be arrested. He will be allowed to injure himself, since he insists on playing with these dangerous forces, but not to destroy himself.

(37) It is not to be expected that the mass of people, with their weak moral and mental capabilities, could accept and follow the philosophic ideals. This was true in every past century and it is still true today. But never before has so widespread and so devastating a peril threatened mankind. It may be that a certain number of persons, who might otherwise have passed the philosophic revelation carelessly by, will feel the pressure of the times sufficiently to take warning and take more heed for themselves.

(38) Non-violence is a good. Violence is an evil. But in the compulsory choice between violent defence against violent aggression or passive submission to such aggression, it is often the lesser of two evils. For the first may bring the aggressor to suffer the consequences of his crime whereas the second may condone it. The first may re-educate him to abandon his evil ways whereas the second may encourage him in them.

(39) The social, economic and political problems which have developed with the development of science, and its use in industry, have reached their ultimate in the hydrogen bomb. This is the Frankenstein monster which will destroy its master, if he does not soon renounce all nuclear weapons.

(40) An attack by massive nuclear bombardment would expose the attacker, in due time, to suffer some of the effects of the radioactive fallout which he had himself brought into being.

(41) A disarmament effort not only promises more safety for the world but is actually the only way to safety. The arms race will, must, and can end only in war and destruction for all concerned in it.

(42) It is all too easy for a man, subject to the pressures of today's environment, to forget this quest of life's higher meaning.

(43) The release of energy contained in the nucleus of an atom has led to an extraordinary and revolutionary situation. Not only may masses of matter be utterly destroyed, but entire cities and civilizations too.

(44) The dearth of sages in our time is ominous for the destiny of our time.

(45) Before the nuclear age those nations which fought aggression and used force to defend themselves had a good right to do so. But the situation has now become totally different. Destruction of his own country by nuclear bombardment is the price a defender or an attacker, using the new weapons, will have to pay.

(46) A few months before he was murdered, at the end of that terrible period of Hindu-Muhammedan riotings, anarchy and massacre, Gandhi exclaimed: "I do not want to live in darkness and madness; I cannot go on."

(47) It is astonishing that the terrifying peril into which the manufacture of atomic bombs have plunged the fate of mankind, brings from most people little more response than apathy.

(48) Evil is certainly present, plain to sight and unpleasant to experience, but it is not altogether, nor only, what it seems. It is really an appearance, and reconcilable with the benign source of good.

(49) Every evil person who crosses our path provides an opportunity, in the injury he attempts to do us, to keep ourselves from being provoked into retaliation, anger or resentment. If we succeed in overcoming our own feelings, we mount upward a step.

(50) It is the function of such opposing forces, environments or persons to <u>compel</u> him to negotiate them properly, or suffer the consequences.

(51) It is no accident that the world's affairs are in their present condition, or that humanity is in its present situation.

(52) The worth of an invention or a discovery to mankind depends on the uses made of it. If these are warlike and destructive to an appalling degree, then it might have been better for mankind to have continued in ignorance.

(53) If a war involving nuclear explosions breaks out, neither antagonist can expect victory, both must expect disaster or destruction or annihilation.

(54) The nuclear weapons have so completely changed the nature of war that it is no longer war: it is mass murder.

(55) They do not distinguish between the beneficence of the desired ideal - peace - and the malevolence of the means - nuclear weapons - used to achieve it.

(56) The clash of a third world war would not, and could not end in the victory of one camp or the other. Both would suffer near-annihilation.

(57) How far from this sinister era, how elivated above its diurnal evils, are these serene truths ?

(58) In the fundamentally vacuous society of our day such a man cannot be a conformist.

(59) The threat of nuclear bombing has created a situation so entirely new that the old ideas about defence have to be scrapped. Formerly it was logical and morally right to meet violence with violence, but now it is suicidal and morally wrong to do so.

(60) Those who follow a crowd, or hide behind it, do not thereby forego karmic responsibility for whatever results ensue. If the crowd is headed for disaster, they also will meet with it.

(61) Few have dared to think out the implications to themselves of nuclear warfare. There is a deliberate shunning of such reflections.

(62) Nuclear war is immoral. This alone is sufficient for one side to refuse to engage in it, whether or not the other side takes advantage of such refusal.

(63) What I see after the war are dark forces of brutal shapeless chaos and grim selfish anarchy.

(64) The mastery of philosophy increases the capacity to interpret history correctly.

(65) That country is truly civilized where the killing instinct is held in abeyance and regarded with abhorrence.

(66) 'Ahimsa,' described as the highest ethical duty by the Mahabharata, and so often translated as 'non-violence' would be more correctly translated for the Western mind by 'non-harmfulness.' It does not necessarily mean that its practiser must abjure the use of physical violence when defending himself against aggression.

( 1) The truth of mentalism can be appreciated and accepted only by those who are either mentally competent to do so or intuitively ready for it. If any man cannot free his mind sufficiently from the erroneous suggestions with which either scientific materialism or religious dogma have strait-jacketed it, he will reject the idea. And if he cannot ponder the questions involved with sufficient discernment and penetrate them with sufficient depth, he will reject it too.

( 2) The time will come, and cannot be avoided, when both the new and accumulated facts will force scientists to regard Mind as the real thing they have to deal with, and matter as a group of states of mind. But by that time they will be something more than mere scientists alone; they will be somewhat on the way to becoming philosophical scientists.

( 3) The materialistic claim that all mental states, all spiritual experiences and all ideas generally originate solely in the physical brain or in physical changes of the nervous system would be correct if the term 'all' were replaced by the term 'some'. (This would still leave unsettled the mentalistic claim - which makes havoc with the whole underpinning of materialism - that the body, brain and nerve system exist as a group of states of our consciousness and that we know of no other existence of theirs.)

( 4) The belief, common to materialists and religionists alike, that there is an external world plus the idea of that world seems to be confirmed by simple observation.

( 5) Materialists who try to derive thought from a material brain and life from a material substance are fooled by the very accuracy of their observations. The connection in each case is close and definite but it is not a causal one.

( 6) The sensations of seeing, hearing, touching, smelling and tasting things combine to make up our knowledge of the world around us in space and time. This knowledge depends therefore on egocentric personal experience. This is very easily proven by contrasting the statements made by a hypnotised subject about an object, and those made about it by a person in normal condition.

( 7) Do the senses give you any real knowledge of a world outside your mind ? Is it not rather that your sensations of such a world are only ideas inside that mind, and that you have no positive assurance of the existence of anything beyond those ideas themselves ?

( 8) If, in order to prove the existence of matter, they have to make use of the existence of mind - their own mind - does this not prove the latter's primacy?

( 9) Where is this so-called 'matter' which is the cause of human sensations and the object of human knowledge ?

(10) These foolish persons, the materialists, who confound the mind with the skull, fall thereby into several other errors.

(11) The modern Chinese Buddhist movement called Wei Shih taught as its fundamental tenet the principle of mentalism. The teachings are identical with, and probably derived from, the Sankrit Yogacharya School. Its chief centre was at Nanking and from the doors of its "China Inner Knowledge College" there went forth a number of well instructed disciples, both monks and laymen, some of whom I had the pleasure of meeting before the war. What has become of so essentially a spiritual institution under the atheistic dominance of present conditions ? If it has met the young fate of so many others, the balancing contribution which it could make to the new China is alas! no longer available. Some pilgrimages to such centres have been stopped, others discouraged. Some temples have been turned into secular schools. Large numbers of monks have been forced to discard their robes and driven back into civilian life. I know that Buddhism generally is regarded as a mere superstition by the Western-science worshipping minds of today's Chinese youth and leadership. This attitude is both dangerous and fallacious. Although the Buddha for his own monk-catching reasons, and because of the times and conditions in which he lived, emphasised the pessimistic world-view, and thus presented a one-sided teaching, he was in himself one of the most illumined men who ever lived.

(12) Analyse your awareness of the physical world and, if your analysis is deep enough, you will be unable to avoid the conclusion that it is really a series of changes, or a group of states of, your consciousness. In other words matter is something presented in my consciousness, whether it be now, at some time past or in the future, even though it gives the impression of outsideness.

(13) He shapes himself into another person in imagination, in faith and in will. For a while he creates the illusion of a new destiny accompanying this new person. Is this not a veritable rebirth ? Does he not get away from the old everyday person and forget him utterly through this miraculous transformation ? He lives so completely in this visualised ideal self that there is no space left for the old faults, the old weaknesses to creep in.

(14) Materialists of the scientific kind believe that there is a real material world of nature which is reflected, through sensation and thought, in the human mind. Materialists of the religious kind hold the same belief but add to it belief in a second real world - that of the Spirit. Mentalists reject this belief in a material world and declare the latter to be an appearance to sensation, an idea to thought; they know only a single reality - MIND, and a direct relationship only with its products - ideas.

(15) How hard for the average mind to grasp this central fact, that the World-Idea is the world-creation. The one does not precede the other. The second is not a copy in matter of the first. Man has to work, with his senses and his intellect, when he wants to convert his ideas into objects. But the World-Mind does not need to make an effort in order to make a universe, does not in reality have anything to do at all for Its thought is the thing. Some mystics and most occultists have failed to perceive this. Their realisation of the Spirit did not bring with it the full revelation of the Spirit. This is because they have not thoroughly comprehended - usually through lack of competent instruction - its utter emptiness. Nothing can come out of the Universal Mind that is not mental, not even the material world which men believe they inhabit and experience. Science is on its way, through its delvings into atomic-structure, to a suspicion of this tremendous fact but so many scientists are so devoid of metaphysical faculty that they uphold materialism and deny mentalism !

(16) When we are free from the illusion that things are outside the mind, the way is prepared for an easier conquest over the desire for them, that is, for equanimity. "From desire of happiness men, enemies to themselves, blindly slay their own happiness" said Santi Deva, hundred of years ago.

(17) All these little minds which people the universe and are active in Nature's kingdoms could not have come into being unless there were a universal originating Mind. They point to its existence, silently speak of their divine Source. The materialistic notion that individual centres of intelligent life could have been produced by non-intelligent "matter" is an utter absurdity.

(18) Our idea of the external world is caused partly by the energies of our own mind and partly by the energies of the World-Mind. It is not caused by a separate material thing acting on our sense-organs.

(19) The mentalist character of all their experience is little or not at all understood by the great mass of people. Yet, curiously and paradoxically, this truth is the hidden basis of their religious beliefs, no matter what sect they belong to, for mentalism alone can make plainer the idea of Spirit, and make plausible the operations of Spirit.

(20) No one yet has successfully refuted the logical truth of mentalism. Yet few people feel it to be true and therefore few can bring themselves to accept it. It is easy for a solitary mystic here and there who has been granted the revelation through his mystical experience, to adhere stubbornly to the statement that the world is a product of consciousness. But for others belief wavers and doubt undermines.

**(21) It is the height of irony that the very power which enables the sceptical materialist to deny his spiritual being is that being itself !**

( 1) Once the work of purification has advanced sufficiently far, the work of divesting himself of his egoism must begin. It is to be carried on as much by reflection as during action, by meditation as through watchfulness.

( 2) Although the ego claims to be engaged in a war against itself, we may be certain that it has no intention of allowing a real victory to be achieved but only a pseudo-victory. The simple conscious mind is no match for such cunning. This is one reason why out of so many spiritual seekers, so few really attain union with the Overself, why self-deceived masters soon get a following whereas the true ones are left in peace, untroubled by such eagerness.

( 3) The ego will always seek, and find, ways to excuse itself. It will do anything else it can rather than honestly confess its own vileness or weakness or erroneousness. It will cling stubbornly to them rather than admit the need for a thorough change.

( 4) The idea of a self first enters consciousness when a child identifies itself with bodily feelings, and later when it adds emotional feelings. The idea extends itself still later, with logical thoughts; and lastly completes itself with the discovery of individuality.

( 5) They are so satisfied with their ego that they do not even question its right to dominate their minds and dictate their policies.

( 6) What is the ego but the Overself surrounded with barriers, conditioned by its instruments - the body, the feelings and the intellect - and forgetful of its own nature ?

( 7) There is something in each man which says "I." Is it the body ? Usually he thinks so. But if he could set up a deeper analysis, he would find that consciousness would carry him away from the body-thought into itself. There, in its own pure existence, he would find the answer to his question, "Who am I?"

( 8) His quest has reached its end when the ego, by the Overself's grace, has come at long last to desire fully and attain successfully its own extinction rather than, as before, its own aggrandisement.

( 9) Although we may grant the fact that it is the ego which is seeking truth, we must insist on the completing truth that the ego is never the finder of truth.

(10) To the extent that he gets rid of the ego's dominance, he gets rid of self-consciousness, with its vanity or shyness, its nervousness or anxiety.

(11) The "half-ape," half-human being which passes today for a real "man" will one day give place to the real thing. Only then will it deserve the appellation.

(12) Each man lets his 'I' occupy the centre of his picture.

(13) It is not the person who brings God down to a level with himself, or lifts himself up to a level with God. The ego goes when God comes.

(14) The longing which possesses the seeker is there because of what the Overself is and what the ego is not. There are contradictory reactions between them. The ego is attracted through an evolutionary compulsion outside itself and yet it is also repulsed through its own instinct of self-preservation. Hence the longing is not always there: again and again conflict appears and battle must be revived, victory regained.

(15) Where is the man who does not assume the reality of his ego ? He is deluded, of course, but what else can he do if he is to attend to business of everyday living ? The answer is that he can do nothing else - unless Grace comes and attends to the business for him !

(16) This miserably limited, pathetically finite creature which calls itself man (root: Sanskrit Manas, mind) but which knows so little of what it really is because it does not know its own mind.

(17) The whirling dervish who revolves on his own axis while, at the same time, revolving in a larger circle with his fellow dervishes, is symbolic of the ego's own centricity side by side with its unconscious evolutionary movement.

(18) The illumined man is still conscious of his individuality but it is a different, a transformed individuality.

(19) It is hard to look upon the reality of one's own personality as a myth. Few are likely even to make the attempt, so undesirable does it seem. And there would be small chance of success if there were not a concurrent attempt at discovering the reality of the Overself, which is to displace the myth.

(20) He is but a member of the human ant-colony lodged on a tiny speck in the solar system, which is itself a microscopic dot in the galaxy of the Milky Way. This would be perfectly true if he were nothing more than his physical body.

(21) The man who has no other support for his activities and ventures than the ego, and no other centre for his thoughts and feelings, is verily insecure. He passes through the events and situations of life in fears and anxieties derived from the past or drawn from the future.

(22) If the Overself stubbornly stays out of your range of consciousness it is because your ego stays too much within it.

(23) Without understanding either themselves or the workings of the World-Mind, men arrogantly deliver judgments upon other men, upon life in general, and upon God.

(24) The ordinary man is never out of himself but always inside his ego.

(25) The self-love which the ego unvaryingly displays or cunningly disguises, in all circumstances and through its yesterdays, todays and tomorrows alike, is simply a complete extroversion of the love which the World-Mind bears for itself, and which it reflects towards the whole universe. The ego, as projection which is ultimately traceable to this divine source, carries with it what is nothing less and nothing other than divine love. But personalised and narrowed as it then becomes, this holy force is no longer recognisable for what it really is. However ugly or vicious, detestable or criminal, human selfishness shows itself to be at times, its essential nature remains unchanged - the love which is at God's heart, and even at the world's heart. It comes to this, that if God did not love himself, man could not do the same nor crave for love from his fellow man or give it to woman. And if God did not love man, no man and no woman would love God, seek God and deny himself or herself for God. The corollary of all this is that since hate is the very opposite of love, and is so often the cause of murder, its birth in the human heart shuts out the human mind from the Overself's light more decisively than any other negative passion. No one can find redemption in whom it is active, nor will warring mankind be blessed with peace until it is expunged.

(26) If the ego is to perpetuate itself it must enter into all the mind's activities, not merely in the baser ones. This is exactly what does happen. The spiritual aspirations, the moral ideals and even the mystical experiences are themselves inverted projections of the ego. Through them the 'I' is able to expand itself into an 'I' greater, grander, happier and stronger than before. If they are not its own creations, providing shelter or disguise for it, then they are soon infiltrated and betrayed, undermined or permeated, until they feed and nourish the very self they were supposed to lead away from.

(27) So long as the aspirant takes the attitude that he aspires to unite with the Overself, that he wants permanent spiritual illumination, he is merely adding another desire to those which his ego already possesses. He is still turning round inside the closed circle of the little self. There is no way out except to forget himself, to turn away from the ego and regard, fixedly and constantly, the Overself.

(28) I am not I. These words are nonsensical to the intellect, which can make nothing of them. But to awakened intuition they are perfectly comprehensible.

(29) The supreme quality and august immensity of Mind cannot be cramped into the little ego, nor its truth into the latter's falsity.

(30) The ego self is the creature born out of man's own doing and thinking, slowly changing and growing. The Overself is the image of God, perfect, finished and changeless. What he has to do, if he is to fulfil himself, is to let the one shine through the other.

(31) A good spiritual technique may become vitiated by converting it into another way of clinging to the ego, a subtle disguised way which deceives the conscious mind.

(32) When his own ego becomes intolerable to him with increasing frequency, he may take this as a good sign that he is moving forward on this road.

(33) No one ego is exactly the same in characteristics and outlook as any other ego in the whole world. Each is unique, stamped with its own individuality. But all egos are exactly the same in this, that their attachment to the 'I' and their consciousness of self are overpowering.

(34) No ordinary man really knows himself. He knows only his idea of himself. The two are not the same. If he wants to know his true self he must first liberate himself from this false one, this imagined one, this idea.

(35) Egoistic motive, notwithstanding it forever feigns its absence, hides in our deeds all the time. Freud demonstrated the strength of the unconscious motives, and without accepting his view of the human personality which is as erroneous in some respects as it is correct in others, we may honour him for this restatement. He was certainly right in pointing it out.

(36) Why do people cling so hard to the ego despite the fact that, sooner or later, they find that it is faulty and frustrating, that its desires lead in the end to undesired and undesirable conditions ?

(37) Even efforts directed deliberately toward restraint of the ego often end in giving too much attention to it, just as pruning the leaves and branches of a hedge often encourages its larger growth.

(38) Its evaluation of mankind is neither materialistically contemptuous nor mystically rosy. It sees the bright permanent essence along with the dark passing form.

(39) We are very far from the true man which we are destined to become, the evolved masterpiece of Nature. We possess only rare inklings of the day when the ego's I will be transformed into the Overself I-ness.

(40) The ego is hard at work all the time - either blatantly and obviously or secretly and insidiously.

(41) Such resignation does not mean that he shall let himself be always put-upon, that he shall uphold truth, principle, justice and goodness for others but deny them to himself.

(42) The sum total of our past actions and thoughts, and especially of our tendencies, constitutes our character and makes us what we are today.

(43) If the ego continues to perform its functions, as it needs must even after Fulfilment, it no longer does so as his master, no longer as his very self. For henceforth it obeys the Overself.

(44) The sense of egoic existence precedes, and gives rise to, the sense of the world's existence.

(45) The self-image which he holds may continue to keep him tied or help to set him free.

(46) Its searching and searing truth will draw out all his vanity and leave him feeling quite hollow inside.

(47) The ego has many hiding places. Exposed in one of them, it soon occupies another.

(48) How utterly ridiculous, how wretchedly unimportant, the little ego seems under that glaring Light !

(49) In this mysterious new relationship he is not stopped from being aware of the ego even though the Overself now directs him. But there is a unity between them which was absent before.

(50) Every attempt to disassociate himself from his ego, to observe it in thought and action, to unbind himself from its desires and lusts will be successful only as it is merciless.

(51) The little self must die if the luminous self is to come into being.

(52) The 'I' is still here, not the old familiar petty uncertain creature but another 'I,' a gloriously transformed one.

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( 1) What has been called "purgation of the intellect, memory and will" actually happens in the deep contemplative state. The faculty of thinking temporarily ceases to function, the awareness of personal identity vanishes for a time and the ability to direct the muscular movements of the body stops as in a paralysed man. These changes last only for the hour of his meditation practice and are responsible for much interior growth in the shifting of consciousness from the lower nature to the higher self. But there is a more enduring state wherein the 'purgation' reappears in another form, better suited to the aspirant's active everyday existence. He finds that the more he inclines to detach himself from worldly things, the less firmly do they lodge themselves in his memory. In this way, and little by little, neither the dead past nor the active present can overcome him and make his mind their prisoner. So too, the unrealised future does not do the same in the form of fears or anticipations, anxieties or desires. Thus he 'purges' memory, he loosens himself from immersion in time and begins to live in the blessedly liberated and liberating Eternal Now. The purgation of intellect shows itself in this active form throughout the day as a perfect tranquillity of the mind which instantly comes into logical thinking activities as and when needed but otherwise remains at peace in the Eternal Stillness. The purgation of the will manifests in a continuous freedom from enslaving passions, from bodily directives and egoistic impulses.

( 2) The gap between man's mind and God's mind is uncrossable. But the gap between his everyday mind and the Overself - which is close to God - is not. Through it he may penetrate a little deeper into the mystery.

( 3) Whatever sin is committed against him, or wrong done to him, his forgiveness is available to the sinner immediately and completely. This is not an attitude he has to bring himself to create but one which is natural and easy.

( 4) The Glimpse provides assurance that the Soul exists, that God is, that the purpose of human life must include spiritual fulfilment to be complete and that the Good, the Beautiful and the True are more enduring and more rewarding than the Bad, the Ugly, the Lie.

( 5) The Overself surrounds the borderline of the ego, its perfection stretches into infinity.

( 6)There is no way of showing the Overself for anyone's examination. Since the ego comes out of the Overself, the only way it can see it again is to go back into it.

( 7) These glimpses apparently come by accident but actually come by grace.

( 8) It is but a pause in the constant oscillation of life, a stilling of the ego's pursuits.

( 9) Some - especially Indians - imagine that a fully attained man lives only in a state of abstraction, as if he were in a prolonged half-dream. They confuse a stage on the way up with the end itself.

(10) As he receives an influx of light from the Overself the Glimpse is experienced. But only to the degree that he has previously prepared, moulded and purified himself will he experience it correctly, completely and safely.

(11) Just as the Illumined State does not prevent him from receiving physical impressions from the world around him, so it does not prevent him from receiving psychic impressions from the people around him. But he does not cling to any of these impressions, nor let his emotions get entwined with them.

(12) There is a fixed centre deep within every man. He may live in it, if he can find and keep to it, so tranquilly that all else in his thoughts and feelings and actions will be affected by its magic without themselves being able to affect it.

(13) A man's refusal to allow spiritually intuitive feelings to awaken in him cannot obliterate the presence of the source of those feelings. He bears that presence ever within him and one day must reconcile himself willingly, knowingly, even yearningly, with it.

(14) So immense is the security which the Overself enfolds him with that he will not hesitate to take chances which prudence, caution, discretion or fear would never take. But he will do so only if the Overself guides him to.

(15) For a few hours or days they may enjoy this contact but then it passes away and the benighted frustrated little self returns.

(16) Once this condition is permanently attained, the man sits immovable in his serenity. Bad news cannot dislodge him from it, good news cannot excite him out of it.

(17) His silences may be exasperating to those who are insensitive and uncomprehending but they will be exhilarating to those who have begun to learn how the Spirit operates.

(18) If his contacts with the Overself are too brief to satisfy retrospective remembrance, they are intense enough to leave behind long-enduring images in that remembrance.

(19) Some are willing to take up the discipline if it will help them recover the first radiant excitement of the glimpse, the overwhelming greatness of that brief intensified existence.

(20) The practice of goodness is as natural with such a man as the act of breathing.

(21) He feels perfectly contented with himself.

(22) Quite a number of men have experienced a Glimpse like an eruption that begins and soon ends, but few are the men who have experienced a settled enlightenment of their being like a plateau that continues at a great height for a great distance.

(23) The effect of a Glimpse upon character may show itself as a passing feeling but it is the business of a quester to show it as a habit of life.

(24) It is as silly to fix the age for such an experience at thirty-six, as the late author of "Cosmic Consciousness" did as it is to assert that it always lasts about twenty-four hours merely because St. Francis Xavier was illumined for such a period.

(25) He lives in inwardly silent thought-free awareness of whatever is presented to him, whether it be the body in which he must live or the environments in which he finds himself. He enjoys a supernal calm, being indeed "free while living," as the ancient Indian phrase describes the state.

(26) During the Glimpse he feels that he has travelled close to his journey's end, to the fulfilment of his highest purposes. The quest has suddenly become easy and pleasant. But alas ! after the rainbow fades and vanishes, he is forced to recognise that he has far yet to go, that what he experienced was only a passing glimpse and not the final goal.

(27) When the experience is new and the exaltation is high the belief that life has been changed forever easily takes possession.

(28) He should learn to recognise that these moments, which come so suddenly and so delightfully, have a special value. As soon as they come he ought to suspend all activities put aside whatever it is that he is doing, even stop what he is speaking, and concentrate all his attention in a passive submissive way upon the delicate feelings and deep understanding that come with them.

(29) Enlightenment seldom comes all at once. But in the case of rare geniuses or of those with rare good karma, the possibility is certainly there.

(30) With both the brief Glimpse and the lasting Fulfilment comes a strong feeling of release. This refers to release from all the various kinds of limitation and restriction which have hemmed and oppressed him heretofore.

(31) The consciousness of the Overself must be a continuous one. It must be present not merely during rapt contemplation but also during worldly activity, not only when there is silence all around us but also when there is noise.

(32) In such a benignant mood, it is easy to forgive one's enemies their vile conduct or to look at faithless friends in a kindlier light.

(33) A Glimpse is seldom complete.

(34) The divine self reveals itself for a few thrilling moments and then draws back into the void where it dwells. But the glimpse is enough to tell him that a higher kind of life is possible and that there is a being beyond the ego.

(35) Not a few have felt once or twice, and a lucky few several times, a greater presence with them than that of some other human being. It has brought uplift, beauty, peace and strength with it.

(36) It is not only that he must remove the impurities, the faults and the weaknesses which obstruct the divine entry or prevent the divine settlement, but also that he must, by continually training himself to remain undisturbed by troubles and unexcited by good fortune, keep mind and heart always calm so that the divine guest may be able to remain permanently.

(37) The Glimpse is in very truth a magic spell cast over a man's whole being so that he neither feels nor reacts as he did before. For a short time he is born again, a new person.

(38) It is experiences like thiswhich make a man feel that he counts in the universal plan.

(39) He has come-to-life, an experience which reconciles all the contradictions of thought and faith and which explains some of the most puzzling enigmas of human destiny.

(40) The amazing clearness of the whole revelation and the certainty beyond all possible doubt which accompanied it were only two of its features. An extraordinary inspired elation - emotional, intellectual and intuitive - is a third feature, with a diffused sense of well-being as its consequence or its corollary.

(41) Such revealing glimpses come too infrequently. Their rarity makes it hard for common and familiar experience to dislodge them from memory, no matter how hard the pressures and strains of daily living may be.

(42) One of its fruits is that he has now some clearer understanding and clearer sight of the destination toward which henceforth he is to travel.

(43) Neither the joyous excitement, nor the joyous serenity behind it, lasts long. They flag, and then vanish.

(44) The glimpse gives him a slight inkling of what the term Overself means. It shows him - not as intellectual idea but as realised fact - something of the ideal toward which he shall strive.

(45) This reached, he reaches the true source of power, evicts all confusions and becomes inwardly clear.

(46) There are certain words which carry sweetness, joy and light with them. 'Redemption' is one of these words.

(47) Why is the Overself so incredibly elusive ? Why is it so covered up that men dispute its very existence ?

(48) The belief that he must wait many years before he can find a glimpse of his godly self is not accurate.

(49) Even if he has found an intermittent inspiration, it will desert him in the end if he tries to glorify himself.

(50) Why is the Overself so aloof ? Why is it so rarely that we hear of anyone getting an awe-inspiring glimpse, let alone establishing a long contact ?

(51) The impersonality of the Overself seems monstrous to some and is terrifying to others.

(52) If the intercourse of man and woman is the most intimate act in the lives of both, the conscious contact of a human being with the Overself is even more intimate still.

(53) Finding the Overself is one thing, and the first thing, but letting it take over is another thing.

(54) Every effort to find the Overself is confronted by its elusive character.

(55) His serenity is alive and buoyant, not lethargic and dull.

(56) The man who, according to the Bible, is made in the image of God is not the earthly man, visible to all and speaking in a voice that sounds in physical ears. He is to be found in the deep centre of consciousness, where there is only a Void, and he speaks in silence to the attentive mind, not to other persons.

(57) The Overself is always within call for its hiding place is no farther than a man's heart. But if the call does not go forth, or goes forth without faith, or is not sustained with patience, the response will not come.

(58) If experience teaches anything at all, it teaches the littleness of men but the greatness of Man.

(59) These glimpses are not only momentary but they are also not under his control.

(60) These splendid moments, so filled with flashes of beauty and goodness, so tremendous in meaning and perspective, are like peeps into Paradise.

(61) Omar Khayyam: "Would but the desert of the Fountain yield One glimpse - if dimly, yet indeed revealed,To which the fainting traveller might spring."

(62) As the glimpse fades away, he takes the ego back into consciousness again.

(63) It is the difference between mere opinion and direct experience.

(64) In this healing presence the past is washed away and old sins with it.

(65) The mystic knows that this is not only true of himself but equally of any other man.

(66) The glimpse cannot be controlled.

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( 1) The intelligence which works so untiringly in the world around us knows what to do without having to prepare a plan. It does not need to think in the way human beings think. Being infinite, its wisdom is infinite.

( 2) The egoistic fool, with his intellect puffed up by a little learning, sets out to criticise everything including the belief in God. Let us be humbler, awed by the thought of the World-Mind's unchanging identity and unbroken infinity.

( 3) Men imagine they are acting for their own personal objectives only and for their own personal choices. They believe that they are moving through their life-scenes by their own freedom. But the fact is that, all unwittingly, they are acting for the World-Idea and moving by the power which inheres in it.

( 4) You are part of the World-Mind's World-Idea. Therefore, a part of its purpose too. Seek to be shown what that is, and how you may realise it, rather than mope in misery, frustration or fear. Look upon your situation - personal, domestic, career, mental, emotional, spiritual - as having significance within that purpose, as teaching you some specific lesson or telling you what to do or not to do.

( 5) In the to-and-fro movement of animal breathing, we have a key to human development. Study it well with this aid and you will discern a forward and backward movement, a pendulum-like swing here too.

( 6) The universe follows a pattern of behaviour which is definitely rhythmic and cyclic. It does not operate along a straight line but fluctuates along a spiral line.

( 7) We live in an orderly universe, not an accidental one. Its movements are measured, its events are plotted and its creatures develop towards a well-defined objective. All this could not be possible unless the universe were ruled by immutable laws.

( 8) A self-conscious creature is one that not only knows its own individual feelings and thoughts, its own mind, but can also reflect upon them. The animal has not reached this stage but the human has.

( 9) The mystic who talks vaguely of being one with God must surely know that the experience has not put him in personal management of the universe.

(10) The foolish materialist who sees the universe as a jumble of haphazard elements and life as a jumble of chance events, is to be pitied. With such an outlook, how can he ever find peace of mind ?

(11) The World-Mind is forever attempting to reflect its qualities and attributes in the universe but its success is forever only a very limited one.

(12) No one else has a self like yours. It is unique.

(13) When the revelation of the World-Idea came to religious mystics they could only call it "God's Will." When it came to the Greeks they called it "Necessity." The Indians called it "Karma." When its echos were heard by scientific thinkers they called it "the laws of Nature."

(14) We cannot know God in the fullness of his consciousness but we can know the link which we have with God. Call it the soul, if you must, or the Overself if you prefer, but to catch a glimpse of this link is to be reborn.

(15) Mystics and vedantists, metaphysicians and theologians who declare the identity of man and God in every possible sense, thereby exhibit either a gross looseness of expression or a gross arrogance of comprehension. This is that false pantheism which brings down undeserved condemnation on the true pantheism by churches which are unwilling, or unable, to make a distinction between both.

(16) We are not to believe that the World-Mind deliberately directs the universe and consciously attends to every detail of its operation. That would be to turn it into a Big Man; and to minimise the powers of Mind.

(17) Is the higher power sporting with the universe for its own pleasure, as some Hindu sects assert, or fighting in the universe for its own victory, as some Christian sects assert ?

(18) The movement along a turning spiral road through one birth after another, will in time pass through seemingly unrelated extremes and unfriendly opposites.

(19) The World-Mind, limiting itself, shutting down its focus, produces what we know as the physical universe.

(20) The life of the universe moves through a series of evolutionary oscillations between rest and activity.

(21) Development is not continuous. It moves forward through alternations of lulls and renewals, peaks and valleys and plateaus in rhythmic fluctuation.

( 1) All is known to the World-Mind - not only as it was in the past but also as it will be in the future. If it were otherwise then the World-Mind would not be able to maintain the universe in complete function and all its parts in complete relation, nor would it be able to move all the planets in rhythmic revolution. God could not be God if everything were not exactly knowable and every consequence predictable in advance. But that in its turn could not be unless everything were predeterminable too. This is contrary to the common modern and Western belief that it is what we, as human beings, freely choose and do, and what we try to get in satisfaction of our desires, which determines what course the future takes.

( 2) During the gap - infinitesimal though it be - between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity provided a man knows how to use it.

( 3) Even deliberate inaction does not escape the making of a karmic consequence. It contains a hidden decision not to act and is therefore a form of action !

( 4) If you kill a man the Law of Consequences compels you to carry that man's corpse with you wherever you go. At first you do it in memory pictures that create fear of punishment, but after death you will see the victim and hear his cries all over again.

( 5) Here, in this physical world, the ego is put to school. Here it learns lessons, sins and suffers, yields to passion and then checks it, responds to intuition and is led upward.

( 6) Every successful man feels this sense of power supporting him, although the time comes when it also deserts him. Why ? Because the map of his destiny has already indicated this change. Napolean on St. Helena felt this loss, this difference from his former state. Disraeli, in his late sixties, said "There were days when, on waking, I felt I could move dynasties and Governments; but that has passed away."

( 7) The ego inherits the tendencies, the affinities and the antagonisms which have shaped themselves in a long series of births behind the present one.

( 8) This earth is a training school where capacities are developed, qualities are ripened, consciousness is extended and character is shaped.

( 9) A mind impeded by such a multitude of past memories could hardly attend to present business.

(10) Rebirth on earth is the price of our desires.

(11) Such is the power of suggestion, tradition and environment that the average European and American does have a feeling of being free to make his own decisions and of being able to act in the world as he wishes, whereas the average Indian has no such feeling; he believes that he acts according to some unknown preordained pattern. Although both feelings are so contradictory, there is a solid basis of fact beneath them. The contradiction arises because they are not sufficiently understood. In the Westerner's case, it is from the Overself's freedom that his feeling is originally derived. In the Indian's, it is from the Overself's allotment of karma that his own is derived.

(12) If a man's will were really free, he would have to think of using it before he actually did so, and then again to think of thinking of using it, and so on in an endless series. Since this situation never occurs, are we to believe that his will is never free ? This is a question that no man can answer for it ought never to be put.

(13) Certain religious beliefs have come quite close to the idea of rebirth but at the crucial point have gone off at a wide tangent and missed the truth altogether. One belief leads to the expectation of a physical resurrection of the dead; the other to the practice of a physical preservation of the dead, as in mummification.

(14) It is something rare, abnormal and exceptional, but not impossible, for a human being to be put back in an animal body. Then it becomes an imprisonment for one lifetime, and as such a punishment.

(15) The future seems likely to enfold in a free way, and the choices we shall exercise then, the actions we shall perform, seem not to be predetermined.

(16) No man is really and fully free since all men are carrying out the World-Idea. The feeling which he usually possesses that he is acting under his own power and making his own choices, is due to his ignorance.

(17) For the origins of a man's character and the causes of his fate, look far beyond his birth, and even beyond his conception. They lie in a past which extends into lives now invisible.

(18) He may regard what happens to him as unalterable destiny or as useable opportunity. The future is not wholly beyond his control but it may be if he fails to use his will upon, or sometimes against, the instinctive and automatic tendencies inside himself.

(19) Imagine how much inconvenience would be caused if scenes and occurrences from previous lives kept on intruding into the affairs of the present one.

(20) In its practice, astrology is resorted to by its believers too frequently and for too trivial matters. In its western popularisation through newspapers, periodicals and pamphlets, it is presented so deceptively as to be half-falsified. In its theory only the most honest and most expert of its practicants will admit the truth that it is not a precise science and that its interpretation trembles under the human frailty of its interpreters.

(21) There are memories of the past which are strongly embittered and others which are almost unbearable. Why, then, should we seek to know them, especially when Nature has kindly hidden them from us ?

(22) When the cause is put too far from the effect, as in some beliefs about karma, the moral effectiveness is weakened.

(23) The aspirant whose efforts to attain inner freedom and union with the Overself while living seem to have been thwarted by fate or circumstances, may yet find them rewarded with success while dying. Then at the very moment when consciousness is passing from the body, it will pass into the Overself.

(24) A man can respond to events or to prophets, to demands or to experiences, only on the level of his own capacity and mentality. We have no right to ask that he shall be better or wiser.

(25) You are free to turn this page over if you wish, the choice is entirely your own, but what you do not see so clearly is that the choice was predetermined by all that has made you what you are and your environment what it is. Apply enough reason and you will see that freedom is fettered.

(26) Man's actions and fortune's events are settled in advance. Everything that happens is inevitable. It is the fixed divine decree, and not the free human will, that is responsible.

(27) The life that is in us goes at death into the life that is in the universe. It is as secure there as it was in us. It is not lost. Thereafter it reappears in another form, another body.

(28) Environment influences his actions and nature his decisions; how much of a free independent will remains ?

(29) No one will deny that the past is now absolutely fixed and completely unalterable.

(30) "I send distress in order to make you My own," says God in an ancient sacred Hindu text.

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( 1) His awareness of the relativity of things relieves the philosopher of any compulsion to identify himself with any particular viewpoint. His liberation from dogma enables him to take the viewpoint which best suits the circumstances. This does not at all mean that chaos will enter into his affairs, insincerity into his attitudes and anarchy into his morals. He is safeguarded from such perils by the link he has established with the Overself's infinite wisdom and immeasurable goodness.

( 2) The Overself is not in time and consequently has no history. It is, with no beginning and with no end. The intellect which flits from past to future, from one chronological event to another, finds such ideas strange, hard to comprehend, and puzzling.

( 3) The more we are able to remember the Now, the more we shall forget the painful failures of the past and the tension-raising anticipations of the future.

( 4) There is a kind of sleep which has a special quality about it - intensely deep and refreshingly blissful. Those who are physically ill awake from it feeling much better, sometimes quite healed. Those who are practising meditation just before passing into it get as much spiritual benefit as if they had continued to practise in a state of wakeful alertness. The ancient priest-physicians called it "temple-sleep" and the modern Oriental mystics (Indian and Muhammedan - not Japanese) call it "yoga-sleep."

( 5) Deep dreamless sleep removes anxieties from the mind because it removes the ego which suffers them. It removes exhaustion from the physical body because the complete relaxation of tension consequent upon the ego's absence allows the universal life-force to permeate every cell.

( 6) Why torment yourself re-creating past troubles in the mind or dreaming up possible ones for the future ? Be at peace with yourself. Live in the eternal Now.

( 7) Both anxiety about the future and regret about the past are inconsistent with the state of serene detachment. It is uplifted beyond them, and free even from being affected by the day's changes and pressures.

( 8) What we recollect of the past and what we expect of the future do not exist. But what we experience now does exist. It stands out uniquely from all this series of events in time. We can deal with it and in doing so we may affect the future.

( 9) Eternity is hidden in every moment; that which historically was and shall be is screened by the Now, which is infinitely timeless and timelessly infinite.

(10) The light and presence of the Overself will never leave him again. Even when he is asleep.

(11) the bland secret smile of a Buddha, cobra-canopied and legs curled under him.

(12) A silly yet serious error made by beginners, intermediates and proficients alike is to declare that because they live in the eternal 'Now' they need not concern themselves with the future. They live, and want to live, only one day at a time. Consequently they throw prudence to the winds and forethought to the dogs. Such a course invites trouble and may even end in disaster, although it is true that both may be mitigated if they have honestly surrendered the ego to some extent. The mitigation will depend on, and be in one way, proportionate to, the extent. In that case, what they refuse to do for themselves, may be done by the Overself. But where there is only verbal surrender, or imaginary surrender, they will have to take the consequences of their shiftlessness.

( 1) Those who look to God as a healer, or as a mother, or as a father, or as a teacher are still looking for God within the ego. They are thinking of God only in relation to themselves because their first interest is in themselves. But those who look to God in the Void, and not in any relationship, nor under any image or idea, really find God. Therefore they really find "the peace which passeth understanding."

( 2) The ever changing world movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, whereas in the ultramystic insight its activity is restored. For such insight easily penetrates it, and always sees this ground without need to abolish the appearance. Consequently the philosopher is aware that everyday activity is as much and as needful a field for him as mystical passivity. Such expression, however, cannot be less than what he is within himself through his possession of insight. Just as any man cannot express himself as an ant, do what he may, simply because his human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate his ultramystic insight from his moment-to-moment activity. In this sense he has no option but to follow and practise the gospel of inspired action.

( 3) Any mental picture of God is just as much, in its own way, an idol as any carved stone or wood figure may be. Those who worship the one are violating the second Commandment as much as those who worship the other.

( 4) The distinguishing quality of Mind is a continuous stillness, whereas that of World-Mind is a continuous activity. In the one there is absolutely nothing whereas in the other there is an infinite array of universes.

( 5) Whether we see its presence in the untiring activity of the universe or in the complete quiet of the Void, we do not see two different things but rather two phases of a single thing.

( 6) A man may fall into the sin of vanity because of the facility with which he is able to work up the devotional feelings or excite the spiritually rapturous ones. But those who enter into the Void because they are able to enter into the innermost part of themselves, cannot fall into this sin. They are detached not only from the emotions but also from themselves. This is why they live in so great and so constant a peace.

( 7) Because the Real is beyond the thinking intellect's grasp, it cannot be formulated into ideas. Yet because we need signposts and a goal to give guidance and direction, we must tentatively and provisionally formulate it.

( 8) Nobody can tell us what God looks like for God has no form at all.

(9) The Godhead as he is, and God as he appears, God in the vacuous repose of Nothingness, and God in the continuous activity of a cosmos, God forever hidden in his own being and forever unknown to mortals and God revealed in relation to man, THAT which is not perceptible to human thinking as opposed to HE who is experienceable by intuition - these differences seem to imply an inherent contradiction. Those attractive and positive attributes which we always associate with the very name God - justice, goodness and the like - cannot be associated with the Godhead for the reason that nobody, not the greatest of mystics, knows or ever can know the Godhead.

(10) The man who really believes that he can explain nothing of the highest truth to any other man ought to follow his theory into practice. He ought to write nothing and speak nothing about it, create nothing artistically to suggest it. In short, he ought to act as if it does not exist.

(11) Since the Real is unique, the One without a second and not the One which is related to the Many that spring out of it, it cannot correctly be set up in opposition to the Unreal, the Illusory, the Appearance. They are not on the same level.

(12) There is a curious and mysterious statement in more than one ancient Hindu Philosophical text to the effect that God cannot know himself. What does it mean ? The sun's light is needed to end the world's darkness but not needed at any moment by the sun itself since it is all-light: therefore the sun could not shine upon itself, could not light up itself. In the same way God can gain nothing more by making himself known to himself, since he is already all-knowledge. In this sense only - and not in the sense of inability to know - is the Hindu statement to be interpreted.

(13) Why is God so hidden, the Overself so elusive, the Spirit of the World as if it never were ? Because the eternal and infinite Being is forever seeking to express itself in the universe in which these attributes can appear only under time and in space, i.e. never in their full and real nature. This means that God is not in this world (as he really is) and that his elusiveness could not be otherwise if he is to be the true God.

(14) When all illusory ideas are discarded, he will be able to see directly into the truth, and to see it without delay. For what need could there then be to pass through progressive stages ?

(15) How can he have fears for his future who knows that he is related to God, and that God is the same yesterday, and today and forever ?

(16) To the question why the universe came into being at all, the answer is that there is no answer.

(17) Those who can pass in to the Void with eager anticipation and glad acceptance of it are few. Those who hover at its brink, terrified, refusing to make the plunge, are inevitably more.

(18) Not until the ego is completely deflated and falls into the Void will he know, feel, and fully realise the blissfulness of salvation.

(19) All their ideas of truth are limited by the illusions, falsities, uglinesses and weaknesses which limit, and hold, their own minds.

(20) This inner work requires that he turn against himself, against what he was and is, above all against the egoism which hides the Overself from him.

(21) It has not even the value of a dream but only that of the memory of a dream ! The experience is devastating towards his concept of reality.

(22) We seem to belong quite naturally to this world. The loves it draws from us seem quite normal. And yet the real truth is otherwise. We are aliens here.

(23) There is no need to insult intelligence by denying existence - whether the world's or the body's - but we can try to understand that there are different forms of existence and only one formless essence of it.

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( 1) On the Short Path he becomes aware of the fact of forgiveness. He leaves out the constant self-criticism and self-belittling, the painstaking self-improvement practices of the other Path and begins to take full note of this saving fact.

( 2) To make a fetish out of freedom from dogma, from authority, from organisation, from convention, as Krishnamurti does, is to worship a good idea so blindly and so fanatically that bad results follow.

( 3) When his pursuit of the Long Path becomes a dreary sternly dutiful affair, without joy or love, it is time to turn to the Short Path.

( 4) The key to holding the Glimpse has been given by Lao-tse. "When the superior man hears of Tao he does his best to practise it. When the intermediate man hears of Tao, he sometimes keeps it, and sometimes loses it." This means that practising the Short Path is the way to permanent result, for it is the way to win grace.

( 5) The attempt to liberate self by self must prove in the end to be a vicious circle, an experiment in futility. The Unconditioned cannot be brought by finite man into his grasp. It must come of Itself and bring him within Its Grace. Yet unless the attempt is made, unless the Long Path is travelled, the aspirant is little likely to be sufficiently equipped to succeed with the Short Path.

( 6) Mignel de Molinos:"It is useless to trust in the interior way of contemplation if the obstacles which hinder their progress and spiritual blight be not removed from the path of those souls that are called." In other words, the Long Path work must clear a way for the Short Path work.

( 7) Egoistic thoughts, animalistic passions and evil deeds obscure the ever-shining spiritual light within. To clear them away is the path of purification, or Long Path.

( 8) Most of us would welcome this chance of bringing about instantly a complete change of outlook, consciousness and character, so that we could look at life from a different and higher level. It would be inspiring but it would also be unlikely. The fact is that most of us can expect only a Glimpse, a passing flash, from which we must return to earthly common things and petty worldly strains again, not changed but slightly better, slightly sweeter.

( 9) Another sign that the time may have come for a change to the Short Path is when meditation no longer yields satisfying results but becomes irksome and difficult.

(10) The Short Path-ers want to rush toward their goal in one all-sweeping operation. They lack the patience to move toward it step by step. They do not comprehend that fully to attain their wish, a high degree of spiritual maturity is needed, that their way must have previously been prepared.

(11) It is while working with the Short Path that the man discovers he may apply its principles to his worldly existence, his earthly fortunes too. He learns that the ultimate source of his physical welfare is not the ego but the Overself. If he looks only to the little ego for his supply, he must accept all its narrow limitations, its dependence on personal effort alone. But if he looks farther and recognises his true source of welfare is with the Overself, with its miracle-working Grace, he knows that all things are possible to it. Hope, optimism and high expectation make his life richer, more abundant.

(12) The fanatic or the neurotic who pounces on a piece of general counsel or warning and applies it egocentrically to his personal case, where it does not fit at all, is met with at times on this quest. His nerves begin to suffer as a result of this misconceived attempt. There is no cure for his avoidable and unnecessary misery save truth.

(13) They expect to be caught up in a spiritual whirlwind and borne away after minutes into a spiritual ecstasy, from which there would never again be any descent.

(14) Although it is quite correct to say that we grow through experience, that suffering has valuable lessons, and so on, we must also remember that these are only half-truths. The other half is that by Short Path identifications, we can so totally change our outlook that adverse experience becomes unnecessary.

(15) The principle of so improving or purifying or training or developing the ego that it will gain illumination is a fallacious one. For the ego is the false self, and nothing that is done to it can produce the true self. To believe otherwise is to go on clinging to an illusion.

(16) It would be very pleasant to happen upon enlightenment by mere chance, as it were, without previous teaching or teacher, self-struggle or self-training, but it could be only an easy ego-flattering deception in most cases.

(17) The constant self-analysis which accompanies the Long Path, its one-sided concentration on sins and failures and mistakes, may easily lead to miserable regrets and paralysing forebodings.

(18) Those who find all self-discipline oppressive will naturally turn with eagerness to a path which requires so little from them, yet offers so much to them.

(19) The way to the goal does not lie through a cleansing of the ego alone: it lies also through a desertion of it. The first way is necessary only because it helps to make the second one possible.

(20) When he sees the futility of the Long Path's hopes of attaining liberation, by the methods it proposes, he is ready for the Short Path.

(21) The sage affirms nothing, denies nothing.

(22) The truth of Zen attitude - letting go of restraints, avoiding reflection, refraining from self-observation, acting spontaneously and being natural - is that it is true only on the intuitive level. It is there the only proper and possible attitude. But how few have really attained this level ! How many have merely taken their very ordinary impulses, their very human desires, their very animal lusts, for profound intuitions ! Thus they merely continue to act as they would have acted anyway, for the same reasons and by the same motives. The results will continue to be the same too. They are as far from true enlightenment as everyone else but with this great difference: that whereas the others do not pretend to be superior or illumined, they do. It is a fantastic self-deception, a foolish egoism that if exaggerated could lead to lunacy. Only a master can hold such an attitude with perfect fitness and propriety, only such an one can afford to "let go" of all self-control without falling into the dangerous swirling waters which are always ready to engulf the man who behaves as he pleases, and gives himself up with complete abandon to what he wrongly imagines is "walking on." This is why the earlier Chinese Zen lectures and writings were often prefaced by the warning that they were intended for persons who were already properly instructed and established in "the virtues." Therefore the modern Western beginners should not let the temptation to exploit Zen for their own personal purposes lead them into a trap. The only "letting go" that they can safely indulge in is to let go of the ego, the only safe "walking on" is to walk away from their attachments.

(23) Can the Indian yoga systems be brought under this classification ? The Way of Knowledge culminates the Short Path, the Royal Way of Concentration culminates the Long Path. The Ways of Religious Devotion and Muttered Affirmation belong, in their simple elementary forms, to the Long Path, but in their subtler advanced forms to the Short Path. The Way of Physical Control is obviously a Long Path one.

(24) The Short Path depends on naturalness and spontaneity - quite the opposite of the Long Path's discipline and effort. The individual who turns aside from the latter at the right moment does so not because he spurns them or denies them or rejects them but because they do not serve him now.

(25) They are far too anxious to find salvation, with the curious result that its nature is dreamed up in their imagination, and sometimes even defined in their intellect, as a kind of glorification of their ego.

(26) When the Long Path seems unsatisfying and its practices fruitless, there is an obvious need of mingling and completing it with the Short Path.

(27) He is to keep the thought of the goal itself continually before him, to give the mental consciousness as its principal occupation a meditation on the Overself. This is the basis of Short Path work and this is why, before he can hope to succeed, he must first have set himself the Long Path task of gaining some control over his thoughts.

(28) He stands athwart the door and blocks it from opening to the gentle pressure of the very Grace which can bring him the help for which he calls out. Less preoccupation with his own ego and more with the Overself is what he really needs. This is the same as saying that the Long Path work now needs balancing with Short Path work.

(29) The intuitively-governed mind is the undivided mind. It does not have to choose between contrasts or accept one of two alternatives. It does not suffer from the double-facedness of being swayed this way or that by conflicting evidence, contradictory emotions or hesitant judgments.

(30) This is an old debate. More than a thousand years ago several Indian Buddhist pundits met and argued with a Chinese Zen master whether enlightenment is gradual or sudden.

(31) A boundless faith in the Overself's power to assist him must be the possession of a Short Path votary. That is, faith in both the existence and the efficacy of its Grace.

(32) We do not advise anyone to follow one path exclusively. It is more reasonable to include some of the ideas and practices of the other path, although emphasis will have to be put on the one most pertinent to the personal need. Both paths are interdependent and ought to be joined together as and when needed.

(33) Men who are bundles of uncontrolled passions and grasping desires can only imagine that they are ready, much less likely, to receive illumination because the true teaching of Sudden Enlightenment is misinterpreted by them or by their instructors.

(34) The theory of sudden enlightenment, got easily without any self-discipline, or self-training, is an alluring and enticing one. But is it a true one ?

(35) Where the Short Path is taken up as a means of avoiding what needs to be done, as a dodge for shirking what ought to be attempted, failure must lie at the very end, if not on the way to it.

(36) It is an ancient error which makes unimportant the strivings for moral virtue provided they are replaced by strivings for ultimate knowledge.

(37) All Zennists do not accept the Koan exercise. The Soto School of Japanese Buddhism rejects them. They belong solely to the Rinzai branch.

(38) The unconquerable joyousness of the Short Path.

(39) Why has Zen attracted artists and intellectuals ? The answer usually given is that it has favoured expression through the arts and offered relief from the strain of logic. This is true for some adherents but for others - the easy-going, work-shy Bohemians - the main attraction has been its indifference to discipline, to training. Many of them are painters who put blobs of formless colour on canvas and call it a work of art, musicians who throw together a cacophony of disjointed sound and call it a melody. They have evaded the harder way of learning the techniques of art already; it is a continuation of the same attitude to evade the harder way of learning the techniques of philosophical disciplined work on themselves. The Short Path teaching seems so simple, its practices attack the goal so directly, and the goal itself is set so near that no one need be surprised to observe the rapid growth of interest in Zen recently. Who wants to work patiently through the rigours of the Long Path, who wants to toil through preparatory stages when a swifter, perhaps even sudden, way is available ? Moreover the Zen-ists assert that they want to be "natural" and that moral discipline is artificial imitative discipline. So they throw overboard all disciplines, all work on themselves, and give lust, passion, impulse and egoism a full and free rein.

(40) The Long Path devotee is concerned with learning how to concentrate his thoughts in the practice of meditation, and later even with meditation itself, to some degree, so far as it is an activity among ideas and images. The Short Path devotee is not. He is concerned with direct union with the object of all these efforts, that is with the Overself. So he substitutes contemplation for meditation, the picture-free, idea-free purity of the mind's original state for the image and thought filled density of its ordinary state.

(41) If the Grace of the Overself is to take hold of the man, no part of his ego ought to offer resistance. This is why a preparation for the event is needed, a process of taking out of him those things which are certain to instigate such resistance. In other words, the activity of the Long Path is necessary to the successful treading of the Short Path.

(42) So subtle is the metaphysics of truth that the mind unpractised in concentration will soon waver in following it; the heart, unpurified of desires, will soon weary in applying it. The Long Path work is absolutely necessary as a preliminary.

(43) The moment for departure from the Long Path is signalled by the full realisation that all that he has really gained from practising its disciplines is only the practice itself, not the newer consciousness to which they were supposed to lead him.

(44) They enclose their minds in memories, confine them in ideas derived from a very limited experience, entangle them in desires or intimidate them with fears. To expect Truth to penetrate such conditions, still more to penetrate them instantly, without first making a passage-way for it, is to expect what is logically unwarranted and morally unjustified.

(45) It is a perilous error which besets the right and the left sides of the Short Path which lets the aspirant believe that he need no longer trouble his head with questions of what is right and what is wrong in ethics nor put upon himself the burden of any general or special discipline. If his nature has run to extremes in these matters, if he has troubled himself too long or too much with them, he will do well to relax and restore his balance. But this is no sanction to fall into self-indulgence and slackness.

(46) While giving all attention to the Overself, or to its remembrance, or to its various aspects, or to the idea of it, he forgets himself. This makes it possible to transcend the ego. And this is why the Short Path must be travelled if the preparatory work of the other Path is to be completed.

(47) Of what use is Long Path self-reproach about one's faults if carried to excess so that one becomes disturbed to the point of neuroticism, or sad to the point of morbidity? Did he think that he alone, of all human beings, is expected to be free of weaknesses ? Such excessive preoccupation with his faults is not a truly spiritual activity but on the contrary a highly egoistic one. The recognition of his own faults should make a man humbler, when it is beneficial, not prouder, which the thought that he ought to have been above these faults makes him.

(48) If the Long Path is to be utterly avoided and no self-restraints or trainings practised, in what way is this different from being an ordinary person who behaves as he pleases ? Indeed even the Zen master Ma-tsu admitted as much when he admitted, "If there is no discipline, this is to be the same as ordinary people."

(49) The gulf between what he is and what he ought to become, or may become, is so wide that he is depressed mentally whenever he thinks of it. He surrounds his present state with gloomy condemnation but suffuses his ideal state with utopian fantasy.

(50) There is no wish in the Short Path man to be better than he is, no desire to improve his character or purify his mind, no sense of being obliged to rectify the distortions brought about by the ego in both thought and feeling.

(51) A teaching which puts little or no importance on self-discipline and self-denial is fraught with risks for its followers.

(52) Because the Short Path is an attempt to withdraw from the ego's shade and to stand in the Overself's sunshine, it must be accompanied by the deliberate cultivation of a joyous attitude. And because it is so largely a withdrawal from the Long Path's disciplines, it must also be accompanied by a sense of freedom. Hence its proper physical facial expression is the radiant smile. Its votary should look for beauty and seek to come into harmony at all times - in Nature, in art, in the world and in himself.

(53) The only worth while enlightenment is the one which lasts all through the year and every other year. The Zen flash is not the same.

(54) When this consciousness of the Overself is attained and maintained, his mind becomes perfectly equable and his moral character perfectly unblemished.

(55) If some have found their way to this illumination by following slavishly the details of a special teaching, others have found it by following no teaching at all.

(56) Whereas the aspirant on the Long Path believes that his nature is rooted in evil, the one on the Short Path believes that underneath the evil, his roots extend still deeper into goodness, God.

(57) If he tries too consciously and too insistently to overcome his faults, scolding and blaming himself from hour to hour, he may magnify their seriousness and minify his own chances of success. There is such a thing as being too heavily concerned about such matters, until fears, anxieties and miseries are being carried unnecessarily.

(58) He participates in every action not only as the performer doing it but also as the audience seeing it.

(59) The blows delivered by these Japanese Zen masters which are reported to be followed by sudden enlightenment represent a form of initiation unknown to India, where almost every possible form has been thought of and used. But it was left to Japan to think of, and use, physical violence for such a sacred purpose !

(60) The universal rule of all true spiritual teachers which calls for him to purify himself means simply that he shall remove the hindrances to clear awareness of his Overself. The passions are merely one group of these hindrances: there are several others and different kinds.

(61) Those who believe that they have the right to demand a full and immediate enlightenment without previously setting up the conditions favourable to its reception, will either become disappointed by their failure or hallucinated by their imagined success. "Nothing for nothing," is Nature's law. They must give if they want to get - give up some of the barriers to enlightenment which exist in their own ego and to which they cling.

(62) The offer of instantaneous spiritual illumination is too good to be missed. But it may also prove too good to be true. The fact is that it is true only for a very few, false for the great majority.

(63) It is at such a time that he needs to go straight to the source of divine grace, to break his mental alliance with the ego and begin a joyful reliance on the Overself.

(64) On the Long Path he is always thinking of himself, even though it is in the direction of improving himself, but on the Short Path he turns around and tries to think only of the Overself.

(65) The Short Path devotee who believes he has nothing to do and can leave all to the master, or to the Overself, believes wrongly. Such spiritual idleness may lull him pleasantly into a thin contentment but this is not the same as real inner peace won by grappling in the right attitude with difficulties as they come, or by keeping the personal will submissive during tests and obedient during temptations.

(66) Because he travels along the Short Path with a happy heart, his attitude towards other persons tends to be a loving one, or kindly, or at least emanating good will.

(67) When the difficulties of following the Long Path impose an intolerable strain upon the aspirant, it is time for him to turn to the Short Path.

(68) So long as these obstructions exist within his own nature, so long he will be unable to know truth in its fullness, or receive Spirit in its purity.

(69) Whichever course he takes, let him not despise the other one. That is a mistake that only beginners make.

(70) When the emotions stand between him and situations as they are, when his passions cripple judgment and obstruct intuition, how can he reasonably demand to have truth conveyed to him - whole, complete and instantaneous ?

(71) Billy Graham said that an audience's interest in his sermons rises whenever he takes up the theme of Christ's power to transform personality and wanes when he moves away from it. Substitute the name 'Zen' for that of 'Christ' and much of the former's popularity is explained.

(72) The Short Path is content with exercises done for their own sake, not for the sake of the results they bring. In this it is the opposite of the Long Path, which does them for results, and is attached to those results.

(73) His distorted and unbalanced mind must be rectified, his egoistic and undisciplined emotions must be purified.

(74) When their Long Path has become a thing without cheer and without grace, it is time for them to turn toward the Short Path.

(75) It is what Aristotle called "thinking on thought."

(76) He sees what he is but knows what he ought to be. This difference creates emotional tension.

(77) The Short Path makes miracles possible because it leads through the gate of the timeless, futureless, pastless Now.

(78) Who would prefer to move onward by slowly-reached stages if he could move by sudden leaps ?

(79) Experience of the past is not necessarily the best guide to the present.

(80) The Zen expectations of effortless attainment are fulfilled only among deluded wishful thinkers.

(81) The Zen dream of immediate enlightenment remains only a dream.

(82) There is a certain forthright logicality in the Short Path attitude which is uncomfortably uncompromising. If each man must find out the Overself's existence for, and by, himself, by his own intuition, it will confuse him and lead him astray if he discusses his problems with others or exchanges ideas and inner experiences with them. Secondly, if that existence must be found deep within his own nature, it will be travelling in an exactly opposite direction to travel to some land or place in search of a glamorous guru.

( 1) It is nice and noble to talk about becoming an instrument in God's hands, a channel of the Overself. But this is still an inferior relationship. It is not the highest kind. It is still occupied with the ego. Ascend to a higher level, give yourself completely to, and talk about, the higher power alone.

( 2) Only when he is finally ready for a master will he find a true one. But to be ready the aspirant must bring his character to its highest possibility. When that is done then even at the first meeting the power of attraction will speak silently yet eloquently. Both will know, before that first meeting ends, that the other is the right one; there will be no doubts, no hesitations; they can exist only when judgment is wrong. He will know an affinity of soul that can and has previously been experienced with no one else. Affinity has its own clear language. It will put both men at perfect ease.

( 3) The mystic who is inarticulate, who is unable to explain in spoken words what he knows or feels to others, may yet be able to convey it to them in silent telepathic mental waves.

( 4) He has the power to awaken the Glimpse-experience in other men, but not in all other men. He can succeed with those only who are ready enough or sensitive enough.

( 5) In the worldly life a successful man usually seeks to give others the impression of his success but in the spiritual life an unassuming man may be a great master.

( 6) Ought we to congratulate ourselves that in these days the sages appear within paper covers on the same shelves as the popular entertainers and romanticists ?

( 7) Men are differently constituted. There are a dozen main types and innumerable subdivisions within each type. It is not possible for a single spiritual approach to suit them all.

( 8) The truth flows from such a man all the time and not only when he speaks or writes. It flows silently. But whereas anyone can hear his spoken words or read his printed ones, not many can receive this voiceless and inkless message.

( 9) If he must lead men he prefers to do so indirectly; if he is to serve them, he prefers to serve them unobtrusively and if he needs to work among them he seeks to do it self-effacingly.

(10) Meet your trials and temptations in the name and strength of your master, if you have one, or of the Overself, if you have not. Do not depend on the little ego alone.

(11) Both the time and country in which he lives will necessarily affect his message.

(12) How can they serve others who are unable to serve themselves.

(13) If it can be said that he has any negative attitude at all, it may be noted that whether Oriental or Occidental he has a strong disinclination to talk about the Quest to those who are uninterested in it, or antagonistic to it.

(14) There are three well-defined stages in master-disciple relationship. In the first one the master is enthusiastically loved and exaggeratedly appreciated. In the second there is a revulsion of feeling against him; he is depreciated, criticised and finally rejected. In the last stage the disciple either attaches himself to another master and repeats the entire situation or decides to walk alone without any master at all and take care of his own further development.

(15) So many philosophical thoughts are too daring for orthodox minds and too deep for undeveloped ones that it would ordinarily be impossible for philosophy to have any appeal to a large number of people. And that indeed has been the case with its past history. But today we live in extraordinary times, when men have dared to do what has never been done since history began and when science has plunged into deep waters.

(16) The seeker who is unable to find locally a suitable spiritual guide need not be unduly perturbed over this failure. He should understand that he has enough to do in making himself worthy to meet such a guide. For this preparatory work he needs little outside help.

(17) The complete silence which he finds in the centre of his being cannot be conveyed in words to others without passing into the intellect, which originates and arranges them. But to do this is to leave that centre, to desert that silence and to step down to an altogether lower level.

(18) No philosopher will go out of his way to deprive others of a faith which is important to their life or destroy their trust in the teaching of a religion which gives them moral support. To do so would be to harm them, and weaken thei higher purposes: it would lead directly to cynicism or materialism or even despair.

(19) Such is the undeveloped state of human character at its present level that we can expect no more than a tiny percentage to appreciate these truths and accept these ideals.

(20) Men stand on various levels which advance one upon the other. What seems clear to one group seems turgid to another.

(21) The sage has no need to impress anyone by using outward means or by depending on outward appearances.

(22) Too often the mystic kept his mouth shut because ther was nobody to listen eagerly.

(23) In serving the guru we are rendering the best possible service to ourselves.

(24) The danger is of a fall into psychism, mediumship, sorcery and black magic - above all the danger of stimulating the personal ego - which accompanies the abuse and misuse of mystical knowledge by those unready or unworthy of it. It was awareness of these dangers both by the official heads of certain religions and by its solitary adepts which kept mysticism a hidden and guarded secret from the public for centuries and left them with the relatively harmless dogmas and theatrical parades of public religion. But continued silence would have been even worse than these evils while the waves of materialistic belief wash over humanity. Because humanity has been losing its religious faith and growing worse in its moral character, even though it has been gaining in technical skill and scientific knowledge, much knowledge has been given out that was formerly kept esoteric. The practical teachings about meditation especially have been given out for the benefit of those intuitive enough to heed them.

(25) It is only in the deepest possible sense that it may be said he is all things to all people, a spiritual opportunist who meets each man on his own level. But this is not to be taken to imply any desertion of principle.

(26) He finds the mass of humanity goes on as complacently unaware of its spiritual need as ever. It does not want the truth he has, but only the truth that suits, comforts and preserves its ego. It wants a label, and he is as unlabelled as the wind which "bloweth where it listeth." The more original his presentation of the truth, the deeper the source from which he draws it, the less do most people, with their mass-conditioned minds, want it.

(27) If formerly the hidden teaching was kept strictly secret, there were excellent reasons for this prohibition. But today these reasons have lost a part of their validity. Therefore a part of the ban has been broken and some of it revealed, but not the most important part. This latter remains as before, to be communicated only orally and only privately to the tested few.

(28) What is the use of giving instruction which is unsuited to those who are instructed. Will it avail them to give instruction which is suited only to those who are far more advanced, far more ready, far more receptive ? Whoever does this either lacks discrimination or shows vanity, that is he needs to learn either wise prudence or true humility.

(29) There is no patronizing condescension in his attitude toward those who are less evolved, no spiritual snobbery towards the masses.

(30) If he has to live among those to whom his inner life would be uncomprehended, he guards his words, practises secrecy, and meets them on their own level.

(31) Every generation has to find its own way through these mysteries and to these truths anew, despite the heavy freight of recorded teachings and revelations which it receives from all the previous ones. This is why new prophets have always been needed to provide the old old clues.

(32) He is neither unduly uncommunicative nor the reverse. He understands the need of respecting evolutionary need, rejects the theory of universal equality, and practises the discipline of speech. But his compassion is always active, his willingness to share truth and give blessing never absent. If in the presence of the Overself he realizes the futility of human speech about it, in the presence of groping, seeking, suffering men he holds back no word which will comfort, guide or inspire.

(33) It is not the prophet himself who is conscious of his place in history but those in the circle around him, those who follow long after he is dead, and those who write about him. For the sense of mission, the relationship with past and future generations, the work to be done in the present epoch - all these things belong to the ego's thoughts about itself, to the concern with self. He is satisfied to let himself be used by the Overself, to abandon all care about them into its hands, to go where he is bidden and to do what he is urged to do. The thirst for fame and the striving of ambition are totally absent from such a man.

(34) If you had met Gautama face to face after he became an enlightened Buddha, you might have thought that his eyes seemed full of wisdom. But others, less sensitive, might have thought nothing of him.

(35) It is possible for one who has mastered his own mind to affect that of another person, whether the latter is in propinquity to him, or is placed at a great distance from him. This fact becomes especially evident where there is an attempt to learn and practise meditation.

(36) When he becomes humble enough to recognise that it is not he that touches, guides, inspires, heals, teaches, warns or leads others but the infinite power of the Overself, that he is only a medium for this power, then all his motives change. He no longer seeks to serve his ego but rather the Overself. And the better to do this, he tries to cleanse and refine his ego.

(37) If, in their discretion, they suppress their true beliefs and hide their inmost mind from the masses as behind a veil, it must be granted that both history and psychology justify this caution.

(38) They can draw from him only what the capacity of their nature permits them to draw.

(39) They are the masters of truth.

(40) The Bhagavad-Gita's warning about the duty of another being full of danger runs parallel with the Tao Teh King's advocacy of the practice of non-interference. Both Indian and Chinese wisdom thus tell us to mind our own business ! Lao Tzu's words are: "The sage avoids the very popular error of endeavouring to assist the processes of nature, which is what he never ventures on doing." The wisdom of minding our own business is not only validated by such teaching: it is also confirmed by experience.

(41) The man who lets himself be warmed by sunshine will be able to radiate some of its effects to others. But they ought not to claim in consequence that he is the sun ! He is not the originator of those effects but only their mediator.

(42) He will keep all mention of philosophy to himself and break his silence only when true need to do so manifests itself. He will do his exercises and practices in secret unobserved, so that he may remain undisturbed. Where he must depart from the norm in public, as in following a fleshless diet, he will try to behave inconspicuously and thus draw no attention to his departure. From the standpoint of conventional society, he will not ordinarily be known as a follower of philosophy. In the Japanese phrase, 'he will walk the Path as if not walking it.'

(43) The disciple who wants to "tune in" to his distant master's meditation should note the hour at which the latter usually sits for this purpose each day or night, and then find out what local time in his own district corresponds to it. If he himself will then meditate at this hour, he will have a better chance to "tune in" than at any other one, but of course a fixed inner contact will always help him to do so anyway.

(44) Philosophy is for the few. This is and must be so. for several reasons. Its way of disciplined living is hard, its rejection of false emotional solaces is unpopular, its search for factual reality rather than personal fancy is bothersome.

(45) He cannot possibly suffer from the gloomy disappointment which those suffer who, believing that they have a clear mission in life, sadly find that they cannot establish their ideas nor gather a following. Either they have not freed themselves sufficiently from clinging emotional desires - whether to be applauded by others or to reform them - or from identification with the personal ego.

(46) A competent teacher puts himself behind his pupil's eyes, inside his pupul's mind, and starts his instruction from what he finds there.

(47) If he finds that the Overself is using him at any particular time as the personal instrument for its guidance, blessing or healing, he must take care to be detached and keep ego out of the relationship.

(48) He may like to see those near and dear to him share the same faith and undergo the same disciplines. There are ways and means whereby he can utilise prayer, meditation and personal example to promote this end. But all the same he will find himself up against the hard fact that, by its very nature, spiritual growth in another is not to be forced.

(49) Men of the highest spiritual calibre are not necessarily waiting around for disciples to come to them. They know quite well that each man is his own teacher in the end.

(50) The wise teacher will be wary of frightening the unready disciple by too prematurely making such a shattering revelation.

(51) It is an error to believe that, because such a man chooses to live obscurely, and does not seem of any particular importance to society, he really is so.

(52) Just as Emerson returned disappointed from his European search for a master, so George Fox returned from his British search. But just as Emerson came to understand that he would have therefore to find a higher self-reliance, so did Fox. "Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory" he wrote in his Diary.

(53) The grace of some of those who have gone ahead of him is available. Without it, and without the records left behind by them, the path would be darker than it is.

(54) If any teacher or organisation asks you to swear ceremoniously that you will not reveal to others what you are taught, be sure that you will receive inferior occultism, not philosophic truth. For the truth hides itself from the unready: it does not have to be hidden from them.

(55) Because we are a minority does not mean that we are to be a discouraged minority. We understand the very good reasons why this must be so, and why it has always been so. We have set our standards and we must serenely accept the consequences.

(56) He can give them his message in words which will travel high above their heads or in words which will carry much more meaning to their limited minds.

(57) He who has attained the consciousness of Overself puts in no claim to the attainment. He accepts it in so utterly natural and completely humble a manner that most people are deceived into regarding him as ordinary.

(58) It is only for the sensitive that his bland serenity and benevolent smile will hold a distinct attraction, for it is only they who will feel the subtle unusual emanation from his person.

(59) He holds his convictions calmly where others preach them violently.

(60) Remember that the master is not likely to live as long as you are, since he is probably an older man. Take the best possible advantage therefore of his presence.

(61) The most that a master can give is a glimpse, and that not to everyone. If the Zen assertion were true, if anything more than that, if full and final and durable illumination could be passed on to another, what Zen master could be so lacking in compassion as not to confer it upon everyone, everywhere ? But it is not done simply because it cannot be done.

(62) At all times in human history and everywhere in human experience, these agents of divine revelation have brought their people new reminders of life's holy purpose.

(63) The appellation of spiritual teacher should be given only to one who can not only communicate spiritual truth intellectually but also live it fully.

(64) The prospect of having to meet such a man frightens some persons, although when it is actualised the fear melts away in the benign aura of his kindliness. It is the reminder of their own weaknesses, their own dishonesties, which the meeting seems likely to create, the possibility that his clairvoyance may penetrate the ugly side of their character, which instigates their hesitation.

(65) Is it conceivable that just at the point in his history when a man has achieved the highest possible degree of power, of self-control, of wisdom and of compassion, that is, when he has the greatest value for serving humanity, he is to be withdrawn from circulation and stopped from being helpful to those who most need him.

(66) What can be done for those persons - alas! so many in these times - whose minds are covered in midnight darkness where the Overself is concerned and whom no spiritual intimations seem to reach ?

(67) It is wisdom to exercise influence while keeping in the background, to give counsel while avoiding involvement in everyday activity.

(68) It is not only teaching of the truth they look for. They expect him to furnish them with a model of wise behaviour.

(69) He has no desire to get men interested in his own personality, to have them turn to, and rely on, himself but would rather turn them toward their own higher nature.

(70) They may well ask of what use to the world is such a man, whose person is not accessible and whose wisdom is not available ?

(71) He has been trained by experience to put up a guard against undesirable probing into his religious views.

(72) He cannot do more than help them find and fulfil their own ways to the goal, but it is enough.

(73) He is Truth on two feet.

(74) What the master can do for a disciple is limited. He can stimulate the latter's natural aspiration, guide his studies and point out where the pitfalls are, but he can do little more. He cannot take on his own shoulders responsibilities which the disciple ought to take.

(75) In the medieval period a prudent European mystic who wanted to avoid persecution by ecclesiastic authorities in search of heresy, took care with his speech and writing not to offend them.

(76) The loftier standards of the philosopher - which apply as much to his eating as to his thinking - are enough to keep most people out of philosophy.

(77) Not every illuminated man has his status admitted and his knowledge recorded. Some have not been found out by the world until years after they have been dead.

(78) Do not confuse the necessary secrecy of philosophic presentation with the portentous secrecy of charlatanic cults.

(79) The spiritual director who is over-severe in his correction of the aspirant's faults, needs correcting himself.

(80) He may set down his record for the benefit of others but if he does this prematurely, he is certain to do it imperfectly too.

(81) Does not the truth deserve to be made widely known ? It does. But this does not mean that all the other factors concerned are to be ignored.

(82) "The Sage works when apparently doing nothing; instructs without uttering a word" - Lao Tzu.

(83) Suffering seems to be universal. What wonder that a Gautama is moved by pity for this sad condition of man !

(84) It is not that he wishes to hide himself to hoard his wisdom - the fruit of so much disciplined living - for himself.

(85) Those who remind us of our higher duty and reassure us of the divine presence - to them we ought to be grateful.

(86) It is naturally strongly repugnant to a developed mind to allow another to have such great power over his own, whereas it is strongly attractive to an undeveloped one.

(87) They are reluctant to tell others about their inmost experiences; some even refuse absolutely to admit they have had such experiences if the questioner is unsympathetic or uncomprehending.

(88) Do not ask a teacher to direct you concerning matters in which he ought not to meddle.

(89) He is an ambassador from the infinite, an envoy to all men from the higher plane of their own being.

(90) So long as there still adheres to his conscious mind even a fragment of the conviction that he is destined to serve humanity spiritually, much less save it messianically, so long should he take it as a sign that the ego is still dominant. With true humility, there comes abnegation of the will - even the will to serve or save.

(91) He knows how to protect his status well. In the presence of sceptics and scoffers, or the unevolved and unready neither his outward manner nor his uttered talk will give any hint of it.

(92) He needs a teacher with whom he is spiritually akin.

(93) People will instinctively include him in their confidences and tell him what they dare tell few others.

(94) Those whose temperament is innately submissive and dependent make better disciples than the others. But they are less likely to advance farther than others.

(95) He is a messenger come from a far place to tell people that there is a reality, and that truth awaits them; and he points out the direction where they are to be found, and how.

(96) He would be very foolish who wasted his wisdom where it was not appreciated.

(97) The feeling which is aroused on this contact - whether affinity or antipathy - must be his first guide to the choice of a master.

(98) Are you willing to bare your head, or even prostrate yourself on the floor, in veneration before such a man ?

(99) Such men have come closer to the divine Overself than others.

(100) The shape given to their personal image of the master.

(101) Let us regard him as a true guide who can direct our steps along the right pathway.

(102) Whether scoffers snear or enthusiasts acclaim, he remains unaffected.

(103) He prefers his peaceful obscurity.

(104) Five hundred years after Bodhidharma's death the master Seccho exclaimed, "O Brethren, is not our Patriarch to be found among us at this very moment." The congregation he addressed was not gathered at any of the deceased Bodhidharma's haunts. He meant exactly what the Maharshee meant in his dying words.

( 1) No universal rule can be laid down for the illumined man to follow in the matter of relationship to the religion into which he was born. He may adhere to it, observe all its rites and fulfil all its requirements quite faithfully or he may anarchically reject all allegiance to it. If he follows the first alternative it will most probably be because of the need to set an example to those who still need the support of such outward and visible institutionalism and such fixed forms and dogmas. If he follows the second alternative, it is most certainly because first, his inner voice tells him to do so, second, because the hour is at hand to recall religion itself to the great verities which have largely vanished from it, and third, simply because his own temperament and disposition prefer it. This is why in history we find the strangely paradoxical actuality of some mystics following orthodoxy with pious conformity but others standing aside with heretical stubbornness.

( 2) If Jesus and Gautama never existed, some other men with the same deep insights must have existed to have voiced such thoughts and conveyed such inspirations. If the traditions concerning them are scanty, uncertain and mixed with fable, this need not diminish the belief in their actual existence on the part of any just-minded person. And whatever he may think of the Churches which claim to represent them, of their contradictory teachings and all-too-human history, he ought to give his unhesitating admiration and reverence to this pair of Lights, who themselves gave three-quarters of the human race such sorely-needed ideals.

( 3) A Maharishee can leave no adequate successor but a Pope and a Bishop can. Why ? If men were really interested in finding the answer, in testing the veracity of words and the meaning of claims, the result might cause tumult in religious circles. But fortunately for their personal peace - by which I do not mean inner peace - they are not. They are interested either in supporting the Popes and bishops, or in attacking them. Neither attitude can lead them to the truth.

( 4) He is independent and neutral towards organized religions yet at the same time friendly and understanding of them. He is unable to commit himself to all their credos or join their institutions yet he willingly studies those credos and recognises the need of those institutions. He needs no formal authority to endorse his attainment for he needs no following, no publicity, no patronage.

( 5) Enshrined in the secrecy of everyman's Holy of Holies, hidden in the depths of his heart, there is a point where he may find his indestructible link with God.

( 6) It is a first, blind, crude and fumbling attempt at making a spiritually-based life.

( 7) Whether a man accords his allegiance to Salt Lake City or to Rome, to the Mormon revelation or the Cathlic credo, is really of more importance to the institutions involved than to the man himself. For in the end his salvation depends on what he is rather than on what the institution is.

( 8) So long as so many of the authorised guardians of religion fail to appreciate the fact that mysticism is the very core of their doctrine, so long will they lack the glowing inspiration, the broadening view and the beneficial strength which religion at its best can, and ought to give.

( 9) The kingdom of heaven is in you, not in a theatrical sacrament. This was the plain message of Jesus. Why is it not the faithful message of those who profess to represent him? Ought it not to be revealed to the world, freely and lovingly, in this time of the world's dire need?

(10) The man who wants something broader than the pettiness of most religious creeds, nobler than most religious ethics, truer than most religious teaching, will have to step out of every religious cage and look where Jesus told him to look - within himself.

(11) The differences between men will not vanish, although they may alter as time slowly alters the men themselves. Not only are no two individuals alike but they will never become alike. What is true of their bodies is also true of their minds. All attempts to bring about a uniformity of ideas, a sameness in thinking, in character and in behaviour, are doomed to fail in the end. Such a oneness, whether coerced or suggestioned, would be artificial and unnatural, boring and undesirable.

(12) It was an error in the past, whose consequences the whole world is suffering today, to believe that in order to conceal the truth from the unready, untruth should be taught to them. For with the growing capacities of men, growing rebellion against being misled was certain to come.

(13) The ideas of philosophy are among the oldest to be found in higher human culture. Yet every modern Londoner or New Yorker who really tries to apply them, gets a new demonstration of their relevance.

(14) In all ages there have only been a small number of finely sensitive persons, of sharply intelligent persons, and nobly moral persons. On the other hand, there have always been a large number of uncultivated narrow-minded persons, fanatical intolerant persons and gregarious herd-trotting persons.

(15) Most people believe that the truth can be found only within the limits of their own sect.

(16) Such a man is necessarily free of sectarian bias.

(17) The unequal development of human minds and the wide variation in human temperaments render it as undesirable as it is impossible to impose a single universal religion upon all mankind to the exclusion of all others or to unify all these varieties of belief.

(18) A contemporary Indian master, Sitaramdas Omkarnath, was invited to become one of the leaders in a movement organized to unify different religions and establish co-operation among them. In his reply he wrote: "I cannot even believe that a co-ordination of the sects may ever be practicable. The sacred texts differ and the views of their writers clash. They all contributed to the good of the world, but each in his own way. I do not understand how these vast and numerous differences may be reconciled .... My rules come from God. Will it be possible for me to conform to rules framed by you and your associates in the proposal for unification ? This is of secondary value. What is wanted is direct vision of God."

(19) The man whose yearning for truth is growing, who finds that his earlier idea of God no longer satisfies him, who wants to put an end to the illusions he has nurtured and the impositions he has suffered, must stop trotting with the herd.

(20) They do not really adhere to Christ's teaching but only to their own narrow version of it, which is utilised to serve their selfish ends. That is, they exploit it.

(21) A man must find holiness in his own mind before he can find it in any place, be it church, ashram, monastery or temple. He must love it so much that he constantly thinks about it, or thinks about it so much that he begins to love it, before he can find its real quality anywhere.

(22) The atheistic leaders of our time have tried to banish the concept of God. They have succeeded in doing so for large numbers of people, especially young people. But what is true in the concept will reappear in men's minds again, for it is eternal. It cannot be banished although it can be covered over for a time.

(23) If a man cannot find truth within himself he has to search for it elsewhere. He has to take it from institutional religion.

(24) This same modern era which has become the tomb of fading faiths may yet become the cradle of better ones. Those who had little use for religion before the war, found some use for it during the war. This is especially true of the so-called intelligentsia.

(25) The genial tolerance which affirms that all religions express something of the truth is justified. But whereas some express only a little, others express much of it.

(26) You can no more decipher the name of his denomination than you can put the sky into a container. For he does not belong to one inwardly although he may, occasionally, for social reasons, belong to one outwardly.

(27) The great variety of interpretations of religious texts may reveal only the different capacities of the interpreters' imaginative power in many cases but it may also attest their different levels of awareness.

(28) The minister who is able to instruct his flock, serves them but the minister who is able to inspire them serves them better.

(29) That which blesses the kneeling worshipper in a church and the squatting yogi in a cave is one and the same power.

(30) When a man comes to the attitude that it is not sufficient for him to receive religion at second-hand as a creed or a conviction, when he must receive it directly as an actual experience in his own life, when he can pray with Flemish Thomas a Kempis, "Let it not be Moses or the Prophets that speak to me, but speak thyself," he is ready to move up from the first and lowest grade to the second and middle one. Such an one will then put himself in a position - which he did not occupy before - of being able to move forward to the central point of all religion, which is the personal revelation of the Overself, God's deputy, in the heart of the individual man.

(31) Most Christian Churches and Sects have claimed a spiritual monopoly. But the main foundation for this claim is the sixteenth verse of the third chapter of John where the Evangelist says that Jesus is "the only begotten son of God." But nowhere in the New Testament does Jesus himself make the same assertion. On the contrary, he went out of his way to tell men: "The works that I do shall ye do also," thus refusing to put himself in a unique separate and unattainable species, which would make it impossible for other men to imitate his example or hope to attain his understanding.

(32) Whether he knows it or not (and if he is a sage he will surely know but if he is a religionist he may not) the Christian mystic, the Hindu pundit, the Buddhist monk, the Taoist priest and the Muhammedan theologian talk of one and the same Principle under a different name.

(33) When the disciplines and ethics of a religion have lost their effect through too much familiarity, the religion itself is endangered not less than its shallow followers.

(34) The great Prophets who brought religious truths to mankind did not usually bring religious organizations and institutions to mankind.

(35) There is plenty of room for several types of religio-mystical doctrine, different from each other yet tolerant toward each other.

(36) Those foolish men who would remove all ecclesiasticism and priesthood, all rite and dogma, do not understand in what danger they put mankind. For along with the abuses and impostures, the untruths and intolerances which have gathered around these things, there have also been precious moral guidance and precepts, valuable spiritual testimonies and reminders, benevolent philanthropies of a personal and corporate kind. This is the legacy handed down by every religion, every Church. Ought this too to be attacked and destroyed ? Is it not better to purify the religion, to reform the Church, than totally to throw it to the dogs ?

(37) Behind the cruellest persecutions of misguided religious organizations and the worst impostures of faithless ones, there hides that which transcends all rituals, dogmas, priests, morality, persecution and impostures. There is something higher than man in this cosmos. Religion is historically the most widespread way in which he marks his relation to this higher Power.

(38) Philosophy bears the most distinctive and most significant mission in the contemporary world. It brings a great light to the service of mankind and confers a joyful blessing on those who accept it. Yet few perceive this.

(39) There are doctrines which belong to the spiritual infancy of the race, others to its spiritual adolescence. A prophet, a minister or a priest who offers them to spiritual adults makes himself ridiculous.

(40) Whether it be a religion of impressive ceremonial and organized priesthood, or one of utter simplicity and without intermediaries, it will serve men only to the extent that it helps each individual follower to come closer to the Overself.

(41) Those for whom religion is entirely a matter of family tradition may feel no need to enquire independently into the truth of their beliefs.

(42) The differences exist, and in great number, but they are mostly on the surface. The agreements exist and concern the more important matters: they are mostly at a deep level.

(43) The spectacle of so many sects, hostile to one another, teaching dogmas that Jesus never taught, raised probing questions in the minds of many Orientals who spoke to me about the matter.

(44) The ecclesiastic too commonly suffers from spiritual pride, too often makes empty pretence to superiority.

(45) He will do well to consult his own inner being and learn what it has to say to him now and then, instead of relying always on other and outer voices.

(46) The mass of people who accept unquestioningly the religious concepts of their parents are merely repeating what their parents did when they too were children.

(47) The severe impact of Jesus' phrases, stripped of embellishment and free from rhetoric as they are, shows up the lengthy lucubrations of official religionists for what they are.

(48) Creeds will come and go, being at their best results of the working of human minds striving to comprehend divine glimpses. They are necessarily imperfect.

(49) Who that reads these divine proclamations of a Jesus, these inexorably logical analyses of a Gautama, can fail to recognise that he is in the presence of uncompromising sincerity and unbending truth ?

(50) One must envy the docile ease with which so many people swallow orthodox religious dogma, with its comfortable exactitude.

(51) Is it not heresy to the orthodox to proclaim that potentially every man can know, and unite with, the Christ-consciousness, and thus in effect is the Christ-self ?

( 1) Yoga is not finished when a yogin can concentrate perfectly and keep his mind utterly quiet. Certainly he who has reached this point has mastered Rajayoga - the royal union - but he must go farther and use the wonderful instrument he has now developed for the mastery of the advanced phases of Gnana-yoga - the union with truth. In the earlier phases he can employ a sharpened intellect but depth of intuition and an ego-freed will to know are needed for the later ones.

( 2) Spirituality is no commodity to be bought and sold in the market place. It must be worked for step by step and won by personal effort. This still remains true even though in the end it is conferred by Grace, for without such preparation the conferment is unlikely, nay almost impossible. This is not less true if the efforts may mostly be buried in the history of past lives. If any religious organization or cult-leader even mentions a price, a fee or even a contribution as a pre-requisite to Grace, initiation or higher consciousness, then the devotee is being deceived by imposture.

( 3) The belief is all too common that 'union with God' is experienced as a tremendous uprush of ecstatic emotion. This is true in several cases but not in all. In any case, only after the exitement has abated and calm descended on the man will he be able to see whether this is merely another of those temporary glimpses or whether it is really a lasting discovery of his divine identity. For the truth is that such a durable discovery, such an ever-present fulfilment of his highest possibilities, comprises much more than this inspired, but still personal, excitement.

( 4) If anyone comes to this Quest in order to obtain more power for his ego, even if it be occult, magical or psychical power, he is wasting his time and had better leave it alone. There are ways to such powers but they lead off from the Quest, not to it. For they may all-too-easily, as observation often shows, inflate a man's vanity and increase his desires, thus thickening the illusions which enfog him. Moreover, some of them expose him to grave perils, he may end by becoming possessed or going mad, by falling into the quagmires of necromancy, sorcery or black magic. Seeking to glorify his own ego or to bend others to his will, he will be cast ingloriously to the ground and crushed by the very forces he has evoked.

( 5) Wandering from one cult or school to another, from one teacher to another happens often enough on the religio-mystic level but cannot happen on the philosophic level. Where it seems to do so that is only because the person concerned never reached a correct understanding of philosophy and never properly applied it.

( 6) Mysticism can be incomplete, perverted or even false.

( 7) The perils which beset the mystic's path have been eagerly pointed out by critics, and used by them as being sufficient reason for forswearing that path altogether. We may admit the perils without admitting the absurd counsel based upon their existence.

( 8) A serious deficiency in this type of seeker is his lack of discrimination. Mere fantasy and personal wish come to seem far truer than hard fact and practical reality. The result is he becomes a mere dreamer, a sufferer from hallucinations, unable to respect the world as it is and therefore unable to act properly in it. The end is, and must be, failure, from both standpoints: the spiritual and the worldly.

( 9) The mystic who resolutely refuses to fall into this trap, who does not hallucinate himself with the belief, and claim, that he is the only man in the Western hemisphere to achieve such a realisation, will be free to make further progress.

(10) The majority are seekers after occultism. They thirst for powers that will give them an advantage over others. They seek to inflate their ego whereas the true disciples seek to flatten it.

(11) All these are fanciful additions to the truth, worked up from reflections in their minds of what they had previously met, believed or heard.

(12) The need for a critical interpretation of the facts of mystical experience, while yet accepting the authenticity of the experience itself, is underlined by striking contradictions. Personal appearances in vision of a divine mediator like Krishna are utterly foreign to Christian mysticism.

(13) The mystic is usually satisfied in enjoying this inner stillness whereas the philosopher needs also to know where it emanates from.

(14) The refusal to be realistic, the persistent looking aside from facts as they are, the being naive under the delusion of having faith - this is not spirituality; it is simply mental adolescence.

(15) The sentimentalities of the emotional devotee are absent from the philosophical devotee. Indeed, they are regarded by the latter as signs that the man is still filled with the thought of himself, still attached to his own ego.

(16) Mystical ideas and tenets are needed more than ever in the West but they will be less useful if they do not rest on facts.

(17) The awed devotees who accredit him with omniscience fall into superstition.

(18) Some sort of antidote to the mystic's extravagant claims is needed.

(19) Charlatanic occultists and half-insane mystics take the great sayings as sanction for their misdeeds, in the one case, and for their misleadings in the other.

(20) It is not a path suited to neurotic, weak, mentally odd and emotionally sick persons. Such people are often attracted to mystical movements and ideas but they shrink from philosophic truth and discipline.

(21) Hypnotism may be employed with evil intentions for evil ends. In that case it comes very close to black magic, witchcraft and sorcery and must be prohibited. But it may be employed also with good intentions for beneficent ends. In that case, and if the hypnotiser is of honourable character, and provided the welfare, rights or interests of the hypnotised subject are fully respected, it is allowable, especially in the domain of the healing and surgical arts. If hypnotism is used by a person of dishonourable character or even by a person of average character flawed by some particular weakness, there is always the possibility that it may be used immorally. A crime may then be committed against the person submitting to it, or else he himself may be influenced to commit a crime against somebody to suit the hypnotiser's purpose and covering up the real criminal. These dangers are real and are dreadful enough to require that society be protected by limiting hypnotic practice to special trustworthy persons, and hypnotic objectives to allaying bodily pain and to inducing artificial unconsciousness, or sleep. Otherwise hypnotic passivity is undesirable for the same reason that mediumistic passivity is undesirable: both surrender the use of the subject's free will. In the one case it becomes enslaved to a living operator, in the other to a supposedly disincarnate one. Whoever gives it up to the control of another entity, renders himself helpless and powerless against, and utterly at the mercy of, that entity. This is a dereliction of personal responsibility, sinful despite any benefits which may be sought and obtained.

(22) The lack of proper education explains some of the credulousness of these followers, inexperience in the world of mysticism and ignorance of its past history explain more of it, but failure to command competent personal guidance or to obey competent literary guidance explains the remainder.

(23) If these cults are regarded as derisory, or fail to be taken seriously by most educated persons, the latter should not be condemned without their reasons being sought.

(24) Suggestions are openly made by, or subconsciously received from, the society in which he lives.

(25) The deliberate charlatans who proliferate in the atmosphere of occultism, mysticism and religion must be recognised for what they are and avoided.

(26) It has been exploited by charlatans.

(27) If the technique of turning a problem or situation over to the higher power fails to yield favourable results, the fault lies in the person attempting to use it, not in the technique itself. If he is using it as an attempt to escape from coping with the problem or as a refusal to face up to the situation, and thus as an evasion of the lessons involved, it will be better for his own growth to meet with failure. And even among those who claim to have perceived the lessons, they may not have really done so but have accepted only what suited their ego and rejected the rest. The full meaning of the experience must be taken deeply to heart and applied sincerely to living before the claim to have learnt it can be substantiated.

(28) Every cult that cleverly tries to turn the inner life into an instrument for acquiring health and wealth puts its followers in danger. They are either flirting with black magic or falling into self-deception.

(29) How much of this intuition comes from the Overself and how much from inferior, from mistaken or even from evil sources, is something he does not usually seek to know.

(30) The occultists who claim to give initiations and the mystics who talk of communicating Spirit by silent thought were both rebuked hundreds of years ago by Chuang Tzu when he wrote: "It cannot be conveyed either by words or by silence."

(31) The mystics are sufficiently entitled to respect and gratitude for what they did attain and convey, without being praised for what they never attained and therefore could not convey.

(32) That the greater length and higher intensity of a sitting meditation themselves have a purificatory effect is true, that if such profound and prolonged meditations are repeated often enough the trend of thought and feeling, the shape of character and the quality of consciousness may be reshaped is also true. But the change may not be of a lasting nature if philosophy is absent.

(33) There is no room on the philosophic path for self-deceptions, no space in the philosophic mind for illusions. Those who want them - and they are many - soon turn away from the sharp disciplines which are so destructive of these enemies of truth.

(34) Yes, men do get messages from a higher power and communications from a higher mind but their personalities, ideas and beliefs cause them to misread what is presented to them.

(35) The offerings of the ego are liable to mix themselves into the revelation.

(36) They assume an authority which they have no right to exercise.

(37) It is unfortunately true that feminine emotionalism and imaginative extravagance coincide too frequently in mystical history and experience. Another thing that is true is that women are more predisposed than men toward personal publicity through occult autobiography and through claims to exceptional revelation.

(38) They come to philosophy when they have exhausted other sources, paths and directions, only when their search is prolonged enough and intelligent enough to show, with time, that the truth is not findable elsewhere.

(39) The illumination is one thing, its emotional additions another. A beginner confuses the two. When the emotional excitement wears off and only the ideas left by illumination remain, he feels disappointed, frustrated, unhappy.

(40) Those who are making a determined search for truth fall into a very tiny segment of humanity. Most self-styled seekers are motivated by half-hidden desires for different kinds of ego satisfaction rather than the egoless truth.

(41) Yes ! we must learn to go inside ourselves. But unless we go inside with proper caution and guided competence, with purer feelings and cleaner desires, we may merely go astray.

(42) He will find himself in a field which, both in past history and present event, is infested with megalomaniacs who have messianic complexes, paranoiacs who hunger for disciples to command or exploit and hallucines who recklessly mingle imagined phantasies with actual facts and melancholiacs who insist on putting an ascetic blight on every human joy.

(43) He will be none the worse a mystic if he gets some intellectual understanding of his mysticism.

(44) The motives which attract many to these practices may be psychical self-aggrandisement to compensate for their ordinariness, or obscurity, or powerlessness in personal life. They want to be able to perform miraculous feats, or possess spectacular super-normal faculties, chiefly because of the influence, authority and applause which can follow. But they easily deceive themselves into believing that their motives are noble, unselfish, exalted.

(45) Cultism in which one man sets up as an infallible master and in which his disciples fall into fulsome adulation of him, is not a true way for truth seekers.

(46) The most important kind of spiritual development is usually undramatic and unexciting. It is found and felt in a deep peace.

(47) The truth cannot be found by those who cannot protect themselves against deception, and especially self-deception.

(48) It is a sphere where pretensions do not correspond to reality.

(49) The misuse of any occult power will effectively seal him in the ego and prevent union with the Overself.

(50) There are certain unusual occurrences which are often a source of astonishment to those involved in them, as well as to others learning about them. The powers to bring these into being are much sought after in some circles and are generally termed 'occult powers.'

(51) He must learn to discriminate between what is genuine and what is false, what is good and what is evil, if he is to pick his way through this deceitful region.

(52) Those who give themselves to these studies do not necessarily suffer a diminution of their intellectual integrity or emotional balance, although a proportion do. This is because they are already neurotic, hysteric or irrational types. Such persons should first attend, or get a psychologist to attend to the restoration of their mind or character and leave mysticism alone until this is done.

(53) Emptying the mind of all its contents is, by itself, an admirable operation and worth trying for the sake of the benefits. But it is not, from the philosophic standpoint, a sufficient operation. It forgets the performer of the operation - the ego. He, too, ought to be emptied out along with his own thoughts.

(54) The pure truth becomes too easily mixed with caricatures of it brought in by the ego's ignorance. Too often the man cannot keep them separate, too often he possesses neither the training nor the humility to know what is happening to spoil this beautiful experience.

(55) It is an axiom, clear and unquestionable, that the man who cannot help himself to find and live truth, cannot help aspirants find and live it either.

(56) When unpurified, unprepared and undisciplined persons take up the practice of meditation, risks and perils may beset their path and vitiate their results.

(57) The attempt to use the Spirit's power to satisfy personal desires may fail simply because it fails to make contact with the Spirit. But it may also fail because even when contact is established, those desires may be negated or transformed as a result.

(58) Like certain religious organizations and political parties, their original ideas get submerged in the accumulation of power for selfish ends.

(59) There are religious adventurers just as there are financial ones. They start new sects, seek to acquire followers, play the minor king and are too often sustained in idleness.

(60) Few have the capacity to discern what is true and what is false in such description.

(61) Let them not court suffering by misplaced faith, or invite trouble by misguided action, when the suffering is unnecessary and the trouble unwelcome. Wisdom protects: let them seek it first.

(62) Some really seek through this quest an inflation of the ego, a greater sense of their self-importance. These generally look to the occultism which is on its fringe as the means to such an end.

(63) The wise aspirant will throw out all those foolish imaginations and egoistic fancies which beset the way of meditation. They are false leads and hindrances to seeing truth.

(64) The temptation may come from time to time but a prudent seeker will refuse to let himself be corrupted by traffic with necromancy or by dabbling in magic or by pursuit of occult powers.

(65) The same little cult which is regarded as a joke by some outside its ministrations, is regarded as divinely inspired and divinely used by those within them.

(66) This search for a supermortal wonder man, all virtues and powers, almost omniscient too, ends successfully only for the naive and the over imaginative of the female sex, whether skirted or trousered, or for the inexperienced and uncritical young.

(67) They get the experience entangled in their sectarian bias, or worse, in their personal vanity.

(68) There is a real difference between religion and magic, between wanting to commune with God purely and wanting to do so for health, career and other personal benefits, between wanting to give oneself to the higher power and wanting to get something from it.

(69) They use the excuse of secrecy to gain power over others, to exploit and use them for selfish personal advantage.

(70) The grossest superstitions find ready acceptance among those who are eager to clutch at the promise of tawdry miracles.

(71) The real teacher of truth will find all such charlatanry instinctively abhorrent, all such imposition utterly alien.

(72) The more we see such cult-founders at work, the more we observe the results of this work, the more disenchanted we become.

(73) The message or the experience becomes infused with the man's ego, suffused with his own characteristics.

(74) The motive may be regarded as laudable but the effect on character and progress can only be regarded as lamentable.

(75) In this field it is prudent for the seeker and beginner to beware of alleged illuminations in himself and, even more, in others.

(76) It is necessary to remember that a power which has been given may later be withdrawn.

(77) Some of these facts of occult research and experience have no existence anywhere, no reality at all, outside of the occultist's own mind.

(78) The thirst for occult powers is too often a thirst for the monumental magnification of their own trivial ego.

(79) The truth, in its original condition, comes through more and more freely and naturally as his training in purification and preparation proceeds.

(80) The exploitation of cowering self-abasing disciples by dominating masters is an ugly feature of Western occult and Indian mystic circles. Here, a worthy relationship is abused and falsified.

(81) These explanations are often so obscure that they themselves need to be explained !

(82) The fastidious student will decline to pullute his mind with such nonsense.

(83) Whoever enters this field must keep his critical faculties alert, must test pretensions by reality.

(84) If they have nothing better to offer than this, it is wiser to prefer our ignorance to their 'truth.'

(85) Most occult meditations and exercises are done within, by and for the ego ! Their special danger is self-deception since it is an ego no longer openly materialistic but masquerading as highly spiritual !

(86) The feeling of peace is good but deceptive. The ego - cause of all his tension - is still hidden within it, in repose but only temporarily inactive.

(87) His suave impressive bearing, his completely assured pontifical talk, do not fail to have their effect on those whose intuition is lacking.

(88) Some persons come to philosophy from spiritualism, others from religion, still others from science.

(89) The quest is quite worth while for its own sake even if these other rewards and benefits fail to materialise.

(90) Is it really a spiritual consciousness or is it merely an elated ego ?

(91) They prefer to be sustained by their illusions, which they miscall realities.

(92) Some of these cults contain the elements of madness.

(93) He is not a leader anxious to appear infallible before the members of his cult.

( 1) Throughout this writing I have tried to give one hand to the realist and the other to the idealist. Only so could I walk safely, and my readers with me. Therefore these are positive techniques designed to fit real needs with something that yet stretches away to the ideal.

( 2) I began to ask whether I had written myself out and whether my writing days were no more. The making of a book was not all; the making of a man was more. Had I reached a maturer state where what mattered was life itself, not the recording of life ?

( 3) We can afford to be patient and calm despite the barking of such critics, for we know that a historical pioneering task for this generation has fallen on our shoulders. Such self-appreciation is not identical with self-conceit. The one is the unembellished knowledge of one's correct height, the other the emotional exaggeration of it to satisfy vanity.

( 4) In my early efforts to advance I withdrew frequently from the world, living for several months at a time in cave or cottage. The time was well spent in meditation and study. Such retirement was not selfish. It was absolutely indispensable to further advancement, which in its turn was indispensable if my ideal of serving humanity was to be better realised.

( 5) Personal encounters with many a practiser of the different yoga paths, and sometimes with teachers of them, have also contributed to this result.

( 6) I have not found so far anything useful or comprehensive written on the Short-Long Path subject, on the differences between the two Paths, on how and when each is to be used, on the emphasis to be given and the balance to be established among their attributes.

( 7) These writings have created an intellectual unrest in some minds, which have been piqued by the unfamiliar ideas on the one hand and provoked by the desire to understand them on the other.

( 8) But is the task so barren, so thankless and so fruitless as it seems ? We do not think so.

( 9) A man who was unanimously accepted as an authority on music during two or three decades, who was then the leading musicologist in England, the late Ernest Newman, wrote in the London Sunday Times: "Brunton ——— "

(10) Others may join any sect they like but I have never joined, and do not intend to join, the Bruntonians !

(11) I must make it clear that my views differ in some points from those of this group.

(12) I could not endure the self-righteousness of those who live in the ashrams, for it was as ugly and hard as the Pharasaic, as the self-righteousness of the narrow sects.

(13) They say that my writings are too repetitive. Critics and friends and I myself all agree on this charge. But Socrates was the same.

(14) I have had forty years experience of these techniques, forty years in which to test the truth of the principles behind them. I have so far found only verification. If I had found at any time falsification instead, I should have sought a different outlet for my interests.

(15) I seek not to describe these experiences but to reproduce them as vividly, as immediately, as I can.

(16) The fierce independence I have maintained for so many years, the stubborn refusal to part with my freedom at the bidding of any cult or clique, have contributed, I believe, to my salvation.

(17) The greater task has been to formulate, and not to disseminate, this teaching.

(18) My statements on this subject are at least the result of practical experience and long study.

(19) I have been a somewhat unorthodox yogi.

( 1) Grace flows in wave-lengths from the mind of an illuminated man to sensitive human receivers as if he were a transmitting station. It is by their feeling of affinity with him and faith in him that they are able to tune in to this grace.

( 2) We will begin to get some fruit from prayer and hear less of its many failures when we begin to regard it less as a petition than as a transaction. We have to pay over our arrogant self-reliance and receive in exchange what the infinite wisdom deems best for us.

( 3) The spiritual joys are intended to entice men - lethargic or reluctant as they are - on to the Quest, or to reward them when they have finished it. That is to say, they are for beginners and adepts. The spiritual drynesses are intended to purify the character, fortify the will and detach men from the ego. That is to say, they are for sufficiently grown adults. It is the paradoxical irony of this situation that the joys of the beginner make him believe that he is very near to God whereas the desolations of the proficient make him despise himself !

( 4) Prayer ought to be a reaching out to the spiritual presence of the higher power. It ought to satisfy itself with obtaining a certain intuitive feeling, above and beyond all its ordinary everyday personal feelings. Then, if it seeks something specific, it ought to ask for more light of understanding, more power of self-mastery, more goodness of heart - not for more dollars in the bank, more furniture in the home, more horse-power in the car.

( 5) It does not lie within man's power to gain more than a glimpse of this diviner life. If he is to be established firmly and lastingly in it, then a descent of grace is absolutely necessary. Artificial methods will never bring this about. Rites and sacrifices and magical performances, puzzling over Zen koans or poring over the newest books will never bring it.

( 6) No effort of his own will can get him outside this circle. But what he can not do, the Overself's grace can do for him.

( 7) The hour of prayer is not a time to beg but to ascend, not to be filled with thoughts of yourself but with thoughts of God. It is not to be concerned with this world but to lift the mind above it.

( 8) Accept the long night patiently, quietly, humbly and resignedly as intended for your true good. It is not a punishment for sin committed but an instrument for annihilating egoism.

( 9) Ramakrishna's private prayers were vocal, were spoken and not silent ones but Abdul Baha's were not.

(10) 20th Cent. Indian Master Sitaramdas.
Omkarnath: "Pass the load of your 'I-'sense to me, and be relieved of all your cares and worries, diseases and afflictions. The moment you shake off your sense of being yourself the agent, I assume every responsibility for your life.' Thus speaks the higher self to its struggling ego.

(11) He may, if he wishes, add a prayer for material help but this should be done only under critical or urgent circumstances. The highest, and therefore most philosophic, use of prayer is not to beseech satisfaction of worldly desires but to beseech light into the darkness spread by those desires and to implore the soul for its strength to enter into him for the fight against animal passions.

(12) If there is any law connected with grace, it is that as we give love to the Overself so do we get grace from it. But that love must be so intense, so great, that we willingly sacrifice time and thought to it in a measure which shows how much it means to us. In short, we must give more in order to receive more. And love is the best thing we can give.

(13) If he is to be truly resigned to the divine will, he will fully accept the darkness and give his faithful consent to the hidden imperceptible work of the Overself in him.

(14) Each time he deliberately holds loving thought towards anyone - whether disciple or not - he extends grace to that person.

(15) They must even bring themselves to accept the Overself's apparent indifference and their own very real dryness with full submission.

(16) The Overself's grace meets us just at the point where our need is greatest, but not necessarily the one we acknowledge as such. We must learn to let it do what it wants to do, not necessarily what we want it to do.

(17) "If thou can'st do what He enjoins on thee, He will do what thou dost ask assuredly," said Awhadi, a medieval Persian mystic. This is the key to prayer. Failure results from ignorance of this key.

(18) This purpose is not one which any man can accomplish by himself, by his own disciplined effort. That in its fullness must be done for him by the Overself's grace.

(19) Even during the longest dark night of the soul, the Overself is not a whit less close to him than it was when it revealed its presence amid ecstasy and joy.

(20) If God really knows all, he must know whay we need. Is it not therefore quite presumptuous to inform him of it ? And does this make prayer a futile thing ?

(21) The failure to appreciate the role of grace because of faith in the law of karma is as deplorable as the tendency to exaggerate it because of faith in a personal deity.

(22) He needs the humility to admit that it is only as the Overself permits itself to be known that it is known at all. That is to say, it is only by grace that this blessed event ever happens.

(23) There is no one so sinful or so degraded in character that he is denied this blessed privilege of a contrite yearning for communion with his own divine source. Even the failure to have ever prayed before, even a past life of shame and error does not cancel but, on the contrary, merely enhances this right. This granted, it will be found that there are many different forms of such communion, different ways of such prayer.

(24) It is not by special intervention that the divine grace appears in his life. For it was there all the time, and behind all his struggles, as a constant unbroken radiation from the Overself. But those struggles were like the hoisting of sails on a ship. Once up, they are able to catch the wind. and propulsion begins automatically.

(25) How could the ego win deliverance from the ego without higher help ? It could no more do so than a man could lift himself by his own shoe straps. This is why grace is indispensable.

(26) The passage from an earthly attitude to a spiritual one, is accompanied either by intense suffering or by intense joy but always by intense feeling.

(27) Indian critics who reject my statements about Grace are requested to consider the meaning of "prasada" - so often associated with the greatest holy men. If it does not mean Grace of God or guru, what does it mean ? I refer them also to their own scriptural Svetasvata Upanishad which especially states that 'prasada' is needed for salvation.

(28) He who has himself sinned and suffered for his sin, who has attained inner understanding of it and made repentant atonement for it, who has then felt in his heart the benign grace of being forgiven - such a person can easily extend pardon to those who wrong him and compassion to those who wrong themselves by wronging others.

(29) The demands which men make of the higher power, and which they call prayers, are all-too-often pathetically foolish and doomed to disappointment.

(30) The sceptic who deems all prayer vain and useless, who regards the reasons for it as foolish, is too often justified. But when he ceases to search farther for the reasons behind prayer, he becomes unjustified. For then he might discover that true prayer is too often answered because it is nothing less than making a connection - however loose, ill-fitting and intermittent it be - with the life force within the universe.

(31) The real bar to the entry of grace is simply the preoccupation of his thoughts with himself. For then the Overself must leave him to his cares.

(32) If a man will not contribute towards his own welfare by at least attempting to improve himself, what is the use of his constant prayers to God for it ?

(33) Those who use prayer only when they are in trouble or in anguish, do not know its real purpose or best value.

(34) Do not attempt to fight evil with evil. Overcome it by calling on a higher power to bring out the good in you wherewith to meet it. In this way you obey Jesus' counsel, "Resist not evil."

(35) (PRAYER POSTURES) The Egyptian priest knelt on the floor on his haunches, heels supporting buttocks, both arms stretched out sideways to receive invisible powers from above, the palms upturned toward heaven.

(36) They have made prayer either an insipid and minimum affair or a hysterical and fanatical one.

(37) Prayer is at its best, and consequently most effective, when it is done in humility and love.

(38) Prayer is one of the oldest of human acts and one of the first of human needs.

(39) No student of philosophy should neglect prayer - this essential part of the philosophic life.

(40) How many pray blindly, unable to understand why their calamity is given them or that their adversity is divinely sanctioned!

(41) "Trust in God but keep your powder dry," was as useful a maxim in a recent century as "Trust in God but keep your arrows sharp," might well have been in an earlier one.

(42) Immeasurably better than begging God for things is to beg him for himself.

(43) Too many hopes of divine intervention on one's personal behalf are false hopes.

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

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

( 3) That able and enthusiastic expounder of Herbert Spencer's evolutionary system, John Fiske, taking his stand on a rigid scientific basis could yet bring himself to write in 1876: "No event of modern times has exerted a more profound and manifold influence upon the intellectual culture of mankind than the English conquest of India. The enlargement of our mental horizon which has resulted therefrom is not less remarkable than that which attended the revival of Greek studies in the fifteenth century." Fiske was alluding primarily to the great discoveries about languages which the study of Sanskrit revealed, and only secondarily to the cultural sociological and religious results which followed from them.

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

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

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

(OBJETS D'ART) The pictures in corners of Tankas of couples in sex embrace are Gods and their vives. They are personal protectors, or patrons, to be worshipped. The embrace symbolises the spiritual or male element in close union with the material or eeminine. These gods are called Yi-dam and Yah-yum.

( 7) Zen is not a Japanese-invented product but a Japanese-dressed Chinese product. As Ch'an, it was fully developed in China before the Japs got hold of it.

( 8) Will these people come to see that the truth cannot be localised, that it is not given by God to Indians alone and that a Russian, an American or an African may be blessed with it too ?

( 9) How much farther may they not have to travel when they begin to exercise their powers of independent reasoning and critical judgment with the deliberate purpose of taking only what the twentieth century westerner can accept and hold to as either eternally true or pragmatically useful ?

(10) An ancient Indian script itself boldly announces the truth. Says the "Siva-Gita" 13, 32: "Liberation is not in a special place, nor does one need to travel to some other town or country in order to obtain it."

(11) Nobility is inherent in individuals rather than in nations. Such individuals are born anywhere and everywhere. There is no spiritual East and no materialistic West. There are only individual Easterners and Westerners who happen to be spiritual.

(12) That ideas and methods brought down from earliest Asia can still be valuable to the inhabitants of modern Eur-America, may startle their complacent vanity.

(13) The silent meditation of a sage would have no meaning if it did not possess some deep special content which ordinary silences do not possess.

(14) Although their time was not ours, the basis of their attitude toward life is good enough and sound enough to be worth making ours.

(15) These half-fabulous figures of Oriental antiquity have not received from Western culture the meed that is their due. Nor can they, while vested interests bar the way.

(16) The holy men of India put ashes on their forehead or smear it on their bodies - or dust if they have none - because it represents the dissolution of their personal life, and the reduction of all their possessions to nothing and the discarding of all that is superfluous to their great purpose in life - union with the Supreme Spirit.

(17) Only dreamers can believe that the modern West can take over these old Eastern systems wholesale, unaltered and untouched. Wisdom bids it adapt what it desires to accept.

(18) Atisha, the Hindu monk who helped restore and purify Mahayana Buddhism in Tibet, was author of "The Lamp of the Right Way."

(19) If the original home of Europe's philosophic thought was Greece, the original home of Asia's thought was India.

(20) The mystical symbolism of the Sufis can be traced in Hafiz and Omar. Their wine = aspiration, love of the divine. Beloved = God. Drunkennes = ecstatic meditation. Amorous glance = devotion.

(21) If Buddhist monks in the Far East originally took tea to stay awake during long periods of meditation, pious Muhammedans originally took coffee to stay awake during the tedious periods of formal religious prayer.

(22) I see nothing wrong with the existence of caste systems. Say what you will, they are facts in Nature. What is wrong is their closed character, the selfishness of man superimposed on these facts.

(23) The gilded Buddha-figure - this graceful remnant of a perished epoch in a distant alien country - with its patient mysterious smile.

(24) Those stately scripts, the Upanishads, hold the essence of India's wisdom.

(25) The great age of these teachings does not detract from their spiritual effectiveness.

( 1) Much that I have written in my notes about the Himalayas can quite truthfully be written about the Andes. Both are the world's longest and highest mountain ranges. Both stick a galaxy of snow-capped steeply-rising peaks like towers and spires into or through the clouds.

( 2) Chinese saying: "The taste of Ch'an (Zen) and the taste of Ch'a (tea) are the same." This is applied to the power of tea to render the mind clear and to refresh its power.

( 3) It is a truth which can uphold the heart of a man through the bitterest adversity or the direst affliction. There is no situation, however bad, in which it cannot give help.

( 4) The common attitude regards that which is beyond a man's comprehension as being therefore beyond his concern.

( 5) It is a truth as fresh as this morning's shower yet, at the same time, as old as the Inca ruins at Cuzco.

( 1) If, while managing a situation you are filled with anxiety or taut with tension, take it as a warning sign that you are managing with the unaided ego alone. That is, you have forgotten, or failed, to turn it over to the higher power, to put it in the hands of the Overself.

( 2) It is true that more wealth means more opportunity and that this in turn, if rightly used, may lead to more wisdom. But it is not necessarily true that more wealth leads to more wisdom.

( 3) "In all that he sees he beholds a preacher of God," wrote German Jacob Boehme. Note the word all. For in the most revolting personal crimes and terrible international or civil wars he sees the negative results of godless, or pseudo-godly, living. In the benign philanthropies and tolerant sympathies of the benefactors of the human race he sees the positive results of godly living.

( 4) Experience ought to lead him to rethink his positions and thus in the end to gain wisdom. But if he lacks humility he will be unwilling to do so, and thus be unable to learn from experience. His plight will then be a sorry one for error will flourish and greater hurts will recur until the shell of cocksureness is cracked.

( 5) If any work, institution or organization is centred in the Overself it cannot fall into the base, negative or selfish currents which, in the historic past, have polluted, poisoned and sometimes destroyed so many tasks and enterprises.

( 6) Few persons are at the required level of full intellectual, intuitive, moral and metaphysical development for philosophy but many persons are capable of benefitting by its practical applications.

( 7) When a religious dogma prevents people from searching for the true cause of their distressed condition - whether it be personal trouble or physical disease - and hence from searching for its true remedy, it is nothing more than a superstitious belief masquerading as a religious one.

( 8) Time and circumstance, reflection and intuition will draw out the logical conclusion which will rest like an embryo inside these painful experiences.

( 9) The activities of a philosopher will necessarily have characteristics, his work will have a quality, which will be undeniably superior.

(10) It is a quality not easily come by, this detachment, and moreover one which is too often falsely assumed. He will have to test himself from time to time, or co-operate with life's own testing of him, to find out how authentic his detachment really is.

(11) What they learn from life is learnt at a heavy cost in repeated mistakes and recurring troubles.

(12) The Overself's power to alter circumstances, create opportunities and uphold persons is available to anyone who fulfils the requisite conditions. These include some amount of mental preparation and moral purification, some clear perception of the fact that the Overself is present here and now, an instant and constant remembrance of this fact, and finally a willingness to trust completely to its providential help, supply and support no matter how undesirable or intolerable a situation seems to be.

(13) If he puts everything in its true place, the lower and lesser things where they belong, the higher and greater ones above them, what has he to fear from the world ? He can still remain active in it, flight will be unnecessary. If he does not forget the final purpose of all this worldly activity, that through the body's life and the mind's existence he may seek and find his true self, the Overself, the inner failure and superficiality of so many lives will be avoided.

(14) Is this a world of exile from our spiritual home or is it a world of education for our spiritual home ? If it is the first then all experience gained in it is worthless and useless. But if it is the second then every experience has meaning and is related to this universal purpose.

(15) If a higher power can be trusted to arrange my affairs for me, it is unnecessary to be constantly thinking about them, much more so to be often worrying about them. A little thought may still be required of me, a little planning of details, but in the main the affairs will be taken care of, and that better than I could do alone.

(16) Opportunities are not always recognised as such by the aspirant. He who expects them to come fully labelled for what they are falls into error. The difficulty which seems to retard his steps on the spiritual path hides within itself the chance to develop qualities and strengthen weak places.

(17) SENG-CHAO: "Spirit calculates not, yet it answers to the need of the particular moment. Though it lies beyond the world, Spirit keeps always within it."

(18) The philosophic attitude is to be in the world but not of it, to hold necessary useful or beautiful possessions but not to be held by them. It knows the transiency of things, the brevity of pleasures, the movement of every situation. This is the way of the universe, the ebb and flow of life, the power of time to alter the pattern of every existence. So the philosopher adjusts himself to this rhythm, learns how and when to let go and when to hold on, and so retains his inner equilibrium, his inner poise and peace. During stormy times he stands as firm as a rock, he studies their meaning and accepts their lesson; during sunny times he avoids identifying himself with the little ego and remembers his true security is in the Overself.

(19) There are those who expect that all their affairs will run smoothly after they have given their full faith to the higher power, or to the Quest, or to a teacher. But in actuality this cannot possibly happen all the time. If it could then the world would not be what it is, nor people what they are. Still, if the causes of some trouble may continue, the mind to master them may develop in compensation.

(20) He is to turn it over to the higher power. He may do this for wrong motives to evade harsh facts and escape unpleasant consequences. In this case there will be no contact and no success.

(21) Those who have had ample experience of the world may draw from it either despair and cynicism or advance in, and confirmation of, the Spirit's truth. For their capacity to learn correctly will depend on the extent to which they keep the ego out of the way.

(22) In so far as the training gives him more discriminating judgment and a better sense of proportion, it gives him more fitness to hold responsible situations or to dispose of important matters.

(23) It is easier to feel the fine excitement of a sacred presence, and most especially the Overself's presence, than to relate and unite it with the prosaic everyday human routines.

(24) The need for hard-headed practicality in the mystic who has to live and work in the world of today is not less, but just as much, as the need for meditation and devotion.

(25) It is a presence which can be felt directly in daily active life although not so vividly as when removed from the world and concentrated upon in solitary meditation.

(26) If he succeeds in keeping out of the emotional surface of his being the temptation to take his situation rebelliously, and penetrates instead deep down inside where he can take it resignedly, he will gain strength and feel peace.

(27) He is to try at all times to see directly into his own personal situation without being misled by emotions, blinded by passions or confused by suggestions, that is, he is to see it just as it really is. This practice is intended to help disentangle him from his ego.

(28) Utilise the body's events, the body's activities and the mind's movements as helps to his spiritual growth

(29) Philosophic discipline relates at every point to the act of living. For once insight has been unfolded the philosopher is continuously aware of the oneness of the stuff of the world existence, which includes his own existence too.

(30) Human life brings inseparable anxieties along with its joys, dilemmas along with its successes.

(31) It is not the selfish ego which impels him to act but the higher mind.

(32) The ordinary incentives to action have partially deserted him, the common ambitions have failed to move him.

(33) He will discover how much his environment, even his work, is a projection of his personality and of the thoughts that go to make it.

(34) "What is the Overself telling me through this experience ? What does it want me to learn, know, do or avoid?"

(35) If daily work is accompanied by daily remembrance, and if detachment from the ego is practised along with both, the goal can be attained by a worldling as much as by a world-renouncer.

(36) If he feels intuitively that he belongs to a place or a person, a teacher or a teaching, that his real affinity is there, he ought to obey the guidance.

(37) To become as a child, in Jesus' sense, means to become permeated with the happiness, with the joy, which a child's freedom from responsibilities and anxieties bring it. All problems being turned over to the higher power, the philosopher enjoys the same inner release.

(38) In circumstances fraught with danger or verging on disaster he will make his moves with wise caution.

(39) A bloodless inability to act, the body's veins drained of their life, is certainly not the ultimate goal or admired ideal of philosophy.

(40) Many persons mistakenly suppose that they have escaped from difficult problems by avoiding the environments or the individuals associated with those problems. This is mere escapism, useful as a relief but useless as a final and sole solution.

(41) Those who have learnt and embraced philosophy, applied its principles and tested its results, know its great worth.

(42) It is here on this physical plane and in these physical surroundings that our ideas and values are tested and shown up by experience for what they are.

(43) Do not strain yourself unduly, let the ego be passive to the intuitive influences so that actions are dictated by them without interference by it, rather than by aggressive desires, and hence become karma-free - this is the meaning of the Chinese phrase Wu Wei, associated with the teaching of Taoism.

(44) Nothing in his experience is to be condemned but everything is to be understood. It is there because its lesson is needed. Similarly no one in his experience is to be despised but everyone is also to be understood. He too is there to test or tempt, to teach or uplift him.

(45) Where important decisions must be made, do not depend on reason alone. Turn to the Overself.

(46) No matter how severe the suffering may be, somewhere within himself he can find the strength to go on.

(47) A wisdom which has lain all-too-long buried in books, and which can prove its worth when brought into actual living.

(48) Philosophy's capacity to mould character is limited, of course, but a higher kind of action inevitably develops out of the attitude it engenders.

(49) A lesson which must be learned in the end had better be learned in the beginning. The price of lateness is multiplication of suffering.

(50) If the quest is good only for our brighter hours and not for our dark ones, it is no good at all. But if men desert it because of their troubles, then they have neither properly understood it, nor ever adequately followed it. For the quest is our best support when times are worst and emergencies are gravest.

(51) It is blindness not to see the power of common things to fret people and to cause worry. It is absurd to ignore the pressures upon them of their surroundings, the constant nag of harsh circumstances.

(52) The hostile counterpoint between these two persons - the mystical dreamer and the practical worldling - can and must be resolved.

(53) They see no obvious or immediate practical benefit in philosophy. They see no asset to society in the philosophical adept. The doctrines taught and the atmosphere in which they are discussed seem quite cloudy, useless, other-worldly.

(54) What he gains when he draws into himself during the morning meditation will accompany him when he goes out into activity during the other hours of the day.

(55) Most people live and move on the mere surface of consciousness.

(56) Sometimes when every other road seems implacably blocked, the right road to travel is indicated.

(57) Some are so embittered by their experiences that they become hard and cynical for the remainder of their lives whereas others, whose temper and character are more resilient to shocks, sail philosophically over these happenings.

(58) The profit of errors comes in when, and if, they are used to redraw the pattern of living.

(59) We must respect the facts of experience even though we try to transcend them.

(60) His understanding of each new experience and his attitude towards it, either retards his growth or quickens it.

(61) All the negative thoughts and feelings show a misuse of mental power.

(62) He may let events unfold by chance or else determine them by choice.

(63) His actions grow out of his thoughts.

( 1) A great rage or an overwhelming fear affect the heartbeat until it slows down or quickens dangerously. A sudden tremendous fright can cause syncope, even death. Such is the known power of emotion over functions of the body's organs. When living habits are reformed and brought to conform to the requirements of hygienic laws so that the patient stops doing those things which gave his disease the requisite conditions for it to take hold, and when the different systems of physical therapy are applied as required without prejudice against or favouritism for any particular one and when this is combined with faith in spiritual healing power invoked by a practitioner or by the patient himself, the chances of a cure are raised to the highest.

( 2) Everything happens in these organs and all their highly complicated functions are carried out with the perfect precision of a finely-made watch. Yet it happens without their owner knowing anything about it at all. Does not this show that there is something within the body that <u>does</u> know and does direct these organs ?

( 3) Whenever Gandhi had an important decision to make, and went through protracted self-wrangling in the process, the physician who attended him noted that his blood pressure rose considerably higher. Once Gandhi went to sleep in such a condition. Next morning the pressure had fallen to normal. During the night he had ended the mental pressure and arrived at a decision !

( 4) He who sees in everything only matter and beyond it only nothing, who looks to physics and physiology for sufficient explanation of our existence and to chemical actions for sufficient explanation of our loftiest emotions, will be sceptical of mentalist principle and distrustful of spiritual healing.

( 5) The intelligence in the deeper human mind manufactures the bodily organs it requires for experience, or development. In this way it has built the entire body itself.

( 6) Some of the thoughts which poison mind and blood, negatives to be cast out and kept out: spite, ill-will, unforgivingness, violent conduct and constant fault-finding.

( 7) How few have learnt that it is not the quantity of medicine they swallow which cures their diseases, but the degree of contact with Nature's Life-Force that they establish (manifested by their 'resistance').

( 8) The sins of the heart bring on a diseased psychic being and this in turn, if not changed, brings on a diseased physical being.

( 9) Because the Overself is not outside a man but is his own innermost nature, full faith in its presence and power is essential to experience of its healing and help.

(10) States of mind are directly or indirectly connected with states of health. A mind sinking under the heavy weight of responsibilities, or filled with the heavy stresses and pressures of business, or depressed by frustration, unhappiness or unrest, or shaken by the ending of a close relationship, may soon or late reflect itself in disease, sickness or breakdown as in a mirror.

(11) Angina Pectoris is recognised by many physicians now as a very serious disease, often fatal and always painful, mostly brought on by extreme nervous tension.

(12) There are some who doubt and others who even deny whether it is at all proper to seek the cure of physical ailments through spiritual forces.

(13) Why should we not unite working on the body by physical means with working on it by the healing power of the higher self ? Why not give the latter a chance to repair its own work, since the physical-mental ego is its own projection ?

(14) A modern mystic, the late Sister Marie of the Order of Poor Clares of Jerusalem, was told from within "Because I love you I have given you bad health since the beginning of your life, so that you would feel how dependent you are on Me."

(15) I consider W.J.Macmillan's view on healing one-sided and incomplete but thought my foreword to his book was not the place to criticise him.

(16) Some 'Back-to-Nature' schools of therapy assert that all diseases are the consequences of man's transgressing the laws of health, just as some esoteric schools assert they are the consequences of his incurring karmic debts. The first often point to the wild beasts as being perfectly healthy examples of living according to Nature. But those who have first hand acquaintance with jungle life will refute this claim. Not only are all animals - whether domesticated or wild - subject to sickness but even plants, grain crops, trees, fruits and vegetables are subject to it by blight and rust.

(17) When every form of physical treatment, the unorthodox as well as the orthodox, available or affordable has been exhausted without success, it is time to try spiritual healing. For the desperate it is the last hope.

(18) Destructive thoughts are made not the only, but the sole cause of sickness. Broken hygienic physical laws of the body may be equally the cause.

(19) To pray for a bodily cure and nothing more is a limited and limiting procedure. Pray also to be enlightened <u>why</u> this sickness fell upon you. Ask also what <u>you</u> can do to remove its cause. And above all, ask for the Water of Life, as Jesus bade the woman at the well to ask.

(20) The Overself knows what you are, what you seek and what you need.

(21) So long as men abuse their bodies and misuse their minds so long will they suffer from disease.

(22) Saliva may become poisonous in anger. Gastric juice may stop flowing in shock of bad news.

(23) I love flowers but only when they are in gardens or in pots. For then they are living things but, cut, they are decaying, dying ones.

( 1) If men refuse to see the transiency of person and possession or acknowledge the inevitableness of change in mind and body or recognise the duality of pleasure and pain in all things, then Life itself will come and teach these lessons directly and definitely in some way or other. Sickness may invade their flesh, bereavement their families, loss their fortunes or darkness their minds. Is it not better, prudent and wise, to remember the eternal in this present moment, to understand the mentalistic nature of their world-experience, to hold all things as 'idea' and thus, freed from inner conflicts and false hopes, attain an unruffled tranquillity.

( 2) He has learnt through the experiences of many births not to cling desperately to anything, not to hold on stubbornly when life's clear indication is to let go, not to get so attached to persons or objects that all his happiness rests solely upon them.

( 3) The Buddha tried to teach men to look only on the decay and death and suffering inherent in existence on this physical plane. This is as unfair and as extreme - if isolated - as the teaching of modern American cults which look only on the growth and life and joy which are also inherent here.

( 4) Men live or die because they want to be happy. They live because they try to satisfy their desires. They destroy their life because they try to escape misery. Both classes search for happiness in their respective ways.

( 5) The terrible transiency of life is not ordinarily felt except when looking backward to the past, when remembering the good fortune which has passed away.

( 6) The man who follows his ego's lead in his pursuit of happiness treads circles without end. He may attain fleeting pleasure but never lasting happiness.

( 7) If the peace and enlightenment are to persist at all times so that they become a natural state, they must be philosophically induced.

( 8) What inspired artist ever creates a new work except in joy ? Is this not a clue to the fact that the inspirational or best level of his mind is a happy one ?

( 9) If a man will not come to this quest willingly, because it leads to Truth and he loves Truth, then he must be forced on to it, unwillingly, because there is no other way to alleviate his burdens and reduce his miseries.

(10) It does not mean looking for hope in a hopeless situation. Philosophy is more sensible and more practical than that.

(11) Hidden behind life's harsh exterior there is ultimate goodness.

(12) Whether he is sad because of his troubles or sullen because of his temperament, the gloomy man is not in touch with his Overself.

(13) If his inner peace is only a spurious one, it will crumple at the first thorough test. And be sure life will provide this test.

(14) If men only knew how glorious, how rich, how satisfying this inner life really is they would not hesitate for a moment from forsaking all those things which bar their way to it.

(15) When this happy peace is real, so that it does not depend on ideological or emotional moods; is permanent, so that it does not depend on fortune's changes; it is entitled to the designation of "philosophic happiness."

(16) These sufferings cause us to seek relief and act as spurs to stimulate aspiration, as propelling forces toward spiritual efforts, as goads to drive us on to the quest. Without them we would live on the surface of things, squandering our energies on the petty and tend to miss the true meaning of life.

(17) Look how the smaller birds greet the sun, with so much merry chirruping and so much outpouring of song ! It is their way of expressing worship for the only Light they can know, an outer one. But man can also know the inner Sun, the Light of the Overself. How much more reason has he to chirp and sing than the little birds ! Yet how few men feel gratitude for such privilege.

(18) There is no room in that complete inner quiescence for vain useless emotions or violent disturbing passions.

(19) Buddha continually recurred to his tragic theme whose ending is gloomy for some of his readers but starbright for other ones.

(20) Every animal except man is mentally free from anxieties fears and worries about its future. No animal except man makes itself miserable with regrets and laments over the past.

(21) Without a peaceful mind and a healthy body, happiness must remain at a distance.

( 1) The self-identification with the Overself should be as perfect as he can make it. He is to be it, and not merely the student meditating on it.

( 2) A single word like "God" or a simple phrase like "God in me," must be spoken with the lips without intermission, or repeated in the mind with intensive concentration.

( 3) He must collect all his thoughts around a short and profound sentence chosen for its appropriateness to his inner need or for its suitability as setting his ideal.

( 4) The affirmation can even be reduced to a single word. This makes it easier to use and concentrated in effect. Such simplicity is more akin to the Overself than the intellect: therefore this type of affirmation should not be dwelt on analytically, not examined and probed with a logical scalpel, but merely held closely, repeated slowly and frequently until the mind is saturated with it. It may be used both inside and outside the special meditation periods. In the latter case, it is defensive against attack from lower thoughts.

( 5) He is to try to be aware - first at specified times and later at all times - of his inner state, of his thoughts and feelings, his motives and desires. That is, he is to watch himself. There are two forms of this exercise. In the passive one he watches without passing judgment or making comment. In the other and active one, he measures his state against the ideal state not, however, by intellectually formed standards but by a mind-quietening waiting for intuitive feeling.

( 6) If any of the declarations seems unnatural and artificial and impossible in relation to oneself, it ought to be abandoned until it has been passed through a prolonged thinking-out process.

( 7) If no attempt is made to gain understanding of, as well as give feeling to these utterances, repeating a declaration may become artificial and making an affirmation may become mechanical.

( 8) He must assiduously practise this exercise of remembrance and return to it at every lapse or pause in the day's activities.

( 9) Let him mutter again and again some helpful motto or pithy formula. Let him give himself up to this obsessive whispered chant.

(10) The murmuring of such a phrase over and over again is a useful device to concentrate the mental waves and to turn them into a spiritual direction.

(11) He substitutes imaginatively the Overself's attributes for his own; thus changing his role from disciple to illuminate.

(12) Any pertinent phrase or book sentence may be used.

(13) Its thought is with him constantly.

(14) When an affirmation is used only in, and for, meditation exercises it should be mentally pronounced as firmly and as positively and as confidently as possible. It should also be repeated several times. Do not ponder over its meaning but rather be content with letting each word sink into the subconscious mind.

(15) He should close his eyes, repeat the phrase slowly several times and try to penetrate ever deeper into its meaning with each repetition.

(16) In the finer homes of Japan the reception room will contain a silk or paper scroll hanging, upon which some master has drawn, in calligraphic characters, a pithy and wise affirmation.

( )~~The Short Path gives its followers gaiety of outlook and an assurance of victory.~~

( )The limitation of the Long Path is that it is concerned only with thinning down, weakening, and reducing the ego's strength. It is not concerned with totally deflating the ego. Since this can be done only by studying the ego's nature metaphysically, seeing its falsity, and recognizing its illusoriness, which is not even done by the Short Path, then all the endeavors of the Short Path to practice self-identification with the Overself are merely using imagination and suggestion to create a new mental state that, while imitating the Overself's state, does not actually transcend the ego-mind but exists within it still. So a third ~~Path~~ becomes necessary, the path of getting rid of the ego altogether: this can be done only by the operation of Grace, which the man has to request and to which he has to give his consent. To summarize the entire process, the

phase phase final dissolving

Long Path leads to the Short Path, and the Short Path leads to the Grace of an egoless consciousness.

unbroken

( )The Short Path gives its followers gaiety of outlook and ~~an~~ assurance of victory.

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(46)All his parts must unite in this single endeavor, not conflict in their separate aims. The body, for instance, must do what the mind wants to do; but if it is fastened too firmly in habit patterns, it may be unable to act. Then there will be frustration.
(47)Even if he finds it necessary to give cautionary criticism, it will be philosophically balanced, truly constructive and entirely free from condemnation.
(48)None of these by itself can enable him to pass finally and permanently into the total enlightenment which is Truth. Each can only help to provide the conditions and prepare the ground needed for this consummation.

(V)

(123) They want to be thrilled by extraordinary experiences, to be lifted above commonplace daily living by spectacular ones.

(124) Cult leaders give themselves too much importance and their followers too deceptive a satisfaction.

(125) If he seeks power at all, he does so not to establish it over others but over himself.

(126) The mentally sick neurotics who move from cult to cult, or teacher to teacher are different from the merely curious seekers after novelty.

(127) They join the cults with eagerness and expectation but forsake them subsequently with disappointment and confusion.

(128) The ego interference which happens all too often is noticed all tooseldom.

(129) A problem is not solved, a disease not spirit away by denying that it exists.

(130) Where the delusions of saintliness are persi they may become harmful to others.

(131) Small and unimportant groups, ineffectual in lic life and unreliable in private life, conti appear and vanish.

(class V)

(43) After balance has been achieved, the next step is to maintain it.

(44) The Quest requires a man's whole being.

(45) The mystic who has no poetry in his temperament, no aesthetic feeling in his personality, no appreciation of natural beauty or artistic charm, is not a complete human being.

class XXII

(99) Grace is here for all. It cannot be here for one special person and not for another. Only we do not know how to open our tensioned hands and receive it; how to open our ego-tight hears and let it gently enter.

(100) Many have asked why God is seemingly so indifferent to human sufferings, so untouched by the never ceasing fall of human tears.

(101) It is not enough merely to say that you turn life or your problem over to the higher power. ould question yourself closely as to what you ally doing.

new series

(the first page of this series is on back of last page in old series)

(6) So long as he does not go on into action, the hermit is in no danger of being shocked into discovering all the truth about himself and about his theories. His meditation may reveal some or much of it but so far as this practice is xxxx swayed by his imaginings or permeated by his ego, it may lead him only to false results. But in the world he will meet with events, rocks, oppositions, temptations, that force him to bring up to the surface what is really in him or test the advances he has made to measure whether they be real or imaginary.

(7) Religion is for the gregarious many, mysticism for the solitary few, and philosophy for the very few who are above both gregariousness and solitude, who can embrace or dispense with either as necessary.

(8) When one remembers the long stretches of practice in the Carmelite monastery at Roquebrun or the Lendo hall at Kamadura, where hour slips into hour but the monks remain persistent in their meditation, the few minutes that most Western beginners manager to find for their own endeavors seem ridiculous.

(9) Those who give too few minutes during the day to thought about, remembrance of, or meditation on, the higher self cannot justly demand a spiritual return out of all proportion to what they have given.

(10) Why blame the man who tires of the scurry and worry of city life, or the one who turns away in disgust from its crime and greed, its sickness and madness, its hate and lust? If, withdrawing from it all, either man finds a happier existence in seclusion, it it really any worse than the existence he has left behind?

(11) Extreme fatigue may be one obstacle to the practice, the want of leisure may be another and unsympathetic or crowded surroundings a third obstacle to it.

(12) In this daily habit it would be well to follow the ancient custom of Indian Brahmins and keep a room, or a corner of a room, xxxxx set apart exclusively for the special purpose.

(13) I have known quite a number of hermits, ascetics and monks in my time and travels, but I have never known one who was so totally withdrawn from the world that he was not, in some small or large way dependent on the world. Complete isolation is theoretically possible but practically it is not permanently possible. Even the millionaire who seeks it needs those who will help create it for him, and to that extent he depends on them.

(14) We fill our homes with a multitude of possessions and accessories, our minds with a mass of trivial curiosity or technical information, but how poor is our own spiritual quality!

(15) The body's restlessness and its habitual tensions hinder the reception of intuitive feelings and forces practice in sitting still is enjoined not only for this reason but also to soothe the nervous system.

(16) It is a paradox of the strongest irony that the place where we can best find the Overself is not in another world, but in this one, that the chance to grow enduringly out of darkness into light is better here.
(17) The more sensitive he becomes, the less desirable does frequent and close contact with crowds of people become.
(18) When he is weary of his own ego, of the futility and frustration it leads him into, he can turn with relief to this precious retreat.
(19) The man who sits in this heavenly silence each day through the years cannot remain the same man all the time. The animal nature in him will become more and more subdued, the angelic more and more vivified.
(20) Not many are willing to submit themselves to the performance of exercises, for most modern people and almost all city people feel they have enough to do already.
(21) The man who is prone to impatience, irritability and anger need meditation even more than other men. He needs its harmonising effect on the whole personality, its pacifying touch on the darker impulses and passions.
(22) If they come to this practice with a certain amount of fatigue after a day's work, its soothing restfulness may act as a counterweight to that fatigue and remove it. But if they come worn out completely, then it is better to postpone the exercise.
(23) Quite a number of those who say they entirely lack the capacity to meditate are committing a mistake. They are simply indolent, in this particular matter, however eager and active they may be in other matters.
(24) To create these moments of quietness within himself, and to wait patiently for whatever fruit they will yield, will become the most profitable part of his day.
(25) To this extent, that he provides the requisite time and solitud every day for meditation and study it may be said that he withdraws himself into a life apart.
(26) Does he have to shut himself up in an ashram or monastery if he is in real earnest about meditation? Or is it possible to introduce it into the home and make it fit smoothly into the life there?
(27) Is he to throw everything away and live in rags henceforth?
(28) The more activities that receive his attention, the more is he apt to be distracted from his higher purpose.
(29) The mystic who dissociates himself from the affairs of his era and shuts himself up in seclusion may still contribute some influence on that era. But it will be necessarily limited to the plane nearest to the one on which his meditation operates. He will affect the minds of sensitive persons.

(1) As he enters the higher self there is a great intensification of consciousness.
(2) He must begin this meditation not only by isolating himself in thought from the world but also from other men. He is not to be afraid of being inwardly alone. Only so can he find the great Friend who shall appear and speak to him out of the stillness.
(3) The end of a meditation, which attains such a high state may find him unable to return at once to the body's activity. It is prudent in that case to wait patiently for warmth, force and movement to return to it. There need be no concern about this condition, which is quite familiar to practising mystics.
(4) There are various forms of meditative practice and various aspects of meditation itself but none of these are the heart of the matter.
(5) What they do not know, and have to learn, is that there is a false silence within the mind as well as a true one. The one may resemble the other in certain points, and does, but it is a psychic state, not a spiritual one. It can deceive and lead astray, or reflect earthly things correctly, but cannot let them hear the voice of the Overself.
(6) In that deep state the mind is at perfect equilibrium. The forces which ordinarily drive it into conflict or passion are thoroly restrained.
(7) He will know that he has mastered the practice when it becomes completely satisfying to him, and a way of achieving the highest pleasure.
(8) How can a man unify his consciousness with the Overself without first putting his mind under some sort of a training to strengthen it, so that he will not let go but will be able to hold on when a Glimpse comes?
(9) Where the heart goes, there soon or late the other faculties will follow. This is why it is so important <u>to let</u> the Overself take possession of the heart by its total surrender in, and to, the Stillness.
(10) He concentrates daily on the image which he desires to create and sustain in his mind.
(11) The divine essence is within us, not somewhere else. This shows us the correct direction in which to look for it. The attention with the interest and desire which move it, must be withdrawn from outside things and beings.
(12) The more love he can bring into this practice, the more he is likely to succeed with it. If he cannot yet feel any love for the Overself, then let him bring joy into it, the joy of knowing that he is on the most worthwhile journey in life.
(13) He is to take complete possession of this image, to take hold of it inch by inch.

(14) Thinking is mental action, just as moving is physical action. The admonition "Be still and know that I am God", refers not only to the body but to the mind. Both are to cease from activity if the higher consciousness is to be attained.
(15) Let no one believe that these techniques are the same as, or sympathetic to, those which are employed by spiritualist mediums to enter the trance state, or by spiritualist believers to secure automatic writing. The wary student cannot afford, and should not expose himself to the peril of letting unknown psychic forces take possession of his body.
(16) The monks of Mount Athos were advised to seat themselves in a corner of their cell, when about to practise meditation privately, why?

Clearly there is a protective value in this position, for two walls will partially enclose the meditator. He will then be in a partial cave. The advantages of such a place for retreat purposes have been described in my other books. A further curious counsel to the Mount Athos monks was to recline their chin on their breast so as to gaze at the navel
(17) It is quite possible to sit for meditation without adopting any conspicuous posture, without chanting peculiar exotic words or otherwise making public announcement of the fact.
(18) He must not only keep his attention fixed on the idea but also keep it there for a very long time, otherwise it will wander from topic to topic or from one bodily impression to another.
(19) Meditation, rightly used and sufficiently developed, will silence his personal opinions so that he may hear the Overself's Voice. But wrongly used or superficially developed, it will only confirm those opinions and, if they are erroneous, lead him further astray.
(20) What happens next comes from no effort on his part and depends on nothing that he does. He is simply to remain still, perfectly still in body and mind. Then from above, from the Overself, grace descends and he begins to experience the joy of feeling the divine presence.
(21) In these first two stages, the will must be used, for the attention must not only be driven along one line and kept there but must also penetrate deeper and deeper. It is only when the frontier of the third stage is reached that all this work ceases and that there is an abandonment of the use of the will, a total surrender of it, and effortless passive yielding to the Overself is alone needed.

(22) One important error made too often by beginners is to sit down to their exercise in the wrong frame of mind. They come to it demanding, wanting or expecting a mystical experience, that is, a bestowal of Grace. They will get a better result if they reverse and replace this attitude by a giving of themselves, an loving offering of their heart and a feeling of joy at being able to sit down with the thought of the Beloved without interference by any other activity. If they will only give before they try to get, they will have much less cause to complain of their failures in meditatio
(23) If your meditations are barren and dry, one or more of several different reasons may be the cause, and consequently one or more of several different remedies may be needed. Among these, a useful but neglected remedy is to pray for, or meditate on, the inner welfare of others, either specific persons or humanity in general. In that case do not confine yourself exclusively to those in your family dearest to you, for they are extensions of yourself, and your interest in them is egoistic. To help others in this secret way will bring others to your help in your own time of need.
(24) For a time at least the personal ego merges in the impersonal Overself.
(25) Whatever topic will interest him soonest, engage his attention more firmly and absorb it more fully is the best topic to meditate upon.
(26) If he is willing to accept this emptiness with all the annihilation of self that goes with it, he will succeed in passing the hardest of ordeals and the most rigorous of tests.
(27) His mind must discard all its contents for a while and suspend all its operations. Then it must wait in the stillness.
(28) The memorable events which stand out of his past, its graver hours and greater occasions, are to be explored calmly, with the personal equation left out and the impersonal meaning put in.
(29) All kinds of meditation exercises are useful and should be don at different periods of the year or different stages of his spiritual career.
(30) He must let himself be entirely transported by whichever of these two feelings comes to him: indrawnness or upliftment.
(31) The more he goes into himself, the less he is aware of the ego
(32) The mechanical operation of the lungs and heart may be markedly slowed down as the working of the intellect is itself slowed down or, in some cases, it may come very close to suspension.
(33) If he can bring himself to love the Overself, and not only to reflect intellectually about it, the dryness of his attempts at meditation may vanish.
(34) The exercise is best done in the morning before the day's work is begun.

III

(35) That beautiful interlude between day and night which hushes the busy scene and turns the fatigued consciousness toward repose, is good for meditation.
(36) The test of a meditation's success is whether it can keep his mind off personal affairs. The exceptions to this rule would includ -e the practice of intercessory prayer for others or mystical bless- ing on them.
(37) He knows and feels that he is near measureless inner peace.
(38) Whenever he is still, silent, concentrated and reverent, he will be able to place his mind in rapport with the Overself.
(39) At this stage his business is to wait patiently, looking as deeply inward as he can while waiting. Any attempt to grasp at the Overself would now defeat itself, for the ego's willed effort could only get the ego itself back. But the willingness to sit still with hands metaphoricallly outstretched like a beggar's, and for a suffi- cient stretch of time may lead one day to a moment when the Overself takes him by surprise as it suddenly takes hold of his mind. The much sought and memorable Glimpse will then be his. He has applied for discipleship and this is his sign of acceptance.
(40) A useful exercise is to meditate on the wisdom written in the book of the universe.
(41) The mind then becomes so serene and immobile that there is not even the thought of a thought.
(42) The intuitive element has to be awaited with much patience and vigilant attention.
(43) If he is to remember the Overself with all his undivided atten -tion, he must forget everything and everyone else without exception
(44) In the Tibetan work "Buddha Doctrine Among the Birds," there is a single line which contains an entire technique in its few words "Put your inmost mind into a state of non-action," it runs.
(45) He should not engage in muscular contractions of the forehead and muscular stiffeni g of the eyebrows. This frowning is the wrong way to concentrate attention. It is also an exhausting way.
(46) By the trance state I mean one where meditation becomes so deep that the senses of bodily sight and hearing are suspended.
(47) If meditation is properly done and worthily directed it has a purifying effect upon the ego.
(48) Regularity of practice, sitting at the same time every day, will enable him to benefit in various ways by the automatic tendency of the mind to follow habit patterns.
(49) Just as the snail withdraws into its shell, so the mind is to withdraw into itself.
(50) A meditation which is not stirred love, love for the highest, may produce its fruit but cannot produce its best fruit.

(1) He will not gladly bear any label, for he considers truth a state of being rather than a set of dogmas, and he prefers the freedom to search and hold it to the shackles of sectarian connection. But if the world insists on his identifying himself, he will take the name of philosopher, as being broader, more universal, and less restrictive than any other. It is a name which links and limits him to no religious denomination which detaches him from all intellectual schools and which puts him under no organisational, party or sectaria roof.

(2) If a man is seriously embarked on this quest, he will understand that when a desirable object or being put into his possession, or torn away from it, his sincereity will be tested by the impersonality with which he regards the event and deduces its meaning.

(3) What they do not see, what they cannot see, is that the ashram is only a means to achieve a certain end. It is not the end itself. For that is entirely an inward affair, leaving the man entirely free to live in or out of ashrams. If a monk says that the spiritual attainment is possible only in a monastery, this proves that - however reputed or revered he may be - his own attainment is a limited one.

(4) To quote in justification of group work or church gatherings Chri-t's words: "Wheresoever two or three are gathered together in my name, there am I in the midst of them", is no justification at all. For most groups are anything from ten to a hundred in number, most church gatherings range from twenty to a thousand in number. Christ did not say that he would be present with a dozen, a score, two or three hundred, he precisely stated the number should be two or three.

(5) Where a man is ready for this Quest but stubbornly clings to his old familiar way of thought and life the Overself may or may not release karma that will tear him away from it. His ego's desires wil then be macerated by suffering until its will to live gets weaker and weaker.

(6) Thousands have practised meditation sporadically perhaps or regularly in some cases, but to little avail. Others have refused satis-faction to their appetites and repulsed their passions but again ill umination still eludes them. Why, they ask, lament, or complain, are they unable to achieve even a modest success?

(7) That few persons out of many seekers succeed in finding this spiritual fulfilment to more than a relative extent is undeniable. Why this should be so is not only due to the difficulty of complying with all the requirements of the Quest but also to the kind of nervous system inherited from parents; to the character of the destiny allotted by the Law of Recompence; to the environment and education conditioning the earlier years of childhood, adolescence and young manhood; and finally to the rarity of competent teachers or guides.

(8) It is the worship of outer formal success and ignorance of the inner spiritual reality in religion which has led so often to the triumph of error and defeat of truth, to officialdom, organisation and worldliness. It is the same worship which in a different sphere, is applied in history to the same unworthy objects with the same deceptive results. The belief that the nations like the the religions go from bad to good to better, is as falsely but frequently taught as is the belief that power and progress travel together. The same suffocation which overcame the original purity of Christianity overcame many of the finer elements who were crushed by the power of arms, cunning or treachery. It is this worship of material splendor and military force - so far distant from true heroism - which has made the Roman Empire a subject for so much praise in so many books. Yet the ruthless brutality and vast bloodshed which accompanied both the growth and maintenance of that empire receive little denunciation. Writers and readers are impressed by the splendid buildings and straight roads but know little or nothing about the destroyed spiritual culture of the conquered "barbarians". The official history of religions is as much a mixture of the false with the true as the official history of nations. Those who are capable of independent thought, and who are willing to make the required research among the mutilated records salvaged from deliberate destruction, may hope to find out some part of what really happened and what was originally and really taught by the prophets. All others will have to be satisfied - and generally are - with substitutions, frauds and perversions among which a remnant of the pure truth shines out the more brilliantly by contrast with its setting. For it was impossible to exclude all the truth from the teaching and the records nor let it be said in justice to the official teachers and historians, was it desired to do so.

He who is fully aware of this state of affairs, because he has explored the neglected by-currents of religious history and discovered things which can bring no reward of position, promotion, honour or money, who has also devoted his time and life to learning the secret of time and understanding the meaning of life, - such a lone individual will not be so imprudent as to oppose his forces against this universal current of admiration for what is spurious but successful, false but powerful, dishonest but accepted. If he does not seek martyrdom, he will prefer to remain withdrawn obscure, retired, and dispense his knowledge or grace to the few who really seek Truth. As for the others, the multitude, who must attend throughout the day to their physical wants and have neither the leisure nor facilities no inclination to probe such matters -what are they to do? Knowing no better what else can they do than accept the lies along with the

truths, the impostures along with the authenticities, the whole dubious mixture of good and bad. Until quite recently, this lone individual could not even help them even if he wished for the attempt would at once call down official persecution and extinction. All that he could do was what in fact he did do, pass the truth to a closed circle and thence let it be transmitted in the same secret way to other closed circles through the centuries.

If today so much has been publicly released as to constitute a veritable revelation, we must thank these pioneers and initiates who both in Europe the Near-East and India, kept the teachings intact during earlier times. And although nothing can still equal the personal initiation by a master in effectiveness, nevertheless the wider intellectual initiation of our times is itself an immense advance on the secrecy formerly imposed by harsh necessity and makes most of the teaching available to the multitude.

(9) If men who lack sincereity, purity and humility take up such a practice as meditation, it will harm them and increase their capacity to harm others. Moral character not only cannot be neglected in this sphere but is quite foundational.

(10) There will be moods in which he will feel quite incapable of making the effort.

(11) The prestige of institutional mysticism, like that of official religion, mesmerizes nearly everyone interested in the subject. The independent mystic, who refuses all affiliation with any sect, school ashram, monastery, group or society is suspect and finds himself left in an almost isolation. But although this may seem unfortunate, it is so only in some ways. In other ways, it leaves him entirely free from the bonds of dogma, free to remain faithful to truth irrespective of all other considerations, free to speak in a voice whose authority comes not from worldly power but from spiritual status.

(12) The habit of regularity will be greatly helpful if carried into worship, study and meditation.

(13) He should remind himself that the Quest is a magnificent venture and that the difficulties and delays encountered on it do not lessen this magnificence.

(14) They can measure progress less by these things than by how much they have mastered the lower nature, how often they deny the ego its desire to preponderate and how willing they are to detach themselves from emotional reactions.

(15) The refusal to join any ecclesiastical church or religious society does not leave a man spiritually homeless. If he faithfully exercises himself in meditation and seeks to practice the presence of God, what better 'home' could he have?

(16) His fidelity to the Quest will be tested, both by specially critical periods and by everyday happenings. On the one side, temp



tations will call him; on the other side difficulties will deter

him. Will he bend the knee before the world's idols? Will he stand strong amid the world's turmoil? Only when the hour of testing comes can he know.

(17) The need to identify himself with an organized group, established religion or particular sect, or indeed with any cause, is at base the need to identify himself with the god within. He unwittingly wants to belong to something larger than his own little ego. Such membership helps to achieve this because it removes the sense of separateness and the feeling of ~~xx~~ loneliness. But it does so only at surface level. With the efflux of time, he finds it necessary to search for satisfaction at a deeper level. For the group, the church or the institution are outside him and give it only temporarily, partially or spottyly. A durable and fuller result is possible only by turning around and looking within his own being. For there, in the hidden presence of the Spiritual self, he will find that larger Cause, Source, Mystery, with which he can identify himself in the perfect way.

(18) Because he feels it is safer to follow the crowd into an organised society or an orthodox church, the average man does so. Because his inspiration brings forth new (and practise conformity) unfamiliar and original thoughts, the creative prophet must walk alone and become his own audience.

(19) The longing for inner peace may be intermittent and vague, as with most ordinary people, or it may be persistent and acute as with most spiritual aspirants.

(20) It is understandable that some do not want to set the highest as their objective, but prefer to stop half-way on the Quest. They are entitled to do so. But they must not be surprised to find that when they do reach that point, an inner conflict or vacillation will develop which will make it difficult to stay there in peace.

(21) The faculty of memory, rightly used, can incite him to further efforts and sustain them despite discouragement.

(22) Something in him is constantly urging him to press onward in the quest, to labor and struggle for self-mastery.

(23) The first duty of man, which takes precedence of all other duties, is to become conscious of his Overself. This is the highest duty and every other duty must bow before it. Even domestic happiness must not stand in the way of spiritual salvation when, and if, the two collide. The training which makes this possible may be largely unpracticable in his particular circumstances but it is never entirely so. The difficulty of performing this duty is not enoug excuse to relieve him of it.

(24) It is natural and pardonable to seek the social support of an organised group or church to uphold him.

(25) Every quester has his ascents and falls.

INTERIOR WORD:*******

(26)When the mind can be trained to attend with sufficient concentration to listen inwardly, it may hear the Interior Word.

(27) Chinese wisdom calls the Interior Word "the Voice of Heaven."

(28) Until the internal Word speaks in him he is really incapable of helping others spiritually. He may be able to do so intellectually or to comfort them emotionally but that is a different and inferior thing.

(29) At this stage he discovers to hiw growing wonder that he is able both to communicate with the Overself to cooperate with it,

(30) It is a process of inner dialogue of mental conversation with the other self and of emotional communion with it, flowing under his thoughts to and fro.

(31) If the Interior Word bids him move in any direction which seem encompassed by difficulties or blocked by obstacles so that he can see no way before him, let him not doubt or fear. A way will be mad by the power of the Overself. He need only obey, relax and trust th guidance.

(32) When the Inner Word begins to speak to him, he may begin to speak to others - not before. For only then will what he says bear any creative power, spiritual inspiration, enlightenment or healing in it. **********

(33) There are some who respect the truth of mysticism and recognize the existence of its quest, but who do not want to enter personally into either one or the other.

(34) A strongly individualistic temperament cannot be at ease in the collective membership of an organisation where dogmas are set up like fences and where patriotism rejects salvation for those outside. Such a temperament needs the free air of unfettered thinking and uncircumscribed goodwill. It can sympathise intellectually with many different points of view without losing itself in any one of them, but it can do so only because it belongs to none.

(35) If blunders and falls appear in his own spiritual career, he may remember that they do so in the career of many other aspirants.

(36) Whoever would become a philosopher must outgrow adolescent attitudes and intellectual frailties. Proportionately desire for its

(37) His dedication to the Quest must be as ~~nearly~~ complete as he's ~~wants it to~~ succeed. It must become his life. Nothing and no one should be allowed to lead him offit to some side issue where he may lose wither valuable years or himself. He must think only of it.

(38) The ordinary man, takes his everyday consciousness and existdo this, the time will come when the Overself can hold out no longer.It will then no longer dwell in secret but in your heart.

tence for granted, feels no need to transcend them, to purify and sublimate them. The Quester takes a contrary position and strives to do these things and thus redeem himself.

(39) Pursue the quest, practise its exercises and undergo its disciplines with a patience that does not halt for an instant. (IV)

(40) To say, as some mystics do, that no method can be formulated for the progress of man toward spiritual self-realization is to confess their own inadequacy. Did not the foremost of Spanish mystics, St. John of the Cross, write out an almost mathematical chart of this progress?
(41) The Quest is a drawn-out affair, usually much longer than anyone wishes it to be. Aspirants are apt to lose patience with the long wait and, spasmodically, to fall into depression or even despair.
(42) The multitude is so impressed by the big number that it paralyzes their capacity for logical thought and correct judgment. The success among them is taken as endorsement of truth or worth, quantity as the equivalent of quality.
(43) The guidance for each man's path must in the end come from within himself and be individually suited to himself.
(44) It would be easy and pardonable for anyone to get dismayed at the number of requirements, regimes, disciplines, exercises and practices necessary before they object can be attained.
(45) The more successful type of Quester is the one who can keep his interest, enthusiasm and practices in a stable unwaning condition
(46) In all matters spiritual, mystical and religious humanity is bewitched both by the spell of the past and the prestige of the institution.
(47) He will meet with obstructions on the road. There they will lie until he uses enough energy and exertion to remove them.
(48) The biggest deceiver in religio-mystical life is the institutional establishment, the organisational group. For here the followers have the experience of being nourished when in actuality only the social need is being nourished. Here the truth and its virtue, beauty, strength, reality, above all its transcendence, which is totally outside ordinary worldly experience, are imitated effectually and successfully. So the followers are satisfied and fall into complacence. The Quest is deserted and the copy which is substituted for it has the advantage of being much easier and pleasanter for all concerned.
(49) Is it not the hope of a successful result which supports his efforts during all those years? Would he undertake them, could he ever have been induced to undertake them if he had been told beforehand that the goal was so distant that his chances of reaching it were too slight to be counted?
(50) There will always be tests enough for the man who decides that he will not longer think with the prejudices of society or behave as the multitude ordinarily behaves.
(51) The potency of his thoughts will be upheld by the consecration of his faculties.
(52) If some dally on the way, others stray from it altogether.

(1) If an enemy, a critic or an opponent accuses him of committing a sin or having a fault, he need not get disquieted over the event nor lose his inner calm nor feel angry and resentful nor retaliate with counter accusations. Instead he should give it his attention, cooly, to ascertain if there is any foundation for it. In this way he disidentifies himself from the ego.

(2) The disillusionments which come from personal contact with the defects or deficiencies of human nature, will not make him cynical, will not even make him sad.

(3) Men who are seized by ambition, who want money, prestige, honors, power, will not welcome the idea of detachment, and they are right. For they are not yet ready for it, they need to gain the fruits of their desires, to experience the strivings and accomplishments from which the truth about them can be deduced. Only after the lessons have been learned, can they be in a position to reflect properly and impartially upon this idea, and appreciate its worth.

(4) It is doubtless quite pardonable for a man to regard as permanently his own what he has possessed for a long time and to believe that life not only will let him have it always but ought to do so. To him, the idea of detachment must be an irritant.

(5) The heart must become empty of all desires. This brings about the emotional void, which corresponds, in its own place, to the mental void experienced in the depth of meditation (mystical). To this emptiness he must give himself, with it he must satisfy himself. In this way he obeys Jesus and becomes a "poor in Spirit".

(6) By searching himself and studying his past he may be able to determine at what point he deviated from the correct path of living or right thinking.

(7) The man who requites me with ingratitude or betrayal does not deserve my resentment anger or hatred but my pity. Someone, somewhere, will requite him in the same way. If he needs punishment for thus wounding me that will be a part of it. The other part will be what he does to himself by strengthening the faults which led him to act in this way. And these in turn, although inside himself, must lead to the eventual appearance of troubles corresponding to them outside himself.

(8) To witness what is happening around him without being influenced by it, or what is happening to him without being concerned about it, this is part of the practice of inward detachment.

(9) This it is to be truly human for it brings man into a more perfect state. To sneer at the philosophic ideal as being inhuman is really to sneer at it for rejecting the evils and weaknesses and deformities of the worldly ideal.

(10) The work on his character may begin with the most glaring weaknesses but cannot end with them alone.

(11) He is to cultivate a smooth calmness under all conditions until his emotions are never taken by surprise. He is to keep self-possessed at all times so that no contingency finds him inwardly unprepared for it.
(12) Do not condemn another soul for his misdeeds, even though he be the wickedest of all men. Firstly, because he cannot be other than he is, for time, experience, tendencies and destiny have brought him to this particular point and way of self-expression. Secondly, because the worse his misdeeds the greater will be the redemptive suffering to which he unconsciously condemns himself.
(13) Few persons can separate - in their consciousness - emotions from thoughts. The capability of doing so is essential both to self-knowledge and to self-conquest. Therefore it is important to every Quester.
(14) The emotions are notoriously variable and fickle. That alone would be sufficient cause for a quester to train himself to rise above them.
(15) It is comparatively easy to be detached from past circumstances, for the feelings they aroused are now quiet or dead, but can he be so detached about present ones? Yet no less an achievement than this is required of him.
(16) It is possible to attain a stoic impassivity where the man dies to disturbing or disquieting emotions and lives only in his finer ones, where the approbation of others will no longer excite him or the criticism by others hurt him, where the cravings and fears, the passions and griefs or ordinary and everyday human reactions are lacking. But in their place he will be sensible to the noblest, the most refined feelings.
(17) The same ambition which stretched his mind and capacity for money making or power hunting can, when transformed into aspiration, stretch them for truth-seeking and character building.
(18) The irony of this picture of men rejecting their freedom and preferring their chains, if would be unbelievable did we not know how gilded those chains are.
(19) He alone knows what the real man is like behind the image which others have of him. But he knows it only under the coloring of extenuations justifications and repressions, with which he tints it.
(20) Whether or not it is possible to attain a perfection of calmness that is secure against all assaults, it is surely possible to attain sufficient calmness to keep off many or most of the emotional disturbances and mental turmoils which derive from the petty incidents of everyday life.
(21) The man who is hailed as a master had to struggle with his failings long before he attained mastery.
(22) A virtue may be practised wrongly, when it is no longer a virtue.

(9) He must come to the discipline of passion and emotion not thru fearing their bad effects but through willing consent to the truth that his real being is above them and that it is better to live in reality than in illusion.
(10) To undertake such a regime is regarded by most people as practising self-torture. Even those who are sufficiently convinced of its necessity will seldom go beyond reading and talking about it, and of those who do start it few will continue.
(11) If enlightenment is ~~[illegible]~~ to be full, and completely balanced it must not only occur in the thinking intellect and emotional feeling; it must also occur in the acting physical body.
(12) The bodily cells are so pervaded with toxic materials, so clogged with them, so contaminated by them, that this purificatory work is an essential preliminary to the mystical work proper for most aspirants except those who have the inborn capability of quickly rising to an intense concentration which frees the cells from such poisons.
(13) The sexual power which he refuses to use for physical procreation or physical pleasure, will be raised to a higher plane by these exercises.
(14) It is an integral method for it cleans the heart at the same time that it cleans the body. It is the most effectual way to reform men and to quicken their evolution.
(15) Since the breath and the seed are man's most vital and valuable energies, they must be rightly used since they cannot be left out of such a scheme of purification and transformation.
(16) The fetid deposits of accumulated salt will be dissolved and to the needed extent, gradually passed out of the system as the cleansing work gets under way.
(17) If ignorance of the laws of our pschyo-physical being causes many people to contravene those laws and become sick, carelessness about obeying them brings illness to some who do know them.
(18) So long as the slaughter of animals is really unnecessary for human food so long does it remain a moral crime, an ancient shame upon whole nations against which prophets and saints, seers and teachers have inveighed and warned. For under the Law of Recompense the guilty, however unconscious, have had to suffer penalty. If they find their own prayers for mercy to the Higher Power remain unanswered, let them remember how they themselves showed no mercy.
(19) He will undertake them not as a penance to expiate his sins but as a training to fit him better for the reception of Grace and the practices of the Short Path.
(20) It is possible for man to raise and refine the generative functions above the animal's by introducing into it new and higher elements

(1) Just before an animal meets its death in a slaughter house it finds itself surrounded by the frightening cries and fear-raising scenes of past, present and impending murder. Its own dread then mentally permeates the body with harmful influences while the subsequent schock of its own slaying causes an involuntary passage of some urine into the body itself. This uric acid is spread by the blood and then physically permeates the body with poisonous material.
(2) Even if the student is already acquainted with some of these practices, they are so valuable that emphasis on them is still worth making.
(3) To abstain from favored foods is a hard test; to abstain from carnal intercourse is still harder one. To the common mind, devoid of metaphysical faculty, this may seem far enough to travel. But to the developed mind the hardest of all tests must yet be undergone - to abstain from egoistic thought, feeling and action.
(4) What he has hitherto accepted, from heredity tradition and society, as normal correct living habits will have to be severely questioned and in a number of ### cases, altered and reformed. He will have to give up some familiar things and take up some new regimes.
(5) Some men who have shivered at the thought of inaugurating these reforms or conforming to these regimes came nevertheless to do so in later years. Why? Because they were given a strong enough incentive. Attacked by heart disease, they were warned by physicians to abandon salt, suffering from different sickness they had to abandon meat, others who were gluttons were ordered to curb their meals to more modest proportions. Here the incentive of avoiding earlier death enabled them to accept an abhorred discipline.
(6) Foods which cause this clogging of the intestines are either of a starchy character (white flour is used to make wallpaper hanger's paste) or composed of gristle and bones, carpenter's glue is made from ## them or of fatty oily character (observe how they cling to the inside of a frying pan when cold). To reduce the use of such foods is very desirable.
(7) There is a mass of improperly digested, half-decayed food material lying in the intestines in a fermenting condition, while farther on there are accumulated deposits of petrified impurities on the lining of the colon and the membrane of the bowels. These substances are rejected by the body, which suffers by their presence but is unable to free itself from them without conscious and willing cooperation on the part of its owner. The body's physiological processes are clogged and encumbered by them and its nervous system and brain organ polluted by the inferior blood brought to nourish them.
(8) Obviously the average person will not find such reforms agreeable nor such practices even acceptable.

(32) The huge muscular development which is so prized by Occidental physical exercise systems is little esteemed by the Oriental Hathyoga
(33) The diet cranks have given much publicity to the remarkable physical condition of the Hunzas, a tribe in Northern Kashmir. But what is the truth. Dr. John Clark, who lived among them quite lately for twenty months and operated a medical dispensary, had to treat from twenty-five to sixty sick persons a day!
(34) If we look at some of the yogis who can perform these extraordinary feats, we find their muscles to be quite ordinary development. This indicates that it is not the size of the muscle but the force put into it, which is the real agent in making the feats possible.
(35) Those first meals following a period of fasting are excellent for the purpose of learning what foods are really undesirable or harmful to one's own body. Such a time it's instinct is much clearer & unperverted while the ability to respond to its advice is much greater. Bad habits of feeding or living such as gluttony or excessive smoking can then be broken more easily. But it is necessary to concentrate all one's attention very carefully to note physical responses to each mouthful.
(36) Those who want the higher degree of knowledge and peace, must buy their way into it. The purchase price is high, no less than abstinence, continence, self-denial and self-mastery - alike in the realm of thoughts as in that of acts.
(37) Most human beings living in a civilised environment have travelled too far away from the body's proper instincts to respond correctly to the harmful or clogging materials they put daily into the body.
(38) Without some experience and sufficient knowledge of fasting, it is easy to fall into false views concerning or into bad errors of practising it.
(39) Although he taught men to give up the world and its ways, although he persuaded whoever would respond to adopt the inner life as a whole time occupation, Buddha was balanced enough to declare that a healthy body was a great benefit to everyone. Although he rejected the unnecessary, the greedy, or the imprudent gratification of the body's desires and appetites, he commended the satisfaction of its essential needs. Although he taught a strict discipline of the body, he did not teach men to despise it. His praise of good health showed his wisdom.
(40) It is easy to put off the purificatory self-training, as so many put it off, for no better reasons than inertia, shiftlessness or inconvenience.
(41) Contrary to common belief, the drinking of alcohol does not make a man more 'human'. It deprives him of truly human characteristics and makes him more animal.

(21) The jungle hermitage's rule against defiling the sacred precincts of the village by attending to the necessities of Nature is more logical than the ancient Essene's rule against passing the evacuations of Nature upon a Sabbath day.
(22) When the supply of food to the body is stopped, and the experiment of fasting is begun, several of the physiological functions will have a chance to rest. The energies which would have been expended on their operations are then set free to cleanse the organs concerned.
(23) In the end the truth of these teachings can only be realised by personal experience when the body has been well cleansed by the methods given, the joy of feeling of its improved condition will be unmistakable.
(24) He should not be willing to absorb the psychic characteristics of an animal which come with meat, and more especially with the blood of meat,

(25) The conditions which surround a child, an adolescent and a young man during the period of preparation for responsible existence, are very important. The impressions and suggestions, the training and forming he receives from them contribute heavily toward the final personality. Parent and teacher are giving forth more than they know.
(26) His willingness to sacrifice those things which hinder his purification, can come only out of his resolve to suffer ignorance, weakness and pain no longer.
(27) The erect spine tends to make his mind more alert and his will more in control of himself.
(28) Of what use is it for men to talk of freeing themselves from subjection to egoism when they are still in subjection to passion?
(29) Only after passing through the prescribed cleansings can an aspirant be sufficiently ready and prepared, to unfold the intuitive mystical side of his nature without blockage or bias interfering from the animal side.
(30) The ascending degrees of initiation ~~with~~ into higher understanding of truth and large capacity to receive contemplative awareness open themselves to him one by one as he passes each successive test leading to it. These tests consist, in the lower grades, of willingness to submit physical habits passions and desires to discipline and, in higher grades, willingness to submit thoughts and feelings to it. In all, they ~~xxx~~ lead to a preogressive detachment from the animal and the ego.
(31) Such foods should not be included in the dietary

(1) What will happen to those whose minds have not been trained to bear the shock?
(2) It is better to keep out of the way of evil men, especially when they are in power as Buddha advised, until or unless we are driven by the necessity of circumstance or the inward voice of duty to oppose ourselves to them.
(3) The terrors of Nature have yet to appear but thereafter the rigors of Nature will dramatically abate.
(4) We can generally find some guidance from history for nearly every situation. But the situation in this century has nothing like it in past records.
(5) In the twelve months between the full moons of May, 1956-1957, the world will take or miss its most important chance to appreciate or ignore these teachings. Inner decision and outer destiny are here locked together.
(6) So long as the young are falsely taught to identify the historic greatness of a nation with the successful aggressions of that nation, so long will violence, crime and selfishness spoil their character.
(7) So far as philosophy is to be saved from becoming obliterated, it must become embodied in a remnant of persons who understand, follow and practise it, and it must also be recorded in writing for posterity.
(8) Gandhi's advice to the young man that he should still practise absolute non-violence if someone attacked his sister, is not perfect. He would better have advised the use of force unless the young man were so developed that he could successfully defend her without it and unless the assailant were so sensitive that non-violence would bring out a response in him. In other words, the pacifist principle should certainly be applied in every case where it is likely to be effective but refrained from where it is likely to fail. It is not a principle of universal applicability.
(9) Not to recognize his obligation to attend within his capacities and circumstances to this higher purpose of life is a criminal omission. That is why he is being punished so drastically in this century. He may have sinned in this manner to keep his life simpler, less complicated by further duties, as well as easier, less burdened by new disciplines. But he has failed in obedience to the law of his own being.
(10) It is necessary for man to be reminded of his comparative nothingness when his intellect swells into dangerous arrogance. With the triumphs of atomic research and the gadgets of mechanical civilization, he has reached such a point. He will not have to wait long to see that the failure to balance them with moral and spiritual advance, will bring its own punishment.

(1) It is a useful elementary and preparatory exercise in learning detachment from one's own ego, to try to project it into someone else's from time to time. By imaginatively sharing in his life and mind, his situations and surroundings so far as one can, by putting oneself into the point of evolution where the other stands, he gains more facility in extracting himself from the inveterate self-centerdness of the ordinary man. It is a kind of mental histrionics, a play-acting which substitutes one kind of egoism for another and in the process loosens the replaced kind. For such a special exercise, it would be still more profitable to select somebody with whom one is normally unsympathetic, perhaps even an opponent or enemy. Other valuable qualities will then receive a stimulus. There is of course a danger in such a masquerade, the danger of becoming neurotically unstable to which so many actors and actresses are exposed. It can be avoided by practising the complementary and finishing exercise taken from the Short Path series of banishing both personalities in reverent self-identification with the Overself.

(2) It is known to everybody that a planet follows a circular trajectory but it is hardly known at all that the spiritual path follows a similar one, where this truth and teaching about the ego are not known, absorbed and applied. For every spiritual aspirant shelters the ego in his heart, where it takes every possible disguise to keep him on this circular course that ends up where it started - in self. This is why out of thousands who seek, only a few attain, as the Gita laments.

(3) All that a man really owns is his 'I'. Everything else can be taken from him in a moment - by death or destiny, by his own foolishness or other people's malice. But no event and no person can rob him of his capacity to think the 'I.'

(4) Up to a certain point in development man does right in seeking self-gain. But beyond that point, he must stop the process and seek self-loss.

(5) The ego is by nature a deceiver and in its operations a liar. For if it revealed things as they really are, or told what is profoundly true, it would have to expose its own self as the arch-trickster pretending to be the man himself and proffering the illusion of happiness.

(6) Is it not ironical that the Overself projects the ego so far that it denies its source, and then waits indefinitely for the ego to give itself back?

(7) There is no limit to the ego's pretensions. It will pose as the humble pupil today but as the pontifical master tomorrow.

(8) The ego will accept discipline and even suffering rather than let itself be killed.

(9) In that last battle when he comes face to face with the ego, when it has to put off all its protective disguises and expose its vulnerability, he must call upon the help of Grace. He cannot possibly win it by his own powers.
(10) When the inner history of the human entity is known and its lessons absorbed, the problem offers itself: "How can I escape from myself?" The answer will necessarily show that the ego can succeed only to a certain degree in such a venture, but it not only cannot go beyond this but will not even try to do so. How can it consent to its own death?
(11) If he wants the best that life can offer him, he must in return offer the most that he has. He must offer himself. There can be no hidden reservations or crafty subterfuges in this offering if it is to be accepted.
(12) The constant practice of identifying himself with the mind rather than the body-idea which inheres in it, leads in time to a certain freeing of himself from himself.
(13) Is the ego totally lost, utterly obliterated in this attainment? I can only say that none of our usual concepts fit the actual result, that it is hard to describe and that suggestion must here replace description. For the ego and the Overself fuse and unite, yet the union does not destroy the ego's capacity to express itself or to be active in the world. Its own annihilation is a transient experience during the contemplative state. Its resumption of worldly life while permanently established in perfect harmony with, and obedience to, the divine Overself is the further and final goal.

(14) The ego is nothing more than a shadow. Its stuff and reality are merely that transient ever-changing play of light and colour. It exists - a word whose very meaning "to be placed outside" is also metaphysically, true. For he who immerses himself in its consciousness, places himself outside the consciousness of Overself.
(15) The desire to continue life in the ego contains all possible desires. This explains why the hardest of all renunciations for which a man can be asked is that of his ego. He is willing even to suffer mortifications of the flesh or humiliations of his pride rather than that last and worst crucifixion.
(16) The ego, is Satan, the devil, the principle of evil, so long as it is not recognized and mastered.
(17) The more he is unwilling to give up the ego's judgment and desires, the longer will his sufferings continue.
(18) The ego hides from them the ugly motives which prompt their actions.
(19) We have done much to improve the architecture of a house but little to expand the consciousness of the man who lives in it.
(20) Is the ego to be built up through so many lives only that it may be destroyed in the end?

(1) To the man who has come along the path of loving devotion to God and finally gained the reward of frequent, joyous ardent inward communion with God, equally as the man who has practised the way of mystical self-recollection and attained frequent awareness of the Overself's presence, an unexpected and unpalatable change may happen little by little or suddenly. God will seem to withdraw from the devotee, the Overself from the mystic. The blisses will fade and end. Although this experience will have none of the terror and isolation and misery of the 'dark night' it will be comparable to that unforgetable time. And although it will seem like a withdrawal of Grace, the hidden truth is that it is actually a farther and deeper bestowal of Grace. For the man is being led to the next stage, which is to round out, balance and complete his development. This he will be taught to do by first, acquiring cosmological knowledge and, later, attaining ontological wisdom. That is, he will learn something about the World-Idea and then this gained, pass upward to learning the nature of that Reality in whose light even the universe is illusion. Thus from study of the operations of the Power behind the World-Idea he passes on to pondering on the Power itself. This last involves the highest degree of concentration and is indeed the mysterious little practised Yoga of the Uncontradictable. When successfully followed it brings about the attainment of Insight, the final discovery that there is no other being than THAT, no second entity.
(2) It is not only desires and lusts which fade and leave him but even the prying curiosities which express themselves at every level from mere gossip to the majestic investigations of science.
(3) He who experiences it only intermittently may guess from this how wonderful his existence would be if he were able to experience it constantly.
(4) If the beauty of his experience penetrates his heart deeply enoug , it will not fail to bring about a change in his life. It will also point out the direction in which the change is to be made.
(5) He enjoys a peace which is above passion, above many a desire, so that what the world runs after has no power to attract him. Indeed, the peace itself holds him because it has a greater power and gives a greater enjoyment.
(5) The ego's imagination soon gets to work recreating its past or extending its desires or the future, whenever a glimpse of spiritual calm suspends those memories and desires for a time. It is this restless picture-making faculty, among others, which is used so actively by the ego to keep us out of the kingdom by wrenching us out of the eternal into the temporal. We must beware its operations, or renounce its results, if we would keep this calm a little longer.
(6) Just as the leaves of a sapless tree dry up and fall off so the desire of such a man wither away of themselves.

(7) As the light shines, showing the glory of the Overself, it also shows the inadequacies of the ego.
(8) The Glimpse which discloses heaven refines the mind as it does so, otherwise the two would remain too far from one another to make vision possible.
(9) Once he catches that feeling of happy stillness, he should not let himself leave it on any excuse whatever for thoughts will invade him and try to drag him away. He should refuse to disturb his tranquillity even for thoughts about the nature, working and effects of the stillness itself! One objective alone should be with him, and that is to become absorbed more and more deeply in this happy state, until every idea, concept decision or impulse is dissolved in it. Any other objective will only invite loss of the Glimpse.
(10) This internal consciousness becomes more important to him than his external situation.
(11) It is the fortunate lot of a very very few to preserve uninterruptedly the insight obtained uring a glimpse.
(12) He is no more capable of reviling other men, let alone hating them. Such evil thinking cannot even begin to enter his mind but must die stillborn.
(13) A few days pass. What is left to him as the after-effect of the Glimpse? The experience itself has now lodged in the shadows of memory. What does he really possess as the gain from it?
(14) Too often beginners regard lofty emotions or extraordinary powers or ecstatic rapture as the measure of attainment. When the only genuine measure is "awareness".
(15) When this consciousness takes hold of a man, it takes him by surprise. Infinity is so utterly different from what he was experiencing a few minutes earlier that its wonder, its truth, its beauty, its love, fill him abruptly, as if in descent from the skies.
(16) The isolated glimpses will have this effect, that they will not only whet his appetite for farther ones but also for a lasting identity with the Overself.
(17) We may derive an immesnse assurance from such moments.
(18) Nothing can hold the experience. It evades his mental grasp, eludes his emotional hold. The Glimpse falls away and cannot be retained. But the minutes or hours during which he was exposed to it will long be associated in memory with a great joy, a grave stillness and an acute understanding.
(19) A new presence has entered his life and a new influence has entered his mind. He cannot be the same man again.
(20) The revelation of the Overself's real being comes indistinctly at first, and even then only in glimpses.
(21) The glimpse may last only an instant, or it may last a year.

(1) On Spinoza's Doctrine: (by PB): (a) Spinoza taught that God was the whole of things in the universe. This brought him into the category of Pantheist. Philosophy says this is true but only part of the truth. For God is not only immanent in the universe but also transcends it. God still would be God even if there were no universe (b) He declared that the unknown reality was Substance. Philosophy says this is only an attribute of Reality and as such still not the ultimate itself, any more than the quality of fragrance is the flower itself. (c) He believed in Causality, as science did in the 19th century, and as all must do who do not comprehend the final truth that Reality is non-dual, hence leaves no room for the duality of cause and an effect. Spinoza's pantheism made him declare that every-thing is God. This is the theological outlook. The philosophical one declares that everything is ~~the~~ a manifestation of One Infinite Reality. For if the ego also is God, then who is God? (d) Spinoza's teaching that God has two attributes, Mind and Matter, that reality has two aspects - mind and body, made him a dualist. Philosophy knows only one reality - Mind. It admits causality only for the immediate and practical purposes of the illusory world. (e) His teaching on how to live so as to fulfil the proper purpose of life is identical with philosophy's teaching. He saw that man so far must become wholly free inwardly, and as free as possible outwardly. This is to be achieved by self-mastery, by overcoming desires, subjugating passions and simplifying existence. This brings true happiness.

(2) All that he knows and experiences are things in this world of the five senses. The Overself is not within their sphere of operation and therefore not to be known and experienced in the same way. This is why the first real entry into it must necessarily be an entry into no-thing-ness. The mystical phenomena and mystical raptures happen merely on the journey to this Void.

(3) Do not attempt to describe what God is, for whatever you say would limit God, who would then become something inferior to God. This is why Hebrew and Hindu bible alike say he is the Nameless One. But ~~(a)~~x you may describe what God is not, you may draw illustrations from human mind, capacity and character to suggest what some aspect of God may be like in a quite different degree and way.

(4) If the finite human mind cannot form any correct idea of the Unknown, Infinite and Eternal Mind, it can make something of the fact that it itself exists, apparently unknown and unexperienced, in deep sleep

(5) If the divine did not have real being, with all its attributes of consciousness, intelligence, power and love, we ourselves would not exist.

(6) Hegel limited the Absolute when he limited access to it only to the faculty of Reason.

(37) The Mind behind all other minds, the ultimate Energy, is God's.

(38) Since our experience of illusion is itself in accordance with the World-Idea, why should we be afraid of admitting its existence? What we should be afraid of is letting it blot out Reality.

(39) There is a Mind which is self-existent, unique, unlike anything else, unbegotten.

(40) Without any preparation, training or effort, without even any intention to seek God, Simone Weil was swiftly plunged into the mystical union. Unforeseen and improbable though this event must seem to Long Path eyes, yet it is dramatic testimony that the Short Path is not claiming the impossible in claiming less, and that Grace is a leading agent in bringing about this union.

(41) In ancient Mexico the Highest Godhead was "the Idea that could not be reproduced" and no personification or representation of it of any kind was allowed. But this was doctrine only for the upper classes and intellectually cultivated. The masses were given a God who was visible and comprehensible.

(42) His destination is also his origin. But you say that he was born in the eternal Spirit, starts the question how can time, which is placed outside eternity, bring him to eternity? The answer is that it does not bring him there, it only educates him to look for and prepare him to pass through, the opening through which he can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself?

(43) When 'I' am not, the Overself is. When the universe is, God is not. If the Overself did not hide itself, the ego could not come forth. If God were everywhere apparent, there would be no universe. In that deep underground mining operation which is the dark night of the soul, the saint's spirituality is utterly lost from sight feeling and consciousness. He is left for a while bereft of all that he has gained. While what remains of his ego is relentlessly crushed. Yet this is followed by a true and lasting enlightenment.

(44) The truth needed for immediate and provisional use may be learned from books and teachers but the truth of the ultimate revelation can be learnted only from and within oneself by meditation.

(45) Not to find the Energy of the Spirit but the Spirit itself is the ultimate goal. Not its powers or effects or qualities or attributes but the actuality of pure being. The aspirant is not to stop short with any of these but to push on.

(46) If God is not the inner reality of this universe, then Matter is both its inner and outer reality. There will then be no room in the thinking mind for any belief other than materialism, no place for religion, no admittance to a spiritual metaphysics.

(47) Nothing is to be held within the consciousness but rather consciousness is to let itself be held by the enveloping Grace.

(1) Who would not prefer to gain illumination all at once, abruptly and completely? Who would not wish to avoid the wearisome waiting the irksome disciplines and the incessant struggles of the Long Paths
(2) The rays of light would enter every man's conscious mind even now, were they not prevented by the extroversion of his attention, the upheavals of his emotion and passion, the narrow rigidities of his logical intellect and the attachments of his ego. This is why the removal of these obstructions - which is the Long Path's special work - is indispensable to his progress.
(3) There are certain other dangers to which enthusiasists (various) for the Short Paths are exposed. They read books devoted to descriptions of the attainments and goals and become captivated by what they read and charmed by what they are taught. Then they begin to imitate what they can and to imagine what they cannot. In the end they fall into ego-centered fantasies and ego-fostered deceptions. They think they are more exalted in attainment than they really are. But so subtle is this disguised spiritual egoism that they are quite unaware of their peril until disaster deflates it.
(4) One thing about the Short Path which must be firmly impressed on the student's mind is that its success depends on how much love for its objective a man brings to it. If he has ever had a moment's Glimpse of the Overself, and has fallen more deeply in love with it than with anything else, he will be able to fulfil the basic requirement for all Short Path techniques: but without such whole-hearted attachment, they are sure to fail.
(5) The exercises of sinking oneself in enjoyment of an artistic production constitute another Short Path method, provided it is followed up and completed by further stages described in the seventh and eighth Chapters of the "Quest of the Overself." These exercises will be useful only if the music literature or painting is truly inspired.
(6) Where is the aspirant who has the feeling that he is thinking what he should at all times or behaving well in all situations? On the contrary, even sincere, wholehearted aspirant feels his unworthiness from time to time or becomes sad at his defects or discouraged by the seeming impossibility of attaining what the masters did, until he is inclined to abandon the Quest altogether. It is at such a moment that the appeal of one of the Short Paths may be experienced most strongly, as offering to put the goal with his reach at last.
(7) Whatever help he can give through teaching is limited on the other persons side by both ability to understand and willingness to receive it.
(8) In exaggerating the value of the ego's spiritual activity, the votary of the Long Path goes astray; but the votary of the Short Path who minimizes or denies that value altogether is also in error.

(9) The Long Path gives him the chance to destroy the mental and emotional effects of the ego's operation, the Short Path to destroy the ego itself.
(10) A certain educated taste for truth is needed, a development of heart and mind which brings about the ability to dicriminate (s) between appearance and reality, between lower and higher values, between personal opinions and impersonal facts. This education may come through life itself, or through the self-training processes of the Long Path.
(11) They boast they have no need of moral disciplines and mystical exercises; no use for the writings, records and biographies of the great masters.
(12) The Long Path represents a look of the eyes upon a horizontal plane, the Short Path represents a turning movement of them in an upward direction.
(13) A man cannot look in two directions at once and the same time. He may look at himself, his ego, or he may turn away and look above, at his Overself. In the latter case, if he has sufficiently thinned away the obstructions to it, grace may descend and lift his ego up to unite with his Overself. Then, and then alone, he will be able to live in both.
(14) The Long Path serves to bring its votaries to the Short Path, on which alone they can complete their journey to the summit which they imagined was at its end.
(15) The Short Path is not concerned with a man's past even though it be one long record of misconceptions and misdeeds.
(16) The Short Path is oriented directly towards the great objective. It is as straight a line as there could be.
(17) The man who is trying to find his way out of the cave's darkness by retreating backwards represents the Long Path. The man who reverses this attitude and walks straight towards the opening, where he sees a chink of light, represents the Short one.
(18) The Long Path is excellent for its purpose but it is not a self sufficient, fully completed way.
(19) The labors of the Long Path are good and necessary. They weaken the ego and bring him part of the way toward the goal. But they will end in despair if he does not learn that they cannot bring him the rest of the way.
(20) The two paths must not be kept separate in practice, whatever they are in theory. The beginner will naturally put his emphasis on the Long Path, the proficient on the Short Path, but neither can afford to neglect one or the other path without perils and dangers or futilities and disappointments marking his way.
(21) The idea that a man's own virtue can bring him to the goal, belongs to the Long Path.

(1) It is only the novice, enthusiastic but inexperienced, who loud-mouthedly tells all and sundry about all and each one of his surface-scratching spiritual experiences. The man who is very far advanced on the quest acquires great discretion. In fact, the more advanced he is the more secretive does he become about such matters. He will not speak a word upon them unless he is bidden by the inner Voice to do so. The Overself does not live in public but in secret. It is totally outside the world's activity. Therefore the closer you approach it, the more secretive you are likely to become concerning the event. And when you do succeed in finally uniting yourself with it, your lips will be completely shut, not only because of the ego's greater humility but because the Overself desires it so. There is a further feature of this question of secrecy which deserves comment. Those who are very far advanced tend also to withdraw increasingly from the social circles or vocational activity which formerly engaged them. They vanish into retreat and withdraw into solitude for longer and longer intervals. Unless they are charged with a public mission, the world seldom hears of them.
(2) Whatever misinterpretation or misuse will be made by unready persons of the teachings thus disclosed, enough compensation will be achieved by benefit conferred on those who are ready.
~~(3)~~

(3) The aspirant who believes that he can come to a master for a few days or weeks and glean the teaching will glean only a sample of it. It will take him all his life not only to receive what a master knows but to be adjudged worthy of and ready for it. If he lacks this patience and humility, he will fall into self deception.
(4) He who wishes to uplift society or reform his neighbours, must first have done so to himself if his service is to be effectual.
(4) That men who practise a merely academic and solely intellectual activity are falsely called philosophers is regrettable. To occupy their positions they do not need to love wisdom, as the true philosophers whole-heartedly do, but only to talk about it and guess at it.
(5) The kind of master needed and sought after by those who are on the religio-mystic-occult path is one who will take a keen interest in their personal life as well as spiritual welfare, one who is always willing to help them with any and every problem, one who by virtue of residence or correspondence is always and quickly available to them. The philosophic master is not like this but, of a different kind.
(6) All are not called to act as, nor personally equipped to be, teachers and apostles, preachers and helpers, healers and expounderss.
(7) To tell them the whole truth quite bluntly, when they are so unprepared for it, would give them a great shock. Old props would fall down, leaving them without support.

(8) In the case of initiated disciples, suspicion cuts off the force inside inner cable at once, doubt renders it only intermittently effective. In the case of the public outside, these attitudes [illegible] for their consequences partly on the master's own attitude toward the persons who approaches him and partly on their [illegible] karma.

(9) We call ourselves students of philosophy because we cannot take any name derived from a human teacher. We are not followers of this man or that man exclusively but of the inner light.

(10) It is necessary to give certain terms often but wrongly used interchangeably and hence confusedly a sharper definition. The saint has successfully carried out ascetic disciplines and purificatory regimes for devotional purposes. The Prophet has listened for God's voice, heard and communicated God's message of prediction, warning or counsel. The mystic has intimately experienced God's presence while inwardly rapt in contemplation or has seen a vision of God's cosmogony while concentrated in meditation. The Sage has attained the same results as all these three, has added a knowledge of infinite and eternal reality thereto, and brought the whole into balanced union. The Philosopher is a sage who has also engaged in the spiritual education of others.

(11) The wonder and joy of finding himself to be a channel of blessing, teaching, healing peace and uplifting to others will increase as the results themselves increase.

(12) A teaching so rarefied that it can engage the interest of only one person in several thousands, and a practice so rigorous that it makes the extinction of egoism an indispensable condition of attaining truth - these two factors alone without the others, like ever - present persecution by officcial established orthodoxy, would explain why the teachers shrouded themselves in secrecy.

(13) The ultimate truth has always been the esoteric truth.

(14) To receive instruction from an inspired teacher or from inspired books has been the commonest way in most cases resulting in enlightenment. This, of course, has been accompanied by following the practices, doing the exercises, making the studies and undergoing the purifications required by the teaching. But there have also been a few cases where enlightenment has come by itself, spontaneously, without either the help of a teacher or the labor of a training. Such men can thereafter radiate their grace as much as the others but, not having travelled the path to enlightenment, cannot properly or adequately or satisfactorily engage in teaching and act the master.

(15) He has a peculiar power which acts upon the subconscious minds of those who have any contact or association with him.

(16) Such a man would be, not a philosopher but a monstrosity.

(17) The five principal types of illumined men are: (a) The Teacher (b) the Messenger (c) the Saint (d) the Reformer (e) the Prophet.
(18) It is impossible to avoid the happening that a number of persons will persistently attach themselves to a teacher of philosophy and, out of compassion, he will let them remain, although they are only capable of absorbing and following religio-mystical doctrine. In most of these cases the persons will, after having gained a certain amount of benefit, feel that the philosophic path and goal is somewhat beyond them, and so retire from it of their own accord. In other cases, after this period of benefit has elapsed, the teacher may shake them off by some act or remark which hurts their ego or shocks their preconception. Those who still remain despite these tests will be treated with especial care thereafter and given the blessing of his grace.
(19) Even the philosopher who goes out of his way to avoid provoking anyone in any way, who never shows hate, passion, wrath or resentment, who keeps his ego out of his dealings with others, and who in short does all he can to diminish the chances of disturbing them, - even such a man will nevertheless be criticised, attacked, interfered with or abused, in spite of his good thoughts and good deeds. Such is the evil in men and so wide spread is it. But this will happen only if he ventures into any dealings or any relations with them, if he appears publicly among them to teach or serve in some way. It will not happen if he prudently remains aloof, apart, secluded, obscure, a hermit. Or, if that be not possible, if he goes out of his way in order not to attract attention. In that case, he will enjoy his peace undisturbed by the world's opposition. But it would then also be the world's loss.
(20) Only when he has reached a point where he no longer thinks of the Master as another person but as the core of his inner self, can it be said that the Master's work for him is done. When Jesus said that he who eats His flesh and drinks His blood abides in Him and He in him, he meant no theatrical rite of purely ceremonial order such as is performed outwardly through the Eucharist today. He meant this inwardly achieved union here described.
(21) Do not fall into the error of believing that, if he speaks openly these doctrines to others, or writes of them publicly, he is seeking to make proselytes. The religious missionary eagerly seeks to do so, but the philosophic expounder cannot. This is because he is not governed by the emotional desire to witness a large number of conversions but by the clear understanding of evolutionary operations, an understanding which enables him to see what is and is not possible, what is and is not suitable, at each stage of those operations. He is not, like the missionary, seeking any personal satisfaction by making an emotional or intellectual conquest.
(22) It is not always those who make the most noise who render the best service.

(23) The great helpers and prophets have made little more than a dent in the total volume of human misery and human evil. God offers time and guidance but man must supply his own effort and his own aspiration.

(24) One and the same Master will appear to his followers as an incarnation of God, but to the worldly wise, as a lunatic, if not a fraud. None of these views may be correct.

(25) It is my experience of world-wandering that those who most know truth are themselves the least known among men. This is partly because so few seek that kind of truth which is theirs - the highest -, partly because it is their own wish to remain inaccessible to all except these few seekers and partly because their completely ego-free character is utterly without any ambition to put themselves forward in public under any pretext whatsoever, whether to gain the benefits and advantages of such a position or to practise so-called service.

(26) There is some authority for believing that those who killed Christ thought they thereby served God. But the annals of religious persecution are filled with too many authentic instances of the same kind not to justify the prophet who prefers secrecy and obscurity.

(27) We may sit before the saintly phenomenon and enjoy the peace issuing from him. But when we leave him, the peace leaves us too. We may have no such dramatic experience when working with the teaching Master. But he will guide our feet each step of the way; he will listen to our difficulties problems or questions and give us his wise counsel: That is the wide difference between these two types of illumined men.

(28) It remains what it always was - a very small inconspicuous minority although some individuals among it, gifted with talent or singled out by destiny, have become personally conspicuous at times.

(29) When inner greatness moves in embodied form among men, only those will recognise it who are sensitive enough.

(30) There is a third type of illumined man, besides the Teacher and Saint. He is the Messenger. He renders service not by dealing with persons and their problems but by stating truths and principles in general.

(31) Because he found out little by little how to develop himself, he can help others do the same.

(32) The Master says: "I take you into my heart. You are now my accepted pupil. But profit by the lessons of the past mistakes made by you and remain resolutely with me. Whether you return only in heart or also in body, is not of material consequence to me, but it will be to you." (to a straying one)

(33) To give all the teaching to all the people would be imprudent.

(34) A look from Jesus was enough to make some men renounce their worldly lives and follow him. Such is initiation through the glance.

(1) The philosopher who would be completely loyal to Truth will also be non-denominational in religion. Among those who boast of their f formal membership in a solidly organised or socially respected church he will be a churchless outsider. The very membership they are so proud of would be an oppressive limitation to him. Intellectually he is fully justified in refusing to affix to himself any label bearing the name of any sect. His detached impartial judgment allows him to see the errors and weaknesses of all sects no less than their truths and services. He can gladly share what is true in all beliefs but not what is false in them or limiting in their followers and organizers. Yet this true position will not be what it seems from the outside. It will paradoxically be both in and out of all religions - inby reason of his deeper understanding of them than their own believers possess, and out by reason of his knowledge that the inspired Word has been spoken in many lands, among different races, to the most varied individuals. He is in by reason of his sympathy with all groping for light and all giving Light, which a religion represents, but out by reason of his inability to narrow down his receptivity to that Light through adopting a dogmatic creed or through identifying himself completely with any particular faith. He cannot, for the sake of partial truth endure the imitating error. He is out too because he sees each denomination locked in on itself, restricted in outlook and inadequate in tolerance. He feels the need of a larger liberty than any of them can give him, so as to express somewhat the infinite freedom of the Spirit itself. Nor will he, for the personal or social benefit of associating with a closed congenial group, yield to the temptation of losing interest in all other groups. His intellectual attitude is the only truly Catholic one; and the neutrality of his feelings the only really universal one. He stands at the frontier between every pair of religions a foreigner but yet a friend , serene and immobile. In all this what else is he doing except expressing not only a stricter adherence to truth but also to love? For no man, whether believer or atheist, is shut out from his circle. All men are included in it.

(2) People are easily impressed by size, tradition, wealth, prestige They are overawed by a "great" religion with many fine churches, a long past history and a well-organised structure. They will follow such a religion even though its ministers are spiritually dead where they will not even look twice at a man who is shining with the Overself's light and permeated through and through with the consciousness of God's presence.

(3) To teach the masses one thing publicly but to believe something very different privately is an attitude which has a great and grave danger - it tends to obliterate the distinction between a truth and a lie.

(4) There is a teaching to meet the need of each type of mind. Because there is such a variety of types in the world, there is room for a variety of teaching - But this said, and in practising our tolerance, we need not blind ourselves to the fact that just as there is a progression of levels of quality among these minds, so there is among the teachings.
(5) The emphasis upon mystical insight, the respect for spiritual illumination, the desire to be a personal witness for the presence of God - these are present-day signs of religious deepening.
(6) If you want the truth as it was really taught, remember that you will get from the historic official teaching of the later followers a tampered interpolated excised weighted and moulded doctrine.
(7) To call this religion is to commit blasphemy. Yet this is what orthodoxy does.
(8) A merely pious attitude whose basis is blind faith and whose technique is simple prayer makes a good beginning yet is only a beginning. For the conditions through which we have to pass, the experiences which life ordains, bring about in the course of reincarnations a questioning which only philosophy can satisfy in the end. The Jew whose piety is mocked by the slaughter of six million of his co-religionists, the Hindus and Muhammedans whose meditations or prayers are interrupted by riots which remove another million from earth's scene, must sooner or later come to realise that faith is not enough, and that knowledge must be acquired to supplement it, not to supplant it. A refined understanding of cosmic purposes and cosmic laws is also. They find that sentimentality does not save them in their hour of need
(9) There are some persons who could not be stopped by worldly attrac-tions from seeking something entirely unworldly, who longed for an understanding that was true and a consciousness that was real, stable, transcendental and peace-bestowing. They tried orthodoxy and unorthodoxy, faith and unfaith, cults and leaders, organizations and solitariness. In the end they found their peace, or rather the first step to it, when they found philosophy.
(10) What if a small handful of people interest themselves in so recondite a subject? The greatmm mass of humanity goes on just as before.
(11) To most men God is a transmitted belief and the soul a matter of hearsay.
(12) Mysticism may be judged from the outside by its fruits but can be known as it really is only from the inside.
(13) Because time brings to instituted religions, growth, and that brings power, success, wealth and prestige, with all their corruptions and infidelities all religions principles need to be periodically re-established. This is why contemporary mystics and prophets are always needed and why they should be given a hearing.

(see old series, last page, for first page of this carbon new series)

(5) It is a well-known fact in Muhammedan religious history that visions of the Prophet have often been granted to Islamic Holy Men, and are indeed much prized by them. But the question comes up: Why did not Jesus or Buddha appear to them instead of Muhammad?

(6) To try to use any of the powers gained through concentration for harming others or to subjugate them to one's own will, is to practise black magic. It may succeed in its object but it will not succeed in evading eventual relentless punishment.

(7) This is true for certain people only and not for all people, for those who are very far advanced on the Quest. But how few they are! To assume, as so many cultists do, that they have travelled so far as to make direct and definite contact with God, is to outstrip the warrant of facts

(8) The Holy Trinity which Hindu mystics have revealed from the depth of their meditations cannot be altered in any way to fit the one revealed by Christian mystics. Brahma Vishnu and Shiva in no way resemble the Father, Son and Holy Ghost. This situation is perplexing to believers in mysticism, but only to those who have not studied philosophy.

(9) The religious culture which forms his background contributes to the revelation, but, if he is genuinely inspired, has nothing to do with the core of it.

(10) Enlightenment is not equal in all mystics. With most it is only at its beginning, whatever they personally may believe to the contrary; with some it is more developed: with a few others it is perfect. In all cases it is proportionate to the extent to which the ego's influence is obliterated.

(11) If people come to mysticism with unbalanced (or diseased) minds, as a number certainly do, and they permeate their mystical acquisitions with their own defects, they cannot do the same to philosophy. For if the end result would be either that they fled from it on deeper acquaintance or that its demands and disciplines would begin to permeate them. This in turn would equilibrate or heal their minds.

(12) St. Bernard's mystical advancement and enlightenment did not stop him preaching the Crusades or denouncing Islam, although the latter faith has its mystical core too, in Sufism, with as much holiness and spirituality as St. Bernard ever found.

(13) Those who adhere to this kind of teaching are consciously or unconsciously putting the emphasis on gaining material benefits. In this they disobey Jesus teaching to seek the kingdom first.

(14) The danger of embracing these false teachings is that the more ardently they are embraced, the more effectually do they prevent misguided followers from coming to the true teachings.

(15) Messages and visions, ecstasies and healings may accompany the inner life but they are not essential parts of it. Nor are they likely to be more than intermittent or temporary phenomena.

(16) In one and the same day I was asked to comment upon two utterly opposed doctrines by two truth-seekers unknown to each other. Yet both doctrines were put forward as tested truths by mystical teachers with considerable public followings. One asserted that the closer a disciple came to spiritual self-realisation the more was he provided by the Spirit with material satisfactions. The other claimed that the advancing disciple was provided with so many sufferings as to be utterly crucified. The earnest student whose reading brings him up against them is bewildered by such contradictions. He may end his bewilderment if he will accept the assurance of philosophy that neither assertion is accurate.

(17) What I mean is that there are degrees of enlightenment, that few mystics attain the ultimate one and that the degrees of most mystics are only the penultimate ones.

(18) The mystic sees the truth about himself but the philosopher sees it more clearly and more fully.

(19) A true inspiration communicating a true revelation must still find a perfectly ego-free mind through which to operate, if there is to be publication to others in any way through spoken or written words.

(20) It is pitiful to witness these naive persons rise from their prayers or affirmations in the belief that what they want is already theirs, that their particular desires are already accomplished.

(21) To be poor in spirit, in Christ's sense, is exactly the same as to die to self. More plainly, it is to achieve a total detachment from all things. How remote from truth, then, are all those who seek to turn the kingdom of heaven into a convenience for acquiring worldly goods!

(22) The crazy visions or egoistic doctrines which float through their feverish brains and push reason from its seat, will not fail to find believers so long as they are pushed forward by ambitious power-seeking leaders and would-be leaders.

(23) Among the Christian mystics themselves visions of Virgin Mary abound in Catholic circles but never even appear once in Quaker circles. Why this inconsistency? Philosophy supplies the only answer ~~(24)~~ that is quite unprejudiced and adequately informed.

(24) Where is the mystic who does not add something of his own to the pure impression which he receives from the Overself?

(25) Since it is possible to draw on any meaning that is desired from a scripture these cults succeed in presenting a plausible teaching.

(26) The untrained blindly accept their message, the informed and disciplined mystics scrupulously examine it.

(27) It is conceit for the mystic and an error for his followers to take his personal coloring of truth as being the infallible inspiration of truth.
(28) The idea that anybody can get what he wants simply by thinking of it, is an exciting one. Who would not like it to be true? But observation of results shows that although not wholly false, the truth in it is greatly exaggerated.
(29) That these differences of view exist even among illumined mystics is a striking but rarely studied fact. Why did the Maharishee poke gentle fun at Aurobindo's doctrine of spiritual planes? Why did Simone Weil uphold the lofty spirituality of Greek culture where-as Rene Guenon deprecated and even denied it?
(30) The mystic who will let the Divine reveal itself and speak for itself without intruding himself and his opinions into the operation, is rare.
(31) The peace which they possess is an excellent thing but it is not, and cannot be, a lasting one. Even though the circumstance which could upset it may not arise for many years, the hidden weakness will always be there.
(32) Every logical chain of thoughts, every group of imaginations, every set of remembered opinions, beliefs and teachings, acts upon the pure truth to bring about an interpretation of it. Its purity is thereby lost. What the man receives from his contact and what he gives out, is then a mixture of divine communication and human formulation.
(33) This is not a quest which tries to tempt prospective candidates with the offer of prosperity or to bribe them with the satisfaction of their desires.
(34) So far as these cults look to God as a source of inspiration they are Right, but as a source of demonstration, wrong.
(35) Most people do not know the difference between an opinion and a truth, and do not make the effort to distinguish between them.
(36) These false mysticisms affix the labels of genuine goals to their imaginery ones. The spirituality they offer is only an imitation.
(37) Some of these facile eloquent writers on the spiritual life do as much harm as good from the moment they enter into personal relations with any reader. For their imperfections and deceptions are then brought into active play, to the detriment of their unfortunate disciples.
(38) They bestow on mysticism the sort of interest which they bestow on strange curiosities.
(39) Where these signs are present, he is right to suspect charlatanry.

(40) No informed student of comparative mysticism dare deny that mystics contradict each other. Swami Ramdas in India, makes joy both an evidence of spiritual fulfilment and an ingredient of spiritual practice. Simone Weil, in Europe, takes an exactly opposite stand and substitutes unhappiness and suffering for joy. What has happened here is that each has laid down a merely personal experience for a broadly universal truth. This is an error into which teachers and followers have fallen.
(41) He will be scrupulously careful to add nothing of his own to the communication.
(42) A teaching cannot always be judged accurately by its effects on those who follow it. For some, by their own inferior character, give it a worse reputation than it deserves while others, by their superior character, exalt its apparent value beyond its own merits.
(43) If the modern seeker after truth has more to choose from, in the vast array with which the printing press supplies him, gleaned from all peoples all over the world and from all times, he has also more doctrines to bewilder and confuse him. With such wealth available, it is not easy to select a single teaching when it is at one and the same time both affirmed and contradicted by the other teachings.
(44) Those who float from cult to cult may be engaged in a genuine progression or they may not. In the second case the thirst for novelty is either mistaken for the thirst for truth or else frankly avowed.
(45) Attainment of sanctity must not be bought at the price of relingquishment of sanity.
(46) If he is to remain faithful to the inspirations and transmit its message honestly and undistorted, he must undergo some preparation for it.
(47) He sees truth, yes, but he sees it through the medium of his own beliefs.
(48) Those who doubt that mystics can be so blind or so narrow need to read their Dante and note that he allotted hell to Muhammad.
(49) It is a large presumption which asserts that his message is from God.
(50) He believes himself to have been favored with a special revelation when in fact he has been self-deceived by his own illusion.
(51) The deluded assurance of these Messiahs may bring him financial profit but either directly or indirectly will cause his followers a much weightier financial loss
(52) How many mystics have the same intuition about everything?
(53) Their lust for marvels is never slaked but grows on what it feeds.

(1) There is either great ignorance or grave confusion as regards grace, some serious errors and many smaller ambiguities. There is need to understand exactly what it is, the principal forms it takes, how to recognize its presence and how its workings show themselves.
(2) Men and women who find themselves in situations of great need, or when confronted by problems which render them desperate, or oppressed by sickness, loss or employment and debt, or involved in circumstances of grave peril, are not to be blamed ~~for~~ if they turn for help to the Source of all love. Their prayers are as legitimate as the outcries for help from every child to its mother or father. Their call for relief is pardonable and not improper. But what is unreasonable is the refusal to enquire how far they have themselves contributed to their situation and how much they must themselves do to amend it. The immature child cannot be expected to make such enquiry and its parent may have to do alone everything that is required to help it, but the grown adult has also grown into responsibilities and duties. What I am trying to say is that he must share with the higher power the work of saving himself, a work which begins with examining the past causes of his calamity, goes on to taking present steps off the beaten path on required action, and ends only in resolving on a future character or capacity which will throw out the seeds of such causes. Call this rational prayer, if you like. The act of praying is here neither wildly denounced as being quite useless, a kind of childish talking to oneself, nor foolishly praised as being the right way out of all troubles.

(3) Let him humbly acknowledge that he does not have the wisdom and purity to know what is right for him to have and what is right to do. Let him turn in silent, waiting to the Interior Word, and listen for it to tell him these answers
(4) When affliction seems too hard to be borne any longer, when man has come to the end of his endurance, what other recourse has he than to fall on his knees or to cry out in humility?
(5) The unfinished mystic who makes too much of his raptures or his darknesses alike, does so because he still identifies himself with his personal feelings, that is with his ego.
(6) The sacred foolishness of those teachers of the path of religio-s devotion who reject all the other paths is still better than worldly foolishness, but it cannot form part of the philosophic ideal.
(7) Those who are asking the Overself to give them its greatest blessing, its grace, should ask themselves what <u>they</u> have been willing to give the Overself. How much time, love and self-sacrifice

and self-discipline.

(8) The love which he is to bring as sacrificial offering to the Overself must take precedence of all other loves. It must penetrate the heart's core to a depth where the best of them fails to reach.
(9) The way to be admitted to the Overself's presence can be summed up in a single phrase: <u>love it.</u> Not by breathing in very hard nor by blowing out very slow, not by standing on the head nor by contorting like a frog can admission be gained. Not even by long study of things divine nor by acute analysis of them. But let the love come first, let it inspire the breathing, blowing, standing or contorting , let it draw to the study and drive to the thinking, and then these methods will become really fruitful.
(10) The rejection of the idea of Grace is based on a misconception of what it is, and especially on the belief that it is an arbitrary capricious gift derived from favoritism. It is, of course, nothing of the kind, but rather the coming into play of a higher law. Grace is simply the transforming power of the Overself which is ever-present but which is ordinarily and lawfully unable to act in a man until he clears away the obstacles to this activity. If its appearance is considered unpredictable that is because the karmic evil tendencies which hinder this appearance vary considerably from one person to another in strength, volume and length of life. When the karma which generated them becomes weak enough, they can no longer impede its action.
(11) The man's effort must be met by the Overself's Grace. What he does attracts what the Overself gives. This he can understand. But what he seldom knows, and finds hard to understand, is that in certain cases, the aspiration which impells such effort is itself impelled by Grace
(12) The advent of Grace is so unpredictable that we dare not even say that Grace will come into action only after a man consciously and deliberately seeks God and practises self-purification. We may only say that it is more likely to come to him then.
(13) Love of the Overself is the swiftest horse that can bear us to the heavenly destination. For the more we love It, the less we love the ego and its ways.
(14) Beware what you pray for. Do not ask for the truth unless you know what it means and all that it implies and nevertheless are still willing to accept it. For if it is granted to you, it will not only purge the evil out of you but later purify the egoism from your mind. Will you be able to endure this loss, which is unlikely to be a painless one.
(15) As the desires depart, they leave the heart vacant for tenancy by the Overself.
(16) The means through which Grace shows itself may be unrecognised because unpleasant.

(17) In our own time the case of Aldous Huxley shows how a scientific agnostic is moved unwillingly toward the intellectual acceptance of truth. The case of Simone Weil shows how a Marxist materialist is moved just as unwillingly to an even farther distance - the direct experience of what she had to call God and the utter submission of the ego which permanently followed that experience. Both cases illustrate the mysterious and unpredictable character of Grace.

(18) A man who has sinned, erred or been mistaken much and wakened up at last to what he has been doing, instinctively seek first for affectionate understanding and sym(will)-pathetic forgiveness. The more he has strayed, the more he needs them.

(19) If the existence of grace is granted, the question of its means of transmission arises: Since it is a radiation issuing from the Overself, it can be directly bestowed. But if there are internal blockages, as in most cases there are, and insufficient force on the man's part to break through them, then it cannot be directly received. Some thing or person outside him will have to be used as a means of indirect transmission. (then)

(20) There is a power which inspires the heart, enlightens the mind and sanctifys the character of man. It is the power of Grace.

(21) Prayer has value to the extent that it inevitably makes man think of the higher power but he detracts from that value to the extent that he joins that to the thought of his world by needs, desires or problems.

(22) If he makes worship a preparation for meditation, and if he accompanies investigation of the inspired texts by application of the knowledge gleaned; if he joins purification of his body to purification of his mind, he may expect to gain abalanced state of illumination in return for this balanced approach.

(23) I will never tire of telling men that the Overself is as loving as any parent and that it does care for our real welfare. But we must return that love, must give our undonditional devotion, if we are to have a correct relationship with it.

(24) By freeing himself largely of attachments - and especially the subtlest yet largest of all, attachment to the ego - his heart is emptied. Into the void thus created, Grace can flow. Mystics who complain of the soul's dark night are led to know that it is a process whereby this space in the heart is being increased, a crushing of self into dust, to make room for grace. If they are thus led to nothingness, let them remember that the Overself is no-thing.

(25) What Grace does is to draw the man's attention away from himself, from his ego, to the Overself.

(26) It is not possible to have the punishment of past errors remitted until we ourselves let them go by taking their lessons fully and fairly to heart

(27) We must make way for the Overself if we desire its presence. But we can do so only by pushing aside the objects, the conditions and the beings who block the path into our consciousness, through our attachment to them. Removing them will not fulfil this purpose but severing the attachments will fulfil it.
(28) Even where prayer is correct in form and spirit, it may be followed up by an incorrect attitude. Many are the cases I have observed where this has happened, where half the answer has already come in internal guidance or external contact with some man, or book or circumstance but, because the mind had been made up beforehand to a preconceived solution, it was not recognised for what it was, and either ignored or rejected.
(29) The devotional attitude will not decrease with the growth of the mystical one. It too, will grow, side by side with the other. But it will cast out of itself more and more of egoistic selfish interest or grasping until it becomes the pure love of the Overself for the latter's sake alone.
(30) By forming clearer ideas of the Overself's activity, he can better cooperate with it, and more effectually remove the obstacles which obstruct that activity within him.
(31) Human effort cannot produce divine consciousness. Only the hand of Grace can do that.
(32) Sometimes the Grace is felt psychically as a spiritual current actually pouring in through the head although its posture may be inwardly shaped to the upturned tilt at one time or the bowed depression at another time.
(33) In the end, and after we have tried sufficiently long and hard, we find that the knot of self cannot be untied. It is then that we have to call on grace and let it work on us, doing nothing more than to give our consent and to accept its methods.
(34) Grace does not depend on God's intervention in any favoristic or arbitrary manner. It is not an effect of God's whim or caprice. It falls like sunlight on all, the good and evil alike. Each individual can receive it, according to the quantity of obstacles he removes from its path.
(35) The notion that we must qualify for Grace before we can receive it, may not apparently hold true in some cases. But even there the laws of reincarnation and recompense will supply the missing connections.
(36) Men try to fill the heart's emptiness with things and other persons when, if they would only let it alone (Be Still!"), grace would enter and fill it for them.
(37) Its power is such that it cancels worldly attractions.
(38) We must distinguish between a true sincere aspiration and one which is only wishful thinking.

(1) What are these symbols but attempts to make use of art for man's loftiest purposes - the transforming of his consciousness?
(2) The declaration will have a chance of success only if it is dwelt on, or repeated, with deep earnest fervor.
(3) The call to 'pray without ceasing' which Paul made, the recommendation to 'think' of Buddha' which the Lamas give, and the remembrances of the name of Allah which Muhammedan Sufis practise, are declarations.
(4) He does not need to practise the declarations in a conspicuous manner, or draw the attention of others to what he is doing. Instead, working quietly, he can and should let it remain a secret between the Overself and himself.
(5) This kind of illuminate is like a spectacle to be gazed at; he is not a teacher to be studied with. That does not mean he is useless to humanity. On the contrary, the mere fact of his attainment is more valuable than any physical or intellectual service that could be performed. But its value is mysterious and magical, for the moment perhaps better left undescribed.
(6) - Muhammad: "There is no act which removes the punishment of Allah farther from you than the invocation of Allah's name".
(7) If he trains his mind to think in this way, he will come closer to realising every feature of his ideal as he progresses.
(8) The declaration is also used in India to purify a place, to uplift the mind, to invite Grace and to abate sickness.
(9) He is not to stop for an instant this attitude of constant inner recollection.
(10) The declaration can be quietly chanted as one goes about his work or business or uninterruptedly murmured beneath one's breath.
(11) We keep nearly all our attention all the day on ourselves and only a slight part of it on the Overself. It is needful to change this situation if we want a higher state of consciousness. This is why the exercises in remembrance are much more valuable than their simplicity suggests.
(12) He is to keep the mind concentrated inwardly on the real self every wakeful moment until it will stay by itself in the real self. The aim is not to entertain a passing idea but to surrender to a habit which remains.
(13) The Far Eastern symbols are divided into two classes: simple geometric diagrams and elaborate pictures of Nature or of Enlightened Men. The first class appears also in the Near Eastern traditional patterns
(14) The Overself, like a woman, wants to be loved ardently and exclusively. The door upon which you may have been knocking a long time in vain will open to your frequent loving remembrances.
(15) Sufi Declaration: "I am the Truth!"

(16) This act of recollection requires no effort, no exercise of the Power of will. It is an act of turning in, through, and by the power of, love, toward the source of being. Love redirects the attention and love keeps it concentrated, sustained, obedient.
(17) The woman far advanced in pregnancy may be attending to her household duties, may cook, sew or wash most of the day yet not at any moment will her mind be completely carried away from the infant she is bearing inside.
(18) What it seeks to accomplish is no less a thing than to bring his mind to the continuous thought of the Overself during the whole of each day or, in Brother Lawrence's phrase, "to the practice of the presence of God."
(19) The phrase can be kept at the back of his mind, ready to come to the front at any moment. The thing or activity which ties his attention need not tie the whole of it.
(20) Equipped with this knowledge and these exercises, the aspirant will be able to use well those idle minutes which would otherwise pass into waste.
(21) There is a vast amount of suitable material for use as declarations in Nature, Metaphysical and devotional poetry. Dozens of phrases, formulae and sentences can be drawn for this purpose from a few such poems.
(22) There is one human activity which is continuous, rhythmic, natural easy and pleasant. It is breathing. We may take advantage of its existence by combining it with a simple exercise to bring about a kind of meditation which will possess all these four mentioned attributes. The exercise is merely to repeat one word silently on the inhalation and another word on the exhalation. The two words must be such that they join together to make a suitable spiritual phrase or name. Here is one useful example: "God Is!"
(23) They are known in Tibet as "dharanis", literally "mystical sentences," and in India as mantrams, literally "sacred syllable" or "sacred chant".
(24) By repeating the same words in the same rhythm frequently during the day, the week and the year, the mind's resistance to the idea enshrined in those words is slowly worn down. A time comes not only when the words repeat themselves without conscious effort, but also their meaning impresses itself deeply.
(25) Simone Weil tells how the highly concentrated recitation, with all needed tender feeling, of a devotional-metaphysical poem by the seventeenth century Englishman, George Herbert, turned her from an agnostic into a mystic as the Christ consciousness took possession of her. This result was as unsought as it was unexpected.
(26) The sacred declarations are to be hummed in some cases, chanted in others, or spoken in still others.

(MUHAMMED DARA SHIKOH 17th Cent. Prince of India and Sufi,

## "THE COMPASS OF TRUTH"

(1) There are two paths, the first is Grace and the second is Exertion. It is grace when the Lord takes the seeker to a master and without any effort or austerity on his part, shows him the face of the True Beloved. It is exertion when he has first to labour and practice austerity before he meets the master and gets his grace.

(2) The best path is the discipline of the Qadaria sect, as taught by Moulana Shah, the master of the present writer. In this discipline, contrary to the other schools, there is no pain and difficulty, no asceticism. Everything is easy and loving.

(3) The first thing is to sit in a solitary quiet corner for meditation alone. Let him try to form a picture in mind of some holy faquir for whom he has great regard and respect. Or if he has no such picture let him form that of someone to whom he is bound by the ties of love. He must close his eyes and fix his attention on his heart, and there see the picture. There are three hearts. The first is in the subtle body behind the physical one. The second is in the centre of the brain (pituitary body). When the aspirant fixes his attention on it, no distraction of thought can reach that place. The third is at the rectal centre, (bottom of the spinal cord.) The meditation here required is on the first heart. By this method the thought-picture will correspond gradually more and more with the original, whose life will begin to flow into it. When it becomes definite and clear, thou shalt be blessed with conquest.

(4) On that thought-picture dream plane thou shalt meet the form of thy master and powerful friends of God. Whatever difficulties you may have, you can ask for their solutions mentally and will get a reply. Meditate on these appearances carefully and observe them minutely.

(5) Many an aspirant has fallen into the snare of miracle-perform and clairvoyance which comes easily from acquaintance with this plane. One should not tarry long therein.

(6) So that thy heart may get purity and illumination practise this method: Hazrat Mianji told his disciples; "The name of Allah should be recited very slowly and mentally without the movement of thy tongue. By its constant repetition one reaches a stage in which his heart remains awake even in sleep."

The word Allah means: 'He who is Lord of three attributes--creation, preservation and destruction. The whole creation and every atom has them in it.

The best method of practice is regulation of the breath. Sit in the posture in which the holy Prophet used to sit; Place the elbows of both hands on the knees, and with the two thumbs close the holes of both ears. With the two index fingers shut the eyes but the fingers should not press the eyeballs. Place the ring and small fingers on the lips so as to close the mouth. Place the middle fingers on the nostrils. Close right nostril, open left one, reciting "La illah" breathing in slowly. Then close left nostril and keep the air confined as long as easily possible without suffocating. (gradually the period of confinement is to be increased.) Reverse process, open right nostril and recite "La Allah", expelling breath slowly. If expelled quickly the lungs will be injured. Mullah Shah, my teacher, carried this practice to such a stage that he took only one breath in the evening and did not breathe again until the morning. One of its benefits is that sleep vanishes totally and there is no need of recouping the daily wastage. It is now 30 years that Hazrat Akhund has not slept. It also removes coarser particles of the body and replaces them by purer, more refined ones.

(7) During the retention period of the breathing exercise, repeat mentally the words "la Illah". Otherwise vacancy of the mind opens the door to dangers of unwholesome thoughts and frightening visions of jibbering and jeering shapes. Another method of self-protection is to remove attention from the heart and fix it in the brain.

TAHRA BEY

(1) I find that many phenomena are attributed to spirits which are nothing of the sort but are merely the powers of the sub-conscious mind, or are merely phantisies and imaginations of a highly imaginable mind or a highly suggestable mind.

(2) I have set up a clinic in Lebanon, where I have been trying to combine the use of mental methods with physical ones. But owing to the superstitous mind of my Oriental patents, I am forced to keep secret my use of ordinary scientific well known remedies and tell the patient that I am using magical remedies and occult remedies. I find that such suggestion helps enormously to provide for the medicines' working.

(3) Christian Science is doing harm by its mistaken policy of refusing to call in physicians, surgeons or other types of therapy where an infection is caused by germs. No other treatment will avail except the destruction of the germs. This is only one example. Physical treatments must be given in indicated cases and the rejection of them by Christian Science makes it a ridiculous and insane procedure however good are its otherpoints, which are admitted.

(4) I have refused to identify myself with any occult xxxx society although several came to me for lectures. By even appearing on their platform it would silently endorse their dogmas. Worse, it would lower my commercial value. I prefer to make a single appearance at an independent hall, where tickets are much higher priced, than to appear at many free or low-priced ones. and waste much of my time.

(5) Everyone has had the experience of waking up at a certain time in the morning which was predetermined by him the night before. How did this happen? It was the operation of the subconscious mind obeying the command given to it by the conscious.

(6) Here in the U.S. I find that lots of people have read about Masters, occult powers, and occultism, but hardly any one seems to have witnessed actual demonstrations of these powers or met even a single master of occultism.

(ANANDA MAYEE 1952):

(1) You seek and desire truth, knowledge, bliss, because you are that.
(2) No one wants death or ignorance or suffering. So where is the trouble?
(3) Look, I have not worn ochre colored robes. I continue to wear the things I was habituated to wear. Ther is no change.
(4) You can begin from anywhere. What is required is ekagrata.
(5) We humans must not waste this chance. At least for a few seconds a day, we must enquire who we are.

(KAVYKANTA GANAPATI

(KAVYKANTA GANAPATI SASTRI): by Disciple Appu

(1) Both I and my master were co-disciples of Maharshi. The present inmates and past interpretations of Ramanashram were not in accord with the true understanding of M. But Kavyakanta gave it and taught it to us. The essential differences are three: (1-a) That Grace must manifest as dynamically awakened energy. (1-b) that Individuality persists through and after realisation. (1-c) That Shanti, Peace, is not to sit inert or to have pleasant feelings alone, but is inspired energised stillness within, activity without.

(2) The prevailing idea at Ramanashram exalts pseudo-peace, laziness, ineffectuality and monasticism. It is wrong.

(3) The true Grace is an awakening of Kundalini, is felt in every fiber of one's being, and makes a memorable change in the inner man leading to outer and visible results. Unless this happens, it is only pseudo-grace. Shanti must have Shakti as its accompaniment. They cannot be divorced. All inspired souls do much more work for humanity, judged by results, render much more service, than the lazy idlers who infest ashrams.

(4) In English, translation of "Sat Darsana Bhasya" all the original references to this interpretation, which were contained in the first edition, were changed in the later editions to suit the present erroneous conception.

(5) Unless intensity of sadhana combines with the grace of the Guru, the latter is not enough. But when it does, Kundalini flames forth in the base of the spine and has to be raised to the head. It really is an ordeal, something like the agonies of childbirth; It affects the brain cells and if it fails there may be madness or death.

(6) The individuality is not lost at realization but becomes illumined, just as the electric bulb is lit up and not destroyed, when the current enters. The ego can then be used as a vehicle for the impersonal Light. It is not swallowed but sublimated.

(7) After the fiery process of illumination has established itself, it has to be made a natural part of ordinary life. This takes place by slow degrees. Its culmination is Sahaja.

(8) Ten days after Kavykanta Ganapati Sastri's death, M observed: "Where can he go? He is my spiritual heir and his siddhi-power

(9) Kavykanta Ganapati Sastri predicted by his siddhi-power that 1960-62 was critical for the world and that an avatar would then appear in India as an incarnation of Vishnu, the Protector.

(SWAMI VISHNU DEV):

(Q): What should we do to find God?

(A) God is not a person or in any particular place. To discover the real God requires a lot of time. Those who seek Him should be quite different from worldly people in thoughts and deeds. They should be above religious sectarianism and untruthfulness, righteous and incorruptible.

(Q): What practices should be followd?

(A) The seekers should visit a true saint regularly and learn from him, that is, satsang. Each will then receive the kind of individual instruction for which he is fitted. The proper path cannot be taught except during a long time. All kinds of characters approach a guru; some are thieves and scoundrels but others are virtuous, so he has to adapt his teaching to each one accordingly.

(Q): Is it better to practice one kind of yoga only or to combine them all together?

(A) Hatha yoga is given only to those of lower spiritual understanding (buddhi). They practise fasting, refrain from exertion in walking, etc., and thus weaken their body and spoil their life. They cannot do good to their community, country, religion or even individuals. A few, knowing that hathayoga is not the real path, try to rise from it and search for reality and thus benefit themselves, but the rest remain in darkness. Raja yoga is far better; it enables the seeker to do good to himself and at the same time render real spiritual service to humanity. Gnana yoga is just the same as Rajayoga.

(Q): WHAT do you advise for the stilling of the mind in meditation?

(A) The quietening of thoughts is much easier for righteous people than for wicked ones. I advise you to practise meditation when quite alone, and sitting in an undisturbed place; think that God is omnipresent, all-pervading, all around outside you as well as inside your mind—that indeed is the truth. Meditate regullarly on this and have firm strong faith in its truth.

( ) There will not be a third war. But even if there were and mankind destroyed, they would reappear again; moreover, spiritually-minded persons would not fear or be affected by it. They do not believe that they die or are born. A tank is itself not affected by the rise or fall of water in it, so they are not affected by coming or going of body.

(SWAMI VISHNU DEV

( ) Nature adjusts her excess population by wa. pestilence, etc.

( ) Those persons like you who have passed the age of 50 should take a little alcohol to give heat to the body. It is imp rtant to cherish the body, and live comfortably. The body is needed in strength and health to attain salvation.

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(VISHNU DEV):(Interpreted by Disciple Prakash):

( ) Guru is in favor of marriage. It can be made an instrument of spiritual growth. He is not in favor of retiring from the world into an ashram. He never permits more than one resident disciple to live with him, other disciples may visit him only for occasional interviews at sufficient intervals.

( ) It is true that few seekers find God but it is also true that very few are really desiring God. The test is how much of their lust, greed, etc. they are willing to give up.

( ) Guru has retired from world and sees no one because his age is so advanced; he finds people absorb his energies at interviews.

( ) The drinking of tea is not a hindrance spiritually.

( ) Our worldly duties and practical affairs must be properly attended to.

( ) This physical body is the foundation for spiritual effort. If fasted too much, it becomes weak. A starving man cannot even think of God but of his stomach

( ) A young aspiratnt asked Guru to allow him to stay permanently with him. Guru replied: "You failed to get a job. In your confusion and disappointment you want to take the easy but cowardly way out and withdraw from the world. It is far better that you go back into it, struggle with it, persevere in seeking that job. You will thus make more progress than by idling here in or in any ashram.

( ) The method of regularly meditation--or even only at initiation--with a guru is not followed here. It is sufficient to practice at home, on arising from sleep and before retiring to it. If you fell like it, take a bath and have your tea first before starting morning practice.

( ) Guru considers the yellow robe as a method of self-advertising; holiness should be one's private affai

(Interpreted by Prakash SWAMI VISHNU DEV):

( ) The Guru is essential.

( ) The masses must develop reason and intelligence before they can take to quietist meditation safely, but highly intellectual types will benefit by its mind-stilling practices.

( ) It is superstitions to believe that gemstones can influence fortune. Nevertheless there is some truth in palmistry and astrology, although they are 'dead.' They are useful only fn financial difficulties, not to highly developed persons.

( ) Both sudden attainment and long time path theories are correct, but the former is rare in practice.

( ) Guru says money is important. He buys only the best food and believes in living well to keep health

( ) A servant may live with a guru for 20 years and show no spiritual advance. It is not the physical nearness but the inward nearness that matters. The disciple may live a long long distance from guru and yet be inwardly near him.

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( ) A married man can live virtuously and progress spiritualy. This was the situation of Krishna, Ramachandra, Nanak, Kabir Janaka.

( ) The opposing nations are equally afraid of each other's atom bombs, so there is no likelihood of war.

(himself)
—(Vishnu Dev):

# GURUNATHAN'S COMMENTARY ON ASHTAVAKRASAMHITA

(Chapter I):

## Instruction on Self-realization

( 3 ) Why does he bring in the elementals? Because the Hindu philosophy reduces gross and subtle worlds into the five elementals. Even mind and senses are non-Atma. Though Satvic, they hold only a reflected ray.
(4 ) Intelligence is not an apt translation of Chit. It is used generally to translate Mhatatwam in the Sankhya philosophy, being in the domain of Prakriti.
( 5 ) Even others form part of the world. Upon evidence only can you say that a thing exists. The world exists on account of you: You are the witness of the world. The world exists upon Consciousness. If you do not want the world, it does not exist. You can mar or make it.
(6) Ordinary mind is necessary to enjoy or to do. So mind is all important in constituting doership. But you can be without mind. Then these two (doership and enjoyership) belong properly to the mind.
(7) You are the perceiver of your eyes' function, of yo ur mind's subtle seeing. The real seer must never be thought to be doer.
(8) "I am not the doer". This can be easily proven to all. You remain over to witness doership and enjoyership. Thus you are able to speak about it, to remember it. So you are no more than the Perceiver, even at the moment an action is done.
(9) Eka means simple as opposed to compound. Atman is the only real element. Scientists will prove that all other so called elements can be divided.
(11) There it is such a deep right thought. It becomes part of your being. So far, your thoughts depended on the physical world which you have previously created by a stronger thought independent from your will. Act depends upon prana and it depends upon subtle prana whose embodiment is thought (proves the power of thought). Also gross or disturbed thought is less powerful than subtle or concentrated thought.

(Chapter II):

## The disciple's joy at Self-realization.

(13) Kutasta is individual witness of body and mind. Brahman is Iswaric witness of cosmic mind.
(15) What does self-effulgent mean, Look at a chair. Consciousness must come into the make of it, otherwise it cannot exist. Chair manifests itself before Consciousness. n In the case of Consciousness, before whatis it manifested, Before itself. It is impossible. So I am the only witness of myself. I know I. No other principle comes in. This is self knowledge.
(16) You are Consciousness pervading thoughts and feelings which come and go upon Consciousness.
( 2) It is wrong to separate the body from the rest. Body and world come to existence together as one indivisible whole. You see it when you come out of the deep sleep state. You can call every object "seen" or "manifestation". Who is the seer? I. Either nothing or all is yours. Reveal is not opposed to the thing which might exist before revelation, so it is wrong. It is manifest.
(5) Teaching of Guru remains even when the mind is gone.

(4) If you begin to limit the real Self with time and space, it becomes body andmind. Where does time and space come from? From body and mind. Analyse the(chair) contents: it is only the container, i.e., space. When you analyse the latter it vanishes. Container cannot exist as such, once the content is gone. Space goes into time. Content vanishes in thought. But time goes into the make of thoughts. Thought is container of time. Later you see that time is nothing but Consciousness seen from the spiritual centre.
(7) This is the truth. But for a sadhaka it has to be modified: You might feel "He who has reached the goal, does he not see the world?" If the sage says so, then he has a function in this world. Then the snake is there. The highest truth is made worldly. Better say: the world may well be seen as the Reality itself and at the same time its unreality like knowing and seeing a mirage, which is as good as non-existent. The sage sees more intensely.
(8) This verse is not to be understood in the pure highest advaitic meaning: that there is only Consciousness going into the make of all. See the light in every perception of "any blessed individual" rises, there is no light. So not only Christ can say "I am the light of the world". There would be no Christ without my own light. Perception is the light.

con't Notes of Chapt. II):
(10) At every moment of my life, the world emanates and vanishes into me. The chair is rising and subsiding as your world. Then Ella comes and goes as soon as I deal with something else. It dissolves into that whence it came. You would have to concentrate on the whole world, which is impossible. So you create and dissolve the world at every moment, not at the end of a Yuga.
(12) Avoid seeing something outside which will establish one's identity with the body.
(13) Of course the body is part of the universe.
(15) Also you can say that ignorance does not exist. When your mind is at something the other thing cannot be there. It is only in a second thought that you can say that the other thing was ignored. You need not posit ignorance anywhere. Why do you posit what you cannot see anywhere? It is a second thought that sees the rope in the snake. There is only snake or only rope. That is knowledge. Thus I ask you to see. We discuss things without ever mentioning ignorance. Ignorance is supported by Consciousness. So why not go directly to Consciousness. Why think that once the object is removed what will remain is nothingness? Something positive remaining which is Consciousness.
(17) Only from one level there appears to be ignorance. But looked at from high up there is no ignorance. All perceptions of ours are seen through ignorance, which appears as the mother of all our mistakes. When you say 'I' see ignorance, you connect the Self with ignorance which is not seen, once in the "I".

(Chapter III):

(18) The support was the false ego.

(Chapter IV):

(10) In this 'another' it is supposed that you have absolutely no interest like an unknown man at the antiposed.
(14) A ruling prince in a palanquin carried by seven men only, enquires at a certain place if a man is available- he happened to have been sent away by his brothers as a good for nothing. He is not used to walk in time, hurts his foot, forces the procession to go slowly. Every time he trips over, he is beaten.

Once the prince, angry, kicks him, and feels a burning sensation right through. The palace is reached, the prince relates the thing to the queen. "He must be a great man" says she, "get hold of him." But he acts the part of an idiot.

The queen comes out using the nominative of address used for a great man. He is brought to his own state by what came out of her with the words. He blessed the prince.

There is nothing to distinguish great men. Story of Uppu Swami of Quilon, carrying bags of salt. But beaten once while found naked, the beat was marked on the back of the man's wife. But then from thereon the Swami disappeared.

(Chapter VI):

(1) Dissolve the body and mind into your self to (1) live unattached to this world.
(2) Find that the world is really appearing in you. The bubbles take their matter from the sea. The world comes from your Atma. Here the world is taken as real in essence.
(3) See the world as unreal.
(4) You do not transform happiness and misery into something else. They remain what they are. They are suffered as such, but they make no change in the background, they leave no mark. Take out your mental modes and be alike. In this chapter different illustrations are taken. Jar & sea, in which the connection between ~~(Chapter VII)~~: Atma and world is closer. In the silver of the mother-of-pearl (all is illusion) and all are in me, I am in all.

(Chapter VII):

(1) Here, no relationship between world and myself, except that it moves about on me. So where does the ark come from?
(2) In the second centre, this world is nothing else, but myself,-relationship is established.
(3) Here the 3rd centre: Even the forms do not exist. Only name is put on me to differentiate foam from water my name. Otherwise you would see no difference.
(4) Here is a higher centre. The objects as such do not exist. Then nothing can be (contained or container). There is only the Atma.
(5) The translation loses what is essential. The spirit is lost. But the idea is there. If you read it in the original it will be conveyed to you.
By all means applaud the show, but don't forget the background. Remember it is a show (but as soon as you hear, that your mother is dying, you forget the show). From the juggler's show you will never want to take something home with you. Don't appropriate parts of it. Your body and thoughts are parts of it.

(Chapter VIII)

(4) 'I' not distinguished from world.

(Chapter IX)

(5) When you notice that their ceaseless discussions are useless, you get the right sort of peace. You get what you really want.
(6) Here you see what a guru teaches. In Jnanavasishtam it is otherwise described. He who by darsan, touch and word creates in the disciple's mind what will take him ultimately to the goal, He is a Guru.

(Chapter X)

(5) Here the universe as perceived by me is dead-matter. What is seeable is dead matter. Thought as such, world as such is dead. But also you can see that, the whole of thoughts, and world is nothing other than consciousness.
(8) Work is always painful. To come to peace you work, but it will not give you peace. This is not the right way to find the right means.

(Chapter XI)

(6) This is possible by ceasing to indentify yourself with the organs of action. Be the seer of actions and inactions. You cannot be said to be active or inactive.

(Chapter XII)

(7) This is to discourage the meditation where you give form to the ultimate, so as to meditate on it objectively.
Here is meant the objective meditation of the yogin posited outside oneself. Otherwise this verse would contradict the rest of the book and especially the I chapter saying the self is witness, rest in Chit, be the seer, be convinced. You are pure Chit meditate on the Atman, desire for Chit alone. Then Gnanin's meditation does not deal with the pair—"Unthinkable, thinkable"; It deals with experience, with the changeless in us, with the 'I' most known through unknowable. This changeless is the support of the mind. Mind is bound to be changeful. Viveka vrithi is not of the mind. It is the changeless, it takes you to changeless. If you maintain that viveka vrithi is part of the mind, I will not object, but say "That part of themind which is changeless I will call Atma."

(Chapter XIII)

(1) Who does the act, Not 'I'. I am the witness. Therefore as soon as renunciation or acceptance comes in, it is a function of Ego. The verse (1 in Ch. XIII) tries to cut all the superstructures of the Ego, to reduce it little by little. But Gurunathan does not attch much importance to that. He strikes at the root of the 'tree' of the Ego. I have nothing to do with body-mind. There the whole Ego goes down with all its branches (of superimpositions, man plus fathership plus officership etc.)
Janaka has already risen to a very high level. It cannot be done at the start. Take the witness position, i.e. the only way for you to transcend Ego, renunciation and acceptance.
(7) Sometimes the same object give pleasure or pain.

(Chapter XIV)

(4) This is only one Mind of Jeevanmukta.

(Chapter XV)

(2) But you can love sense objects as the expression of the absolute. So then they do not tie you down.
(3) Worldly people seek limited joy. But the sage has unlimited joy! But what is supposed to be the inactivity of the sage is the highest activity. Eloquence is limited wisdom and activity also. You oppose them to their contraries. But these contraries can also mean the unlimited eloquence, wisdom and activity. If you are the eloquence itself how can you compete with a lecturer? Darkness may mean (a) absence of light or (b) extreme light. Ashtavakra himself is not mute or inactive. Unlimited eloquence cannot limit itself to a body. You have gone to that state, from where eloquence sprang. It is you, appearing as a wise man, you are wisdom itself. Consciousness is most active. It never rests.
(4) Here he disposes of the body.
(5) Here he disposes of the mind.
(9) What you are has been described in verses 1 to 8. Verse 9 deals with your body.
(13) Another aspect of the world.
(20) This is said from a high level. You have established your centre through previous meditation. If you can have no thought in your mind, then only, give up contemplation. Don't take this instruction away from the context.

(XVI) (CHAPTER XVI)

(1) This means: change your mode of thinking. The knowledge acquired by the individual way of thinking has to go. Reform yourself. Become another, world does not exist independently. It is you who establish the chair or the man.
"He whom Atma chooses can only realize". But it is you only who thirst for Atma, and only one with that thirst for Atma will profit by words intellect and Vedas. It does not mean that Sadhana is useless; otherwise you would be left without means to realize Atma by experience.
(3) What for do you work? To obtain only a momentary pleasure. So you have to work again. Such effort does not give you what you want. With effort you can never reach 'It'. But remaining idle also you cannot reach it. Never-the-less it is a fact that effort because it is directed to the unlimited takes you beyond idleness and activity into the effortless, which then takes you to the unlimited.
(9) Here is only described one aspect of the sage, as opposed to a worldly man. The sage is in Samsara-without being in it, since he does not suffer the fruits of it.
(11) Change your vision, correct the fundamental error in you, where you identify yourself with your body.

(Chapter XVII)

(4) Here is a different type of sage who allows function of enjoyment.
(5) Why should you not want liberation? Because you have established your centre where you are not bound. Only the bound can want liberation. This man has not liberated himself. That is not realisation. What he found out is that there is neither liberation nor bondage. This is from the highest level.
(9) Here is given another type of Jeevanmukta in a kind of Samadhi.
(10) The state of the liberated is beyond comprehension. This is no authority for nd living normally. Here you have to refer to the ultimate with whom the Mukta has identified himself.
(13) Here the Jeevan Mukta is identified with the ultimate principle which has nothing to do with bodily activities.
(15) Always in reference to the ultimate principle it cannot be dragged down b the world level.
(16) "He" (the wise one) is not doing. Simply a body-mind is doing certain things but there is no "He".
(18) When left to itself the mind has no thought, which is impossible to an ordinary man who either thinks or sleeps.
(20) Describes the type of Mukta where mind is absorbed, not the one who goes on using his mind as usual.

(XVIII)

(2) In former chapters he described two ways for going beyond renunciation either withdrawing from sense objects (not very effective) or by seeking pleasure thinking it is in objects. But the happiness is not in them at all time. Neither is it in your mind since you are seeking objects from birth to death. Happiness comes in when mind meets objects. Where does happiness come from? While you desire, the mind is restless. When object is attained the mind comes to rest, and that ultimate principle standing behind comes to shine for a short time. But since you always look outwardly for the cause of joy, you think happiness came from the object attained. Even in the absence of objects, like the deep-sleep state, the joy comes in. When you enjoy you forget the object.
(5) How can you be happy unless your mind is tranquil devoid of sense of duty.
(7) Here Ashtavakra wants you to have jnana and he discards effort.
(13) He also has said that such a yogi never acts, from a higher centre. Coming down to the plane where a worldly man sees a sage, Ashtavakra makes him see that the sage takes to any kind of life that turns up, whereas the ordinary man insists upon having a particular life.
(25) Here is another Mukta who has a mind, but he is established.
(29) This verse apparently contradicts verse49(infra) (page 181). But it really means: The sage is beyond action and inaction, and beyond all pairs of opposites. It cannot mean that he does anything. The sage really cannot do wrong being free from egoism and active above the moral level.
(37) But you have become desireless through effort first. Then only effortlessly will you progress. You cannot become, it is a wrong idea. You <u>are</u> it already. But you may desire to Be.

(XVIII)
(38) The sense of there being no support is the cause of samsara.
(39) If peace is something to be attained, it can be lost also. The fool desires peace as though it has to be gained.
(41) The striving goes on and is in conflict with the control.
(43) Atman is the real subject, and can never be objectified--merge into the subject. It does not mean that you must not think about the Atma.
(44) If you have thought there will be an object; but the liberated can remain without any object.
(45) We go straight at the tiger and analyse it.
(46) Desires come out of Vasanas.
(51) The one thought is going to destroy all the others until it dies itself. It was really not a thought. It has no object. It denotes the subject. It is the Viveka Vrithi.
(53) He is never the Ego you take him to be.
(56) If the mind is pleased, I am not the mind, hence not pleased; but even in the actual level, consciousness which I am, cannot be limited by pleasure and non-pleasure, and hence whether it appears as one or the other it is equilateral. Whatever the sage does or does not, it is all the same, because for him there is only consciousness.
(62) It is through body that you become attached. It is the ignorant one who has sense of possession, that has to renounce his possession.
(65) It was said Atma is unthinkable, but here it means: The thought, if it forget i ts source, is lost into objects. So don't forget the source. Thoughtlessness is the form of 'thought' the wise has. It may appear as unconsciousness.
(75) It is only when you are not prepared to look at it that Samsara exists.
(80) Yoga is used in jnanam, Bhakti, etc.
(90) Doing and not doing are opposed and limited. But can there be any limitation for a sage? He only appears to be acting, feeling. To him all is alike. When he sees he does not see. There is no difference. There is consciousness alone in these two chairs. You tell me these are two chairs. And I can't see consciousness since I am consciousness. Here there is no perceiver. All is Atma. When you act, feel you have no feeling about it. It only comes afterwards when you remember. But the sage who has no remembrance does not know anything. Even you when you are saying or not saying.
(93) It is never possible to explain what is experienced by a wise man.
(95) Leave actions to your body and mind. That is one (witness). Then later the perceiver which was aloof before, will now come back to cover up body and mind. Then they cease to exist. There is no more action and inaction, no more variety. Then all is Atma. The first movement is enough to liberate you from rebirth. The second movement will come by itself. There all differentiation ceases. Only remembrance makes you a jeeva. You see. To think that, you see, you are connecting two things. With a sage, memory is a thought rising spontaneously. But even the present does not exist. So there cannot even be a thought, when there is no eternal now any more. From the highest centre, there is nothing except pure consciousness. There one's head will turn Giddy. All is paradox. Can it be said it is consciousness? No! Nothing exists, nothing exists.
(97) Only in such a way can an attempt be made to explain the inexplicable. Every confusion gets cleared when you transcend the body idea.

(Chapter XX)
(12) Koodasta means the real part remaining over when one's body and mind are eliminated. That individual reality is the same as the ultimate principle. Here Ashtavakra follows the psychological path. Since all is reduced to the self, to you the pot cannot divide the akasa. Space cannot be limited by anything though you think so.

CHAPTER I of A Printed Booklet By M A R T I N U S entitled "Mental Soverèignty."

Consecration and Cosmic Consciousness:

As I had previously mentioned, my spiritual mission began with some psychic experiences, and the special nature of these experiences was something quite private for me alone. Yet they were of a significance for other people was the fact that they left me in a condition which enabled me to receive an extensive knowledge about he whole universe. Yes, the very divine world plan became clear daz consciousness. I got the faculty of perceiving things that co ld not possibly be experienced through mere physical perception. I saw how each limited thing no matter of what size, was a revelation of infinity and so with eternity. Eternity thus became noticeable as the fixed point, while ~~through~~ time and space was the movable. Thus being conscious in eternity, I had become identical with "the Absolute", "the Imperishable" and saw everything from "this Absolute "this Imperishable"standpoint. Being conscious of eternity, identical with immortality, I transcended every conception of time. I existed both before and after anything and could thus see both its alpha and omega, its beginning and end, or its course of life. It is this faculty of experience that I, in my mainwork "The Book of Life" express as "COSMIC CONSCIOUSNESS", just as I have given the description of the details of life seen from this power of observation, as "cosmic analyses". So these "cosmic analyses" are the same as observations made possible becaue of my freedom from time and space. So my physical experiences were a process, which, so to say, suddenly brought about this freedom in my consciousness. I had experienèd a "consecration". A change of my consciousness had happened through the process mentioned above. While I earlier, was only conscious of a certain time and a certain space, I was now in a certain way conscious of all times and all spaces. While my consciousness before this experience could be expressed as "local consciousness", it could not be expressed a s "universal consciousness." And after this change of consciousness it became a very easy thing to supply myself with information regarding the fate of the living being and thus that of terrestrial mankind. It became an easy thing for me to see that the whole ocean of suffering, in which terrestrial man is, is only due to the fact that they are not yet mentally free. They are still bound by time, by space or by matter.

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Their life or world conception thus has not anything to do with eternal life itself nor with the real world plan. They form at the very utmost only a partial or incomplete conception of a detail of the universe. But only to know or perceive a detail and to believe that that is the whole is of course, to live in an illusion. But to live in illusion is of course, the same as to live in error. And as a life based on mistakes can only cause disappointments, we have here got the cause why the daily life of worldly-man is a life in disappointments, sorrows and sufferings.

Vedanta Veda = knowledge-Spiritual Vision

CHAPTER II

Why World Man Represents Death Instead of Life.

Disappointments, sorrows and sufferings are the cause of the desire or the craving to find the cause of the distress. So the worldly men gradually learn from their experiences. While the sufferings cause in the being the faculty of distinguishing between real pleasrue and dislike, which develop both mental and physical feeling, then the struggle for life stimulates the faculty of intelligence, and with the development of those two great faculties the being cannot help that culture is(?) being formed in its (?) consciousness. The developed feeling manifests itself as a faculty of pity, compassion, fellow-feeling and enables the being to feel the desire to help other living beings who are in trouble, while the faculty of intelligence enables the being to regualte this desire so that it becomes (logical.) such a harmonious fellow-feeling for other living beings is the same as we express as "love". The development of this "love" to all living beings will then be the first result of the daily world-life.

At the same time as the "love" above mentioned the freeing of the being from matter is being developed too. To love one's neighbour actually is the same as to love life. Opposite (outside) the living being do in reality only two outer factors exist.: namely, matter and the neighbour. What again is the same as respectively death and life. To love matter is of course the same as to think of matter, and one becomes what one thinks of, which means that it developes in

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harmony or a real peace. The living being connot go on living and continue to think that life does not exist. Indeed, it does percept something, which it calls, "living beings", but it does not percept life itself in these beings. It only sees that combination of matter, of which such a being consist and which forms its organism, but as this is subject ot beginning and end is perishable, it believes of the same living being that is just a created thing and documents through that its own lacking knowledge (ignorance) of the real life. But a field, which the being does not know or does not know exists, naturally can only represent "death" in the consciousness of this being, and thus it happens that world man, who represents death instead of life, is Adam and Eve, who died through "eating of the Tree of Knowledge."

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(M A H A R S H E E :)

(I) If the inner peace which people feel in a guru's presence fades away after they leave, that is because they have not attained mental purity and they should set to work to do so. The glimpse shows them what it is like.
(III) Those who move closely and in sympathetic contact with masters who are perfect in samadhi, gradually absorb the habit of dissolving mind.
(III) The practice of stopping all mental activity, of keeping all thoughts- - good as well as bad--out of themind, is not only to be followed during set meditatim times but also throughout the day at every practicable moment.
(III) You are so accustomed to outward existence that you have lost the knowledge of your Self, pure Being. Do not expect the body to be able to know it.
(III) The ego-sense is a reflected light from pure Consciousness. This reflection also creates the world.
(III) If you stop the mind's thought-activity, the world and the ego and the individual are stopped too.
(III) Think of the one to whom the question occurs, if you ask how to know the real self.
(III) By surrendering themind it will become purified but not annihilated.
(III) It is not necessary to ask the "Who am I"? question more than once at a time, nor to keep on repeating it as a mantram. Having asked it, search deeply within yourself for the ego's root.
(III) In the beginningofmeditation practice it will be necessary to exert some effort to overcome the mind but later it will become effortless; then the thoughts will lie still.
(III) The essential thing is to make the mind pure, which means keeping away all thoughts rather than freeing the character of its defects. Indeed, if one can keep the thought-less state for only two minutes, it will have powerful results in purifying the lower nature.
(III) The thoughtfree state is got by constant practice in meditation.
(III) Meditation is required in order to eliminate thoughts and root them out. This is different from mere suppression. In the first case, enquiry the goal is achieved. This destruction of the activity of the mind is the practical path.
(III) What is your happiest moment? Is it not when there is no mind? Therefore the destruction of the mind is the way to the bliss of liberation and realisation.
(III) Mind is nothing more than a bundle of thoughts. When the thoughts are gone, there is no mind at all. What remains is the real self.
(III) Rangaswami, who was a personal attendant on M for 20 years, told P.B ~~me~~ that he still cannot stop thinking in meditation! This proves that even the closest propinquity is not enough and that most of the other disciples are merely groping likewise.
(IV) Grace is a reality but it cannot manifest in a dark and dirty mind. There must first be mental purity, i.e. the thought-free state, then the grace will automatically manifest itself in every case. It is not an arbitrary thing but a sure one. Therefore whether the grace comes directly from within or indirectly through a guru, it can come only when this condition is fulfilled. His first duty is to get rid of all evil agitation; the mind will then become quiet of itself and grace take possession.
(IV) The precursory stage to awakening to a further stage of spiritual development may put pressure on the physical brain and lead to a severe he dache or even nervous illness.
(IV) There are two kinds of occult powers, two kinds of Gnani. The Siddhi-Gnani performs miracles consciously whereas they happen automatically around the Suddhagnani.
(IV) Some aspirants attain sahaja samadhi, the state of attending to ordinary worldly life while inwardly aware, without passing through the state of deep unconsciousness of the world but others do pass through it. It depends on their karma.
(IV) If I had known how easy realisation was, I would never have left home!

(VI) Whenever complaints were made about the Sarvadikari, M turned his head the other way and kept silent. When they were too vehement to be ignored he said, "Did you come here to reform others or yourself?"
(V) The gnani can live in the world, work in the world, even marry, and yet retain his his highest gnana. Nor will he be a mere dreamer, or an unfit inefficient worker. On the contrary, he will be positive and effective, because his mind possesses the power of concentration upon what he is doing. His every act will be perfect.
(V) A prominent politician asked, "Why do you not go out and work for humanity?" M asnwered: "If I did not work, how could you have come here?"
(VIII) One should eat only sattvik food.
(VIII) Aurobindo's idea of the appearance of a Gnostic race overlooks that it will be subject to change; since it came it will have to go. By trying to understand properly what we already have, it will not be necessary to think of what might appear in the future.
(VIII) Aurobindo's idea of prolonging the body's life overlooks that the body itself is a great disease. Who wants to keep a disease for a longer time? No gnani would have such a wish.
VIII) In 1940 M suddenly and without explanation changed his diet completely. For breakfast he gave up coffee and ate only one-half a rice & black gram bread, with a cup of hot water. For tiffin he ate one cup pepperwater with small quantity of rice, without dahl and wih only little vegetables. He gave up afternoon coffee. For dinner he took some plain rice mixed with hotwater and fruit. He ate no butter, drank no milk, as he wanted to be on a fat-free diet.
(IX) What use to worry over world events which affect you? Do not let the intellect thrust its burdens on you. Events will take their course and cannot be changed. The intellect deceives you into feeling that you are choosing or deciding or shaping things when actually the train of destiny is carrying us all, including our baggage. Why put it on your head?
(XII) There is no other God than your Self. The idea of an Avatar is for childish minds and impossible. The Mahayana Buddhist and Mandukya Upanisad 'No-God' teaching is correct.
(XII) The sage has found and lives always in the Golden Age.
(XII) Silent initiation is the strongest of all. It changes hearts. It dispels doubts, by dispelling the ego.
(XII) The Bliss is not a created one; if it were it would one day disappear again. Its very nature is Bliss, it is ever conscious itself.
(XII) The Soul has no relation either with the individual's activity or inactivity. It exists by the power of its own self.
(XIII) What is Life? you ask. The answer is in your question.
(XIII) So long as duality to any extent remains, so long the ego must be there and its surrender will not be complete. To have any demands, even humanitarian as to what you shall do after realisation, is to show such duality.
(XIV) The beginner has to regard the world as unreal, illusion, because it changes constantly. The initiate finds that same world a part of the Real. This is because he himself has attained it. When world experience is apart from Self, it is illusory but when along with Self, it is real.
(XV) Mulaprakriti—root matter, the original matter—is the same as Chaitanya, Consciousness. Objective, manifested matter, appears to be insentient but since all is one, it is not really so. The world is Consciousness and only appears as if it were not. When you see the One you will not see the illusory Many. To get rid of the illusion, practise Self-enquiry. This is not merely intellectual but intuitive also. By knowing what the Self really is, the destruction of mind becomes easy.
(XVI) Those who object that two dreams with one inside the other in which there is a dream of a wakeful interlude, are not the same, should make their objection while in the first dream state only. They have no right to reject the dream nature of the physical world therefore. Both physical and sleeping worlds are only dreamstates.
(XVI) There is this difference that an ordinary dream vanishes totally on waking but a Gnani still sees the world even though he sees also that it is a dream.
(XVI) Yoga-nidra is not only the beginner's kind mentioned by Patanjali as a defect; it is really the advanced kind of samadhi, of deep inner awareness, that is, 'conscious sleep.'
(XVI) Do not weep over your departure. You are not really going away, it is only the

train & the steamers which are moving you away from me.

(XVI) Do not weep over your departure. You are not really going away. It is only the train and the steamers which are moving you away from me.
(XVII) As regards the worldly existence, your prarabdha karma makes it impossible to change it; no free will can be exercised there. But as regards the spiritual existence, there you have some power to change yourself and to exercise freedom. It depends on your own effort, the present lifetime does not.
(XVII) Fate and freewill are not two separate things but only two different aspects of the same thing. It depends on the standpoint taken whether the result seems one or the other. Everything happens by the will of the Higher Power and so happens for the best. We should accept and not question it.
(XVII) All that happens, whether favourable or unfavourable, is God's will. Therefore it is good, and therefore it should be accepted. If your coming here was the result of God's working, so also was your leaving here.
(XVII) If a man abuses someone who is practising ahimsa, (non-injury) in the sense of goodwill and by goodness to all, the abuser will take away on his own shoulders part of the other man's bad Karma.
(XVIII) Instruction from a guru is needed only so long as there is no surrender.
(XVIII) What is the use of starting a new Ashram or a new spiritual school when you have not found your own Self? What is the use of telling others to correct themselves when you cannot do it yourself? Better not to start one.
(XVIII) An Avatar is only an aspect of God but a Gnani is God himself
(XVIII) The Guru is seeking you far more than you are seeking him.
(XVIII) The guru being outside, the aspirant turns his mind inwards. The latter is ordinarily turned outward hence the guru advises him to turn inward and find the guru there within the course of time.
(XVIII) Even when the mind is destroyed, the gnani's outward appearance and action is as if he still had it. But in reality it has lost the power of attachment, growth, creation, just as fried seeds have lost their power to sprout.
(XVIII) There are 4 kinds of initiation by a guru. The first is mantra, giving a spoken mantram, the second is the touch, the third is the gaze, but the fourth, through the silence, is the highest. The last can be given silently and secretly to a person who may be anywhere distant in the world whereas for the others he has to be physically present. Hence its superiority.
(XVIII) "May I offer M a bhiksha?" i.e. a food or alms offering. "Yes, what bhiksha? Bhiksha is to offer your mind."
(XVIII) God, guru and the Self are one. Then why is the guru needed at all? Actually you do not need one.
(XVIII) Once the Guru has fixed his gaze upon a devotee, the latter can never escape from hin in the end. Just as the python hypnotizes the small reptile to approach nearer and nearer while it waits with open jaws until the victim falls in and is swallowed, so the guru's influence proves irresistible sooner or later and, however reluctant, the devotee is pulled in. It is easier to escape from the clutches of a tiger th n from the gaze of a saguru (true guru)
(XX) Meditation requires an object to think on whereas in self-enquiry there is only the subject, and no object.
(XX) Without first realising oneself and thus becoming able to know Brahman, how will one discover his all-pervasiveness? That should come later.
(XX) A woman who had resided near the ashram for many years and spent a lot of time in meditation silence and solitude began to see visions every day and to write out many-paged letters to M about her psychic experiences. After the first two or three letters M refused to read any more and sent her a warning that she would go mad if she did not stop this practise. Later she went insane, and took a long time to recover.
(XXI) When the Sarvadikari, his brother, lamented loudly over M's cancer and impending death, M answered: "Why do you weep? Is it not due to you?"
(XX) A yogi in the ashram who spent most of the day in meditation told M that he was receiving instructions by voices which he heard clairaudiently. M showed annoyance and replied: "Go away! Do not talk such nonsense to me again."
(XXI) After the publication of HTBY, when many critics vehemently denounced PB, M rejected their denunciations with such remarks as, "That is the way it strikes him. It will be all right." He never accepted the abuse of PB during all the years of the latter's absence without defending him, without showing that he had a deep love for PB which no one could shake.

(M A H A R S S H E E :)

(XXI) Both Mouni Sadhu (ex-secretary) and S.S. Kohan affirmed that they had never heard M declare he would be present in Ashram there after death, and active, although they were with him to the end. Even if he did say so, MS rejected it as mere propagandizing twisted interpretation by the ashram for its own benefit while K rejected it as the lowest-level ignorant interpretation when M obviously meant the whole physical world.

(XXII) What is the use of planning for the future? Did not events turn out differently from your planning in your own life? It is better to live in the Present, which after all will become the past and includes the future. Do not trouble about tomorrow, otherwise your thoughts have to be active concerning it and your mind loses its peace. Stay in the Present.

(XXVIII) Suffering is the greatest blessing. God should be thanked for it.

~~(XXVIII)~~(XXVIII) If you do not see any help, surrender to guru or Self and you will.

(A D D E N D A) :

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(MAHARSHEE):(int) 1935/36 (This may be a duplicate of my own notebook of that time: check.

( ) There are two methods of controlling mind. One is to examine what it is; it will then subside. The other is to hold on to something else and with that control mind. If enquiry be made as to whether mind exists, it will be found that it does not. This result automatically controls mind. The ordinary way of erroneously taking its existence for granted and seeking to conquer it, is just like expecting a thief to turn policeman and catch himself. Just as he will then evade capture so will the mind evade conquest.

( ) Once we have surrendered we must really abide by God's will and not grieve over troubles that displease us. For then they may develop in quite a different way than the way they seem to. Full trust in God must mean acceptance of the troubles and distresses that we find in life.

( ) IF we are able to rest in the supreme consciousness, then neither thoughts nor activities will disturb it. That consciousness is beyond thoughts and is the real 'I' that must have been present in deep sleep, as well as in our waking and dream states.

( ) What else are worldly experiences than those built upon the false 'I'? The most successful worldly man does not know his knowing self. Such is the flimsy foundation of worldly knowledge.

( )What a strange paradox that each one knows himself but is aware of Self!

( )In actuality, every individual is solitary and does not really need to look for solitude! If he complains that the world distracts him, let him practice the enquiry as to who is being distracted and after a while he will be free from it. But let him remember that the enquirer is also ~~xftwrxxxwhix~~ the answerer, that what comes, cannot be reality and that what is, is the reality.

( ) Vakil complained of the difficulty of reconciling spiritual experience with worldly work. Maharshee referred him to P.B's "The Secret Path" and especially the chapter "Gospel of Inspired Action,".

( ) The diarist of 1935 (probably Prof. Venkatramiah) observes anent a visitor who poured a tale of woe into Maharshee's ears: "Bhagavan is normally no better than a rock in being unresponsive." Contrast this with his reported warm kindliness of his later years: Does this not show he continued to develop and change as he developed?

( )The ego is merely identification with the body; this false self in its turn creates false phenomena and moves in them, in the world. This false ego is always associated with objects, yet is itself merely an object. The true self is simple being, not this or that kind of being nor this or that kind of individuality. The notion that I am doing this or that is a false one. We ought to let the bodily senses play their roles unimpeded by such interference.

( ) In the first chapters of the Bhagavad Gita, Krishna explained what reality is but Arjuna could not grasp it. Krishna's concrete form is mistaken for himself, hence He has to promise rebirth whenever the world's bad condition requires it but later He says plainly that he was not born nor will die. The earlier promise was merely a sop to the ignorance and childishness of Arjuna, who required the whole of the Gita to be unfolded to him before he finally grasped the truth.

( ) The sea is not aware of its waves; similarly the Self is not aware of its ego.

( ) You lie asleep here in Tiruvannamalai and dream you are in another town. It appears real, whereas Tiruvannamalai is then unreal. It is thus the mind which gives rise to these many different scenes. Moreover the 'I' of the dream vanishes and a different 'I' speaks of the dream. Both these egos are as unreal as the towns.

( ) To a disciple who announced that he had by repeating a mantra begun to feel a throb in the centre of his chest, or a slight pressure there, accompanied by a very forceful comprehension of the mantra's spiritual meaning, happiness and peace, was advised by Maharshee: "Hold firmly to that sensation whenever the mind is distracted. The mantra will then no longer be necessary."

( ) A devotee asked in complaint: "Mind alternates between spiritual clarity and dullness regularly. What is the cause?" M: "It is the natural play of the sattva rajas and tamas as they alternate. When sattva comes hold fast to it and make the most of it."

(MAHARSHEE):(int) 1935/36 (This may be a duplicate of my own notebook of that time: check.

( ) There are two methods of controlling mind. One is to examine what it is; it will then subside. The other is to hold on to something else and with that control mind. If enquiry be made as to whether mind exists, it will be found that it does not. This result automatically controls mind. The ordinary way of erroneously taking its existence for granted and seeking to conquer it, is just like expecting a thief to turn policeman and catch himself. Just as he will then evade capture so will the mind evade conquest.

( ) Once we have surrendered we must really abide by God's will and not grieve over troubles that displease us. For then they may develop in quite a different way than the way they seem to. Full trust in God must mean acceptance of the troubles and distresses that we find in life.

( ) If we are able to rest in the supreme consciousness, then neither thoughts nor activities will disturb it. That consciousness is beyond thoughts and is the real 'I' that must have been present in deep sleep, as well as in our waking and dream states.

( ) What else are worldly experiences than those built upon the false 'I'? The most successful worldly man does not know his knowing self. Such is the flimsy foundation of worldly knowledge.

( )What a strange paradox that each one knows himself but is aware of Self!

( )In actuality, every individual is solitary and does not really need to look for solitude! If he complains that the world distracts him, let him practice the enquiry as to who is [illegible] distracted and after a while he will be free from it. But let him remember that [illegible] enquirer is also ~~xxxxxxxxxx~~ the answerer, that what comes cannot be reality and that what is, is the reality.

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( ) Meditation exercises vary according to the individual; all serve. They maybe a aspect of God, a mantra or on the Self.

( )The Buddhist teaching of the unreality of the self is correct for there are no 'I's. One, of which all are aware, is the lower and unreal, but the other is the higher and real.

( ) The impressions of the world cannot have an outside origin since the world does not say that it exists and can be cognised only by consciousness. It is we who say the world exists, since it is our impression that it does. Yet this impression is not consistent and not unbroken. In sleep it vanishes.

( ) Medicines are not essential; naturopathy can replace them.

( ) The present ignorant way of life is smothering the eternal blissful life. In this way everyone is a suicide!

( ) Which comes first? The consciousness of being or that of the world's arising? The being is always there and eternal and pure whereas the world is transient, appears and vanishes.

( ) The world is the result of your mind's activity.

( ) There is no meaning in seeking association with sadhus unless they have overcome the mind and remain in peace. Their proximity will then help to overcome one's own mind and to bring about the same condition.

( ) The mind still haunts you whether you be a householder or a monk or forest hermit. The ego created body and world and remains behind either of these states. There is no help in changing environments when the mental obstacles remain. Stay where you are and make your efforts. Moreover, your will does not count. Look at me. I left the house for the forest but I have a large household around me now! Even if one spends years in samadhi, he will have to live in the destined environment. That is why Shankara preferred Sahaja Samdhi to Nirvikalapa, spontaneous rest in the primal state.

( ) Contact with a sadhus who has overcome his mind, provides one with unseen strength.

( ) It is not necessary to practise pranayam according to hathyog methods. If meditation is being done, it will be enough to practice just a little control of breath; then breath is used merely as a check on the mind. Or the breathing may be watched; this abstracts the mind from other activities. In the practise of mantram-meditation, holding the breath for a short while brings the good result.

( ) After a young man who stayed only two hours asked many questions but got either no answer or only evasive answers left, apparently disappointed, M remarked; "All right, it will work."

( ) In "Halasya Mahima" Shiva says that he never grants boons and that the desires of devotees are fulfilled only according to their karma. If God himself says so, what can others say?

( ) The essence of Krishna's advice to Arjuna is: You are being manifested by a higher power. Submit to it as a took for if you refuse you will be forcibly drawn into it. Be a willing instead of an unwilling worker. Be fixed in the self and act without the thought of doership.

( ) Which is better for salvation—marriage or celibacy? Whichever you think better!

( ) The man who falls from the Rishi-state can recover it by proper bhakta; repentanne and prayer will set him right.

( ) It is better to restrain speech while living in society than to be a mouna in solitude. When the mind becomes introverted it becomes active in its own way, and the man is no longer anxious to speak. This is natural mouna, whereas the other is a forced discipline.

( ) Whether to keep the eyes open or closed during meditation depends upon its strength. If weak, it becomes difficult to introvert the mind away from objects when eyes are open. For the mind must become active in its own pursuit, ignoring external impressions and not thinking of other matters.

( ) A kind of indescribable sensation in the heart centre may be a foretaste of realisation or it may be associated with special occasions of great fear, great excitement, etc. If the mind is kept continuously and automatically fixed on it, then that is realisation.

( ) Why grieve over someone's death? The dead are indeed happy; they have got rid of the trouble-bearing body. Why desire continuance of such a shakle?

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( ) The peace found in meditation is a sign of progress. With continued practice, it will become deeper and longer, as well as lead to the goal.

( ) The mind is only a projection from the Self, appearing in the wakeful state. It is an unreal phantom.

( ) Until the state of spontaneous self-realization is reached, effort in some form is needed.

( ) Your personal activities are really God's activities. They are not your own. You are only a tool in the hands of a higher power. Hence the notion that absolute consciousness cannot be coexistent with daily work in active life is erroneous.

( ) Sorrows and bereavements can be better borne if the mind is turned inward, toward the infinite existence, by annihilating thoughts.

( ) Active life entered into unselfishly purifies the mind. Moreover try and see if you can meditate incessantly and avoid activity; the predispositions accumulated in so many births will not let you do it. Only their gradual weakening by the grace of the master progressively brings about the state of contemplation, stilled mind.

( ) Jesus is the ego. The body is his Cross. When the ego perishes, it is Resurrection.

( ) Meditation is hard because the mind wanders. It wanders because it is weak. Its weakness is due to its energy being dissipated into so many thoughts. Sticking to one thought, conserves energy and strengthens the mind, that is, concentrates it. When it ceases to wander, its dormant shakti manifests and harmonises with he life-current.

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When I look around me, I see objects of different types, whose existence is known or is cognised by me only through the agency of the mind. But mind alone will not be able to give me that perception because behind the mind there is some power without the help of which neither the eye can see nor the ear hear, nor the mind sense the seeing or hearing. This is easy enough to understand because even the organs of sense which are very useful for he acquisition of objective knowledge, depend for their useful and effective functioning, on the mind as well as on that which illumines the mind. The basic idea underlying all these experiences is that there is a consciousness which sees, hears... in other words experiences. And what is that? When I say I see, I hear; I think; and I meditate; there is a being denoted by the word "I" which on examination and introspection, is found to elude the grasp. Everything with which I become associated in all life's activities, such as eating, drinking, etc., or thinking, feeling etc., is a manifestation

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( ) The mind may fail to recover the symmetry of truthful activity from its overbalance.
( ) Yes, the universe is a fiction, a well-imagined existence.
( ) He should let the mood play over him.
( ) Through the intellect, these white sheets receive the impact of the Soul's radiation.
( ) This work on ourselves is necessarily a long one.
( ) Only a simple teaching could fit the needs of these simple people of earlier periods, with their credulous unscientific attitude.
( ) Mysticism has often been negative and passive and tribulistic when confronted by social responsibilities and political obligations.
( ) He is prudently silent.
( ) There is nothing in the world but mind.
( ) THE infinite mind is everywhere.
(IV) To produce this illumined state is one thing; to perpetuate it is another.
(IV) There needs to be a continual effort of self-purification and a conscious search after wisdom as a preparation for enlightenment.
( )We are so made up of emotions that the cold injunction to overcome them is almost like telling us to die.
( ) The seeker who patiently maintains this attitude is likely to grow spiritually out of his own earlier self.
( ) For each individual the reality of his world depends on his consciousness of it.
( ) The convention-breaker must pay for his temerity in failing to conform.
( ) He will seem to himself to be standing on the edge of great mysteries.
( ) Such as in the philosophic ideal, so complete and so symmetrical.
( ) It is the mystic's interpretation rather than his realisation which comes to us.
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( ) He will find in every experience materials necessary for his growth.
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( ) The scientific mind rightly resents this secrecy.
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( I ) The power of these sudden flashes is unmistakable.
( ) These conclusions can be verified in everyday life, as we see it.
( XXI ) It was good work badly done.
( ) Town dwellers, cooped up in apartments, should bring Nature indoors and install growing plants flowers shrubs
( ) Whatever befalls he will continue to do his best until the end.
( ) Two entirely different statements may yet each be true if regarded from two different standpoints.
( ) Such ideas are partly true and partly false.
( ) Who can escape from his past?
( ) Before the final uprooting of the ego, it must be thinned down.
( ) When there is disproportion in a man's faculties, there will be distortion in his world-view.
( XIX ) The man who cries himself hoarse with propaganda for God wastes his time.
( ) The cynicism of the young in this age is not to be upbraided but to be understood.
( ) Not all can recognize spirituality when it appears in their midst.
( ) The ideal combines all human functions and powers, actions and gifts in one man.
( ) This is not a defense of the doctrine but a presentation of it.
( ) Those who seek a true life rather than the artificial one offered them by modern civilization.
( VI ) Any excess of sentimentality will unbalance him.
( ) Worldly life, with its inevitable compromises and inescapable submissions, is not for him.
( ) No man who has experienced such moments is likely to forget them.
( ) The contrast is a false one.
( ) Such a teacher would need endless patience.
( ) These negative traits must lead in the end to emotional misery or physical sickness, if they are not curbed or cure
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( ) What is prayer for?
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(XIV) It is a mistake to assume, as many followers of Oriental teachings often assume, that the intense feeling of having met a stranger before indicates having known him in a previous incarnation. It may certainly indicate that but quite often it is simply a recognition of someone seen in the dreamlike spirit world of existence, during the vision of allotted karma which is presented to every entity before the plunge into a fresh incarnation.

( ) Where is the proof of such an insight?
( ) In these writings I have expressed a point of view
( ) These regular exercises will prepare him for a glimpse of truth.
( ) Everyone who comes into this realization of what he is deep down becomes happy. It could not be otherwise.
( ) The donning of monkish garb may give him peace for a while.
( ) The young may be more susceptible to these ideals than the old.
( ) The inner life grows in accordance with its own laws.
( ) Alas! its assurances are questionable.
( ) The criticizing intellect is hard to please.
( ) The heart and mind must companion one another.
( ) The dreamy cities of the Orient are awakening.
( ) He realizes that this is a special kind of feeling, something he has never had before.
( ) He brings a hushed quietness with him wherever he goes.
( ) This movement of thought in the quest of truth, has attained its farthest reach in certain individuals.
( ) It is necessary and right.
( ) After the material has been organized, it can then be studied.
( ) The test of results in practice is an inexorable but necessary one.
( ) Grace is no matter for exact calculation.
( ) It demands that he shake himself free of his personal prejudices.
( ) The passage from underself to Overself brings with it a sense of joy and a feeling of release.
( ) Impractical people, who do not know how to meet the conditions of their environments may turn to mystical cults as a form of escape.
( ) How many unknown obscure persons have found this self we do not know but they must be few.
( ) St. Paul spoke often of "being in Christ."
( ) WE waste our forces on trifles.

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(SENTENCES)

( ) Before it becomes present in the conscious part of his mind, sometime must pass.
( ) They do not know how much they lose by their lack of interest in such teachings.
( ) This is God, eternal and unfathomable.
( ) He must bring his whole experience as a man into the mystical life.
( ) To the old Greeks, silence was the hall giving entry to the divine mysteries.
( ) Most of us would like our years to be exempt from suffering.
( ) The illusion of personal identity vanishes during this experience.
( ) I hope to follow up "The Spiritual Crisis of Man" with a cycle of further works.
( ) If these truths are to be exposed to the light so that both the masses and the few can see them, and judge for themselves why their message and value have lasted through the centuries,
( ) The followers of apostolic charlatans prefer cosy myths to hard actualities and like to believe what they hear.
( ) There are no infallible seers. There are only men who utter opinions.
( ) This knowledge was only disclosed privately.
( ) The extremist attitude which would make human life a futile thing and its eventual outcome a forlorn hope, is not for philosophy.
( ) Let him do all that he now thinks he can; the rest may come in good time.
( ) When these forces are denied too early in the name of spiritual progress, that progress thereafter follows a one-sided deflected course.
( ) Science has pushed its way into the inner working of things.
( ) It requires a real battle within oneself when one is easily angered to achieve calm, but it is worth the battle.
( ) At this stage he feels as if the ego is something no longer himself but merely belonging to him.
( ) If he can love the Ideal fervently enough, it may one day carry him beyond himself.
( ) If he is to take criticism and profit by it, he will have to learn humility.
( ) His outward activities will all be sustained by this inward effort.

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(X)

( ) A teacher needs to be not only spiritually and enlightened but also well-informed.
( ) There is a single Source from which all energies and all forms derive.
( ) The Presence will be with him at every instant.
( ) His surroundings make a constant and often violent assault upon his senses, burdening them.
( ) The laws of hygiene are no less divine than the laws of the universe.
( ) If he is to find the presence anywhere, it will be by searching here in the weighty silence.
( ) The endeavour to give clear precision to this knowledge, so far as it can be done, is in accord with the modern scientific spirit.
( ) He can, if he chooses and wills, turn the experience into an instrument for his own development.
( ) Should he combine his efforts with other seekers in a society?
( ) He does not represent the common level of the times. He is not the normal man.
( ) The search can only end with a permanent state of illumination.
( VI ) There is the danger of assuming that he is more advanced than he really is.
( iv ) he has to go farther and deeper into the subject.
( ) The Quest is a long, rough road.
( ) Their mistaken attitude is understandable but not excusable.
( ) He should beware of those cults and pseudo-teachers who invite him to deceive himself.
( ) He who penetrates by the power of his own rapt and concentrated mind blessed by grace into this deepest part of being, finds a state which knows nothing of time which is an everlasting Now!
( ) He will see the irritating but trivial incidents of life more brightly, and feel the pleasanter incidents more joyously.
( ) Only the strong continue the quest when this phase is reached. Others, deterred by their setbacks or embittered by their sufferings of confused by their failures, slip down and fall aside.
( ) Philosophysticism completes his human evolution whereas the unphilosophical kind arrests it.
( ) What a man does not understand himself he cannot make clear to others.

( ) We like Ben Franklin's self characterization as "friend of the human race."

( ) The time so given may become with time and practice as joyous later as it is irksome earlier.

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

( ) Life is ~~xk~~ not all unrelieved suffering.

( ) No organized church likes individual revelations to supplant its authority.

( ) His cool smooth and unruffled air might easily deceive onlookers into supposing that he had not a single care.

( XXVI) Palpitation of the heart may follow a fright.

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

( ) He feels at such time that he is in the hands of an unfathomable cosmic force.

( ) The dream which should haunt him is how to make his life what it ought to be.

( ) When the ecstasy abates it leaves behind a memory that will sustain him.

( ) The tremendous uncertainties of modern man's positio

( ) They are to be pitied for their perversity.

( ) HIS acceptance must be full, absolute and unqualified.

( ) Seeking support for their beliefs or confirmation of their opinions.

( ) Every evaded problem will return later.

( ) He will deal with each circumstance as it arises.

( ) He feels the call to dedicate himself to higher ideals.

( ) It may be a far journey to Nirvanic peace.

( ) It is time to rescue mysticism from its lunatic fringe.

( ) This intense attachment to life becomes moderated by reflection or dulled by age.

( ) These ~~under~~ inner traits will express themselves in some outer forms.

( IV) The Quest is both a search for truth and a dedication to the Overself.

( ) There are male and female elements, urges, instincts and traits within the psyche.

( ) TENSENESS fills the modern atmosphere.

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( ) Daytime thoughts return to haunt us in night-time dreams.
( ) By means of trial and error he will learn most, since nothing can replace personal experience.
( ) Not all intuitions are self-evidently right.
( ) In this realm looseness and inexactness in the use of words is much apparent.
( ) Its presence in our consciousness is fullness of joy in our feeling.
( ) Is it a mistake to attribute extreme holiness to extreme antiquity?
( ) The incoherent exultations of certain unbalanced mystics may repel outsiders.
( ) There cannot be but joy in this state.
( ) The philosophic evolutionary road may seem longer and more complex than the ordinary mystical one. Nevertheless, all mankind will have to travel it eventually.
( ) Let them not mistake frankness of statement about one's experience for mere conceit.
( ) Is it an unattainable goal - and an impracticable technique?
( ) There are exalted occasions when inspiration, peac and spiritual majesty conjoin their blessed presence within us.
( ) The dogmas learnt in his youth may enter into the revelation learnt in his maturity.
( ) The need is to find a balance between them.
( ) The pace at which he grows into spiritual superiority is his own.
( ) Let him remove the obstructions to it inside himself and the light will shine forth.
( ) They were obliged to conceal their views cautiousl
( ) What it has to say concerns practical living.
( ) They should seek the presence of the higher self anew each day.
( ) The diciple develops himself. No master does it for him.
( ) The hope that he will move forward steadily toward achieving this objective fades with experience.
( ) Human-nature being what it is, the cold monkish ideal remains one that only a few care to embrace.
( ) It is impossible to project the inward intensity of this state to others but they maybe made to feel somewhat of its stillness.

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( ) During middle life, it is not at all an uncommon feature to find men and women /especially/ enter into a period of disillusion.
( ) How ignorant those are who mistake this unhurrying tranquility for mere inertia, this deliberate slowness for torpor!
( ) The mere abstention from sexual pleasures does not of itself give power for the mind may still hanker after them.
( ) Indecision - the ordeal of Hamlet - can tear a man in two.
( VI ) What qualities of character and conduct will emerge from the philosophic discipline.
( ) He tries to keep his judgment clear of the ggo's prejudices.
( ) This inspired mood may in certain temperaments lead to some creativeness of mind, heart or hand.
( ) There is much ill will among human beings.
( ) The great mass of people have no time and no interest, leaving it to a comparative few to trouble their heads about.
( ) Philosophy seeks a total spiritual awareness; it is not satisfied with a limited one.
( ) In the nervous restless atmosphere of large modern cities, a tranquil temperment acts protectively.
( ) All the strength that lay in the passions he has quelled, can be redirected to constructive aims.
( ) OLD TESTAMENT: "I am the Lord that healeth thee."
( ) They take no time off to find out why, or for what, they are living.
( ) The alcohol which stimulates the ego and lightens its burdens, still leaves a man where he was before.
( ) We sadly remember our muffed chances, our forfeited opportunities, our bungled good fortune.
( ) In his search he may submit himself to a variety of teachers or join an assortment of cults.
( ) There is some protective value in making a habit of not doing what is wrong.
( ) We find our own faith renewed in his.
( ) It is only one of the several elements that make up a man.
( ) Its truths may be unexpected and even startling.
( ) Why should I take up a function which is not mine?
( ) So formidable is the reality of material life, that the scepticism which was fashionable is understandable.
( ) Need he sacrifice the intimate to reach the ultimate?

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( ) Man has other obligations, than those to his body, his family and society.
( ) "Life will not withdraw from this body of yours until this task is finished."
( ) W e not only need outlook but also uplook!
( ) IS it prudent or is it foolish to increase the load of possessions?
( ) Most people who close their eyes have only blurred impressions; they do not know themselves.
( ) It does not want to found new demominations, or more sects.
( ) A true intuition comes to him without any conscious reasoning of his own.
( ) Health of body ought to be developed side by side with peace of mind.
( V ) He will aim at keeping all the parts of his being well developed and well balanced.
( ) There is a long unconscious development to which the mass of mankind are subject.
( ) The courage needed to shake oneself free from accepted conceptions of the majority.
( ) It is his delight to follow the quest as it is others' to follow their ambitions or pleasures.
( ) It is a condition which has to grow into his life by degrees.
( ) If our relations to other humans are so important,

( ) Health is unsure and fortune maybe fleeting.
( ) His own house can become his church or temple.
( ) Take the trouble to seek knowledge rather than the content with opinion.
( ) These times are full of stupendous events.
( ) They consider these views as preposterous.
( ) His object should be to learn more every day, grow better every week.
( ) For all his coolness, he puts on no air of superiority.
( ) The sensitive person needs to be careful about his contacts with people.
( ) A happy calm settles on the whole of one's Being when one becomes free of this common obsession.
( ) It is something he can carry inside him all his life.

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( ) When his quest began and became a part of him.
( ) The half-smiling mouth and half-dreaming eyes of a Buddha-figure.
( ) The Quest seems to deal with demands that are impossible to them.
( ) At this stage he must sit waiting, receptive and humbly ready.
( ) It comes over him as secretly and silently as sleep
( ) What he is does not primarily depend upon what he has.
( ) Such a man looks to long-term values.
( ) How few know what a precious gift he carries for them, if only they wanted it and asked for it.
( ) There is an indefinable element in life.
( ) The thinness of such a questionable theory comes out in its practical application.
( ) When anyone consciously enters on this evolution and perseveres in it, he is said to be on the Quest.
( ) Each quester grows in his own way and at his own rate of growth.
( ) He keeps an unbreakable reserve on this knowledge.
( ) When he places his technical skill at the service of deep spiritual inspiration, so humbly that there is a real union of the two.
( ) The cult of guru-worship is not for modern minds.
( ) He alone ought to be free to express his full individuality who has attained the Overself. All others ought to be limited by the conditions necessary to society.
( ) We must begin by revering it if we want to end by uniting with it.
( ) The world is actual enough to our touch and obvious enough to our thought.
( ) The philosophic concept of prayer is larger and more discriminating than the common one.
( ) Some rise to their highest as teachers but the genius is himself a creator of teachers.
( ) The coming of age withers our attachments.
( ) He will come to feel at certain times a guiding presence.
( ) The mystical and the worldly are to be joined in one mind.
( ) It is a man's innermost thought that really matter.
( ) Self-concern is legitimate and right in its own place and degree. It is not to be confused with selfishness.
( ) It was once an esoteric affair for an elect few.
( ) He does not walk about in a daze or dream.

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( ) Mysticism has too often been turned into a refuge for those suffering from nervous disorders or emotional disturbances.
( ) There is some badness in most of us, no perfection in any of us.
( ) Man is like a truncated pyramid. The capstone of his higher consciousness is missing.
( ) Critical of their folly but compassionate toward their misery.
( ) The inner life is absolutely uncomprehensible to them.
( ) The giving up os self must precede the reception of grace.
( XIII) EVOlution follows a certain route - the spiral.
( XV ) A mind which constantly habituates itself to resting in the immensities of thought will naturally develop some detachment.
( ) It is not averse to enthusiasm but only to misplaced or exaggerated enthusiasm.
( ) Is it wiser to leave everything in the lap of destiny?
( ) As he examines the past in this spirit and with this aim, its events fall into their own perspective.
( ) Buddhism is only agnostic whereas Jainism is definitely atheistic.
( ) Is prayer merely a solemn futility?
( ) The meditation room is a place of high adventure.
( ) He should listen readily to others stating a point of view contrary to his own.
( ) His taciturnity about matters of the highest import to the human race may seem unkind.
( ) After all, even a sage who is supernaturally wise, is a human being like themselves.
( ) His aim now should be to make his outward life more consistent with his ideals.
( ) Life is the first and foremost educator of man.
( ) Multitudes have no real life, only a robot-like existence.
( ) Our five senses complement each other.
( ) There is only one Existence: we are merely forms in it; the universe, a phase of it.
( ) Most mystics need to reinterpret their experiences, to save what is real and discard what is not.
( ) He can make his home as peaceful as any monastery.
( ) His inner peace can withstand the shocks given it by calamitys.

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( ) These private sessions in the art (meditation) may have at least equal merit to public sessions in a church, for some and even much more for others.

( ) The image of his own perfected growth must ever draw him on.

( ) If he is humble in one way, he maybe over-confident in another.

( ) Such great spiritual discoveries are saved and reserved for his maturity.

( ) This deliberate and informed pursuit of the goal of human life constitutes the Quest.

( ) It is the little incidents and minor episodes which make up everyday living.

( ) After all, it is only one particular approach to the goal.

( ) Tensions and strife flash dangerously over and among us.

( ) It is his business to stop men running away from themselves.

( ) Those who are willing to master the discipline, who understand its necessity

( ) The history of mystical sects is somewhat nobler than the history of religious ones.

( ) One part of his being is in a higher and holier dimension than the other part.

( ) Take what is true in it, leave aside what is false.

( ) Many are suspicious of all mystical revelations.

( ) So many topics, thoughts and desires compete for a place in his mind.

( ) The idea he holds of himself needs to be developed.

( ) Philosophy sets out to correct our illusions.

( ) There are misstatements of fact and mistakes of interpretation in H.P. Blavatsky's writings.

( ) All such visions are justly suspect to the person who is seeking reality.

( ) He is really gifted who can recognize opportunity the instant it appears.

( ) The course of his development alone is work enough for a lifetime.

( ) The ideals it instills into the followers are good.

(XXIV) A man's opinion maybe respected without being shared.

( ) Caution comes with age.

(XII) The philosopher's dominantrule is that the will of the Overself in him may be done.

( ) The teacher naturally limits himself to the path which he himself has followed.

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( ) The course of his development alone is work enough for a lifetime.

( ) The ideals it instills into the followers are good.

(XIV) A man's opinion maybe respected without being shared

( ) Caution comes with age.

(XII) The philosopher's dominantrule is that the will of the Overself in him may be done.

( ) The teacher naturally limits himself to the path which he himself has followed.

WRITING

Thomas Merton (cont);

(143-d) There is nothing to prevent a monk from praying even while he writes a book. This discovery did not come to me until I finally resigned myself. Let me disappear into the writing I do. It should not harm my recollection. The book could be a prayer...At work - writing - I am less tied up in it, more peaceful and more detached..I can become a saint by writing well, for the ghory of God, denying myself, judging myself, and mortifying my haste to get into print. Writing is a moral matter, and my typewriter is an essential fact or in my asceticism. Itwil do me much good to learn to choose my words, to think and re-read and correct and to pray (he usually means meditation) by this word-PB) over a manuscript."

(144) It will help to concentrate attention on great truths if they are embodied in single shor-t sentences of which whole paragraphs are made.

(145) Bhagavan Das, with his characteristic caution, kept the whole book in proof for some considerable time, and sent interleaved copies for approval or criticism to many scholars of repute.

(146) One must, offset intent, cultivate a fastidious taste in reading if one is to attain a finer style in writing.

WRITING

Thomas Weston (cont'd)

(143-d) There is nothing to prevent a monk from praying even while he writes a book. This discovery did not come to me until I finally resigned myself. Let me disappear into the writing I do. It should not harm my recollection. The book could be a prayer...At work - writing - I am less tied up in it, more peaceful and more detached. I can become a saint by writing well, for the glory of God, denying myself, judging myself, and mortifying my haste to get into print. Writing is a moral matter, and my typewriter is an essential fact or in my asceticism. It will do me much good to learn to choose my words, to think and re-read and correct and to pray (he usually means meditation) by this word-by over a manuscript."

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(147) (EMERSON: By Van Wyck Brooks) (a) "Emerson was to defend the morning, to keep all its dews on, and to relieve it with fine foresight from any jangle of affairs."
(b) By bravely saying 'No' to many impertinent claims on his time, Emerson guarded the time to do his work."
(c) (ED. GARNETT:) "Emerson's literary precepts seem specially aimed at differences. He insisted on the importance of omitting. A good writer must convey the feeling of 'chemic selection' as well of, 'flamboyant '.
(148) (ARNOLD BENNET on READING FOR WRITERS:)
(a) I have read practically nothing but what was 'right'. My taste in selection has been certainly above the average.
(b) I really must confine reading newspapers to odd moments, and read every day some part of a serious work of instruction."

(148-a)

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(148-a)

(W R I T I N G):

( 149) The discontinuous nature of my composition, the disregard for he proper mating of sent-tences, isolating them instead of uniting them, leads to a stumbling result.

( 150) They are only fragmentary and occasional jottings, not a composed and consecutive Work.

( 151) The morning hours are my most creative hours. They are worth several times more to my work than what the later ones are. It is most important therefore, to get the day off to a good start by rising early, repelling all intruders and by postponing all letters and lesser matters till the afternoon.

( 152) (George Sale:) "We must not give them ill words neither; but must avoid all reproachful language, all that is sarcastical and biting; this never did good from the pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them."

( 153) It is especially during those periods when he is actually writing, when he is creating beauty or communicating truth, that an author is at his happiest. For then the cares of everyday existence are transcended, the negative traits of his own character are modified. It is then that he comes closer to his real self.

( 154) The best French writers have a strong feeling for the shapely presentation of their work, an awareness of artistic form and taste and technique in it.

( 155) No one is a good writer who does not learn how to construct sentences grammatically.

( 156) I can now bear to read only the work of practised writers, not the amateur effusions of New Thought "literature."

( 157) I find these books unpalatable and hence not worth reading which do not attain a good literary standard.

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(158 ) Good writing needs time to prune its weakness and polish its dullness. A good writer needs time to balance his work and develop its fullness.. A hasty forced output spoils style and leaves thought unripe.
(159 ) Edna Millay: "The consciousness that a definite time-limit has been imposed paralyses all my creative powers."
(160 ) Not to let the word "I" obtrude itself into my pages, must be a rule of all my writing. For one who proposes to teach a way to the Impersonal Life, it is too personal.
(161 ) I cannot learn too much about the fastidious choice of words and their correct arrang-ment into sentences.
(162 ) Marie Corelli's working hours were 10 am to 2 pm.
(163 )My method of work is largely to select and put together previously-written paragraphs from my looseleaf classified notebooks, and to insert the required transitions. Thus it is mostly an editorial job.
(164 ) If I am to carry out my special mission, my work must remain aloof from the world's horrors and evils, my writing must remain undisturbed by the ugly facts of the world's present state. I must keep preoccupied with the far-off immaterial and incorporeal world into which so few obtain entry, so that I can continue to remind mankind of its existence and to sustain mankind with its revelations. If the price to be paid is no other than secluded residence in the ivory-tower, then it had better be paid for at a time of fading hopes this hope of the eternal life is, as it always was in the past, the only unfading one.
(165 ) Every dull line, every needless word detracts from the worth of a piece of writing.

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( ) Every dull line, every needless word detracts from the worth of a piece of writing.

(WRITING:)

( 166) If you are to become a literary artist rather than a literary hasher, you need to develop the fine instinct which knows when to stop saying the same thing over and over again. It may be a good point but, if repeated page after page to an undue length, that will not be able to save it from becoming boring.

(167 )The epoch of my career has now come when I must write each sentence with scrupulous care, must weigh each word for its correctness and power, must read and reread the whole page with a critic's sharp eye.

(168 ) Never again fall into treating subjects that are cheap, sensational and journalistic, as I did in "Secret Egypt." With the "Wisdom of the Overself," I lifted my work and repute to a highly dignified level, worthy of spiritual respect and intellectual admiration. To write down for readers of "Prediction" and psychic curiosity-hunters now, would be to throw away the philosophical sincerity of what I have been writing there.

(169 ) There is this advantage that writing on spiritual topics gives one: there is often a chance when the concentrated mind slips across its own borders into the contemplative mind.

(170 ) If I am to reflect something the infinitely perfect that is the real self, I must be more than anxious not to write badly, but to write well, not to neglect good grammar and right punctuation but to make my sentences correct, not to rush hastily into publication but to pause and consider how much nearer to a perfect piece of art I can bring my work.

(171 ) If work is begun in the prayerfully dedicated spirit, and if it is continued in right recollection at set times, it need not interfere with the high moods gained from meditation. Indeed, one could even be a busy man and yet not lose the sacred presence.

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(172 ) The tough style affected by Hemingway, Mailer and other American writers, eager to show their proletarian character, repels me.
(173 ) Writing about the inner life involves thinking about it. So, although neither necessarily implies living up to its ideals, there will be some clearer notion of what they are.
(174 ) Inspiration is the most important quality in a writer's work but if he lacks the tech-nical literary equipment, if he is devoid of an adequate knowledge of grammar and punctuation, for instance, he will hurt his own work and hinder the reader from adequate reception of his message.
(175 ) The style which will best express this new Synthesis must be a serene undisturbed and detached one, free from violence, destructiv-ness or negative feeling.
(176 ) I once favored but now dislike thehotly condemnatory style, the angy criticisms of outraged feelings.
(177 ) To write books quickly is to write them badly. To work in a hurry because someone has a fixed dateline,
(178 ) Owing to my special method of assembling material, I ought to take deliberate care to avoid repetitiousness, to cut down whatever material is too laboured and to take out what-ever sentences are redundant. Do not hesitate to go over the original draft quite ruthlessly.
(179 ) Out of reflection and reverie, I come back with truths and insights that are put down in my notebooks as they come on different themes each day. Thus, they are apparently unrelated to one another. But this is not really so, and part of my work is to find the points where they join, or, in some cases, to supply the links.
(180 ) The disadvantage of platitudes is that they are so uninspiring.

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( ) The disadvantage of plurality is that they are so unsatisfying.

(WRITING:)

(181) (Ella K. Maillart:) "'No good,' the editor said; 'Your story is too plain. You don't dramatize your self, you don't make us fear for your sake. Imagine your reader: he wants to be fascinated, taken miles away from his humdrum life!'

When he had read my work he decided to publish it in book form, if I would also describe the details of my life in Moscow. 'But there is nothing to say, it will be utterly boring.' 'No,' he replied. 'It's just the little details that seem ordinary to you that people like me want to read about.'

(182) My writing should possess a style which never falls beneath the level of its theme. Since these are never trivial but always lofty, my language should be never cheaply journalistic but always respectful stylistic and seriously mannered.

(183) (Katherine Mansfield: THE LETTERS): " "I am writing -do you know the feeling? - and until this story is finished I am engulfed. It seizes me - swallows me completely."

"Now I am in again and we're thrashing through deep water. I fully realise it. It's the price we have to pay-we writers. I'm lost-gone-possessed and everybody who c mes near is my enemy.

"In town there never seems time. One is just beginning when one is whirled away again. Here, one is so uninterrupted, it is like one immensely long night and one immensely long day. But it takes long before the tunes cease revolving in one's head, before the sound of the clapping and sensation of the crowd ceases to possess one. One cannot hail solitude as one can hail a dark cab. To disentagle oneself completely takes long. Nevertheless, I believe one must do it-and no less-if one wants to work...

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Seen in this light writing is almost a spiritual exercise. It is really why we write, as I see it, that we may arrive at this moment and yet - it is stepping into the air to yield to it. The miracle - the moment when the act of creation takes place - the mysterious change - when you are no longer writing the book, it is writing, it possesses you."

(184 )My Notebooks do not contain finished literary material. They contain only the results of "thinking out aloud" and should not be regarded as being more than that. Through these notes I can watch the intuitive part of my mind in action and at work on the intellectual level.

(185 )The construction of an essay which is to impress readers with power, truth and character needs to be intensely direct and compact without one unnecessary word. Such a quality is found , always found in the best speciman's of Lincoln's and Emerson's writing. It says the most, gives what is essentially needed, , in the least number of words. It does all the work that the writer requires from it. It draws and keeps concentrated all the attention of the reader. In the result, one better understands the other; both save their available time and mental energy.

( 186 ) "M" never writes "Book of Life" in the evenings, for then the mind is tired. Moreover, all the lower thoughts and mental activities of mankind have been active during the day he says and still fill the atmosphere, disturbing the free flow of pure ideas and inspiration from -m a higher plane. Only early morning provided ideal conditions for this lofty literary work, when the mind is at its keenest, clearest and freshest.

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# FAULTY ENGLISH USAGE

(Based on American Editor's Revision of PB'S MSS)

(1) However should never begin a sentence. It should be placed after the first verb.
(2) Do not use awaken when wake is right verb. e.g., "We must wake to what we have done" is correct.
(3) Insert comma before and in sentences repeating qualities like limited, unreliable, and bad.

(4) Do not insert hyphens in such phrases or words as: tensely nervous, overdose, finely wrought, pseudointuition, zigzag, today; In all cases of doubt omit hyphen.
(5) Place adverb as close to the verb it qualifies as possible: e.g., It precipitately dismisses the mystical NOT It dismisses the mystical precipitately.
(6) Do not write can not when cannot is more often correct; as, He cannot go on indefinitely.
(7) Insert comma after that is,
(8) Investigate why editor changed my use of arisen to risen.
(9) Abandon word "got". It is bad taste in U.S.A. Instead use "have" as, "I have it". (also get to:receive) or "did you receive it" instead of "did you get it".
(10) free will must not be written as a single word
(11) They complement each other, NOT one another.
(12) "arisal" is not in dictionary: Do not use "arisen and "arising" but only risen, rising. Similarly do not use "awakened" but instead the correct form "wakened". Similarly do not say "await patiently" but wait patiently is right.
(13) Dutton's style rejects "s" at end of upward, homeward, downward. It rejects nor following no and substitutes or. It inserts a comma before and in a series as emotion, thought, and body

(14) Adopt American usage in words ending according to British forms, so that er and ize written is henceforth center not centre, advertize not advertise. This is a move toward phonetic spelling, hence good. Also adopt the U.S. practice of omitting u in words ending in our: labor, not labouer. It is a move toward simplified spelling, hence, good. in re and ise
(15) Adopt U.S. spelling for words beginning with "en" inBritish forms. Use "inclose" not enclose", "indorse" not "endorse", "inquire" not ~~enquire~~ "enquire." (This is because I no longer live in U.K.)

# PLAIN ENGLISH USAGE

(Based on American Editor's Revision of PB's Msgs)

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(2) Do not use awaken when wake is right verb. e.g., "We must wake to what we have done" is correct.

(3) Insert comma before and in sentences repeating qualities like limited, unreliable, and bad.

(4) Do not insert hyphens in such phrases or words as: tensely nervous, overdose, finely wrought, pseudointellectual, signed, today; In all cases of doubt omit hyphen.

(5) Place adverb as close to the verb it qualifies as possible: e.g., It precipitately dismisses the mystical NOT It dismisses the mystical precipitately.

(6) Do not write can not when cannot is more often correct; as, He cannot go on indefinitely.

(7) Insert comma after that is,

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(9) Abandon word "got". It is bad taste in U.S.A. Instead use "have" as, "I have it". (also get to:receive) or "did you receive it" instead of "did you get it".

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( SECRETARIAL):

( ) The wise executive knows how to apportion his duties to others.

( )(Swami Sadananda:) "A notebook containing spiritual material should be a model of neatness and order. This order attracts Grace. Each pencil, each sheet of paper, can be a means for serving God. My guru insisted on such order, which colours all one's life, and he was an example of what he preached."

( ) I am forced to keep my letters as short as possible With a correspondence so copious as mine and facilities for dealing with it so lacking as mine, there is no other recourse. In fact, wherever possible, I should limit the length of my letters to ten lines.

( )Avoid any negative and criticizing elements in the substance or tone of letters. Stress the positive ones.

( ) My answers to these attempts to involve me in highly personal or unhealthily emotional relationships, must be polite yet reserved. Only by remaining in my own severe atmosphere, and keeping out of their disturbed or disturbing lives, can I preserve the peace of my own life.

( ) (Emersons Reply to a Reader's:) "You have not let me sufficiently into your own habit of thought, to enable me to speak to it with much precision."

( )(Emerson:) "The oppressive miscellany of my business letters destroys almost all inclination to write on other topics."

( ) The accumulation of letters and memoranda in my files, and of work on my desk is never cleared. Yet it is only courteous as well as businesslike to reply to letters promptly. Failure to do so brings discredit upon me and diappointment to those lonely seekers who have been waiting eagerly or anxiously for the few words which mean so little to me but so much to them.

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(Faulty English Usage):

(  ) Avoid use of the notion and the word "happiness". It is used only in cheap press. It is unscientific.

(  ) "Some linguists belong to the 'anything goes school, said Professor Warfel. "Others disapprove of such expressions as "it ain't ' and 'none are.'"

"As a result of this foolish controversy, a thoroughly rebellious attitude toward the formal teaching of language is being created, which is causing grammar to be dropped as a school subject."

(  ) "Written by John and me" NOT "I" and myself".

(  ) bimonthly * every wo, months not twice a month.

(  ) "We westerners" is correct only in nominative to open a sentence as "We westerners are needed to help them. "Us westerners" is correct only in objective at end of sentence, as "They need us westerners."

(  ) round around AMERICAN USAGE
rise arise Both are correct in their own countries; it is a matter of preference.

(  ) Instead of "got" and "gotten" use had or secured or obtained.

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(  ) "Written by John and me" NOT "I" and myself".

(  ) Bimonthly * every 2, months not twice a month.

(  ) "We westerners" is correct only in nominative to open a sentence as "We westerners are needed to help them. "Us westerners" is correct only in objective at end of sentence, as "They need us westerners."

(  ) round around AMERICAN USAGE

rise arise Both are correct in their own countries; it is a matter of preference.

(  ) Instead of "got" and "gotten" use had or secured or obtained.

(S.R.)

( ) There are too many demands upon my time.

( ) (Laura Z Hobson's novel THE CELEBRITY:) "However, as so many authors do, I have had to make an unbreakable rule, based in part on my belief that the primary function, (against making public appearances) and perhaps greatest usefulness, of a writer is limited to writing.

"It is quite impossible for me to accept your invitation to speak for June 27th, but I thank you for extending it."

( ) (Mr. Justice Holmes in a letter to Laski:)
"October 7, 1916— "Dear Laski: Your letters are a constant pleasure to me and I shall be glad if I get them here--but I can't give quid pro quo as I have almost no time to write. You must not think it neglect or indifference but simply a case of impossibility."

( ) I am ashamed that your letter has had to wait so long for this answer. You would seem to be justified in thinking me uninterested or neglectful, but the truth is that I am not so at all.

( ) I am distressed at having kept you waiting so k long for a reply.

( ) "There is practically nothing under the sun or moon which I would not rather do than write a letter," complained Edna Millay, the writer and poetess. "I would rather wash dishes all day. The only reason I ever write a letter to anybody is out of fear that some persons, whose friendship I esteem (desperation) and cherish not understanding my continued silence, may become lost to me," she finishes.

( ) Most of the letters I receive, remain and must remain unanswered. For I have no secretary, and if I spend such leisure as I have in writing letters, obviously I shall write nothing else.

( ) My temperament is ordinarily less courteous or considerate than that of most persons.

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( ) I have been under guidance to detach gently a. those who have persisted in regarding me as a personal teacher in the Indian sense and to bring them to a more independent, self-reliant standpoint. Please however, understand that this has nothing whatever to do with my personal regard and affection for you. The two relationshi lie in sparate and distinct spheres.

( ) I have no mandate permitting me to help anyone formulate his decision about marrying a particular person. The responsibility must rest with him.

( ) It must be quiteclear that you understand his present position in regard to this matter for one and all. P.B. is now under a rigid rule no longer to give others worldly counsel. He should not be asked to approve or disapprove of an intended action or decision.

( ) I would like to make this much longer, to turn it into a real letter but I cannot. I am compelled by force majeure to send you once again only a mere bulletin, a short note. Too much overwork in the past has threatened my health with severe penalties if I do not keep within prescribed limits of work. Forgive me if I must be brief. In the past I let letter-writing take away all my leisure and part of my day; now I am worried that this over-activity must end, or my life itself will end. It seems silly to write merely to tell you that I have not time to write. But it is a fact that I am kept too busy with imperative work to have any hours or strength for correspondence.

( ) The possession of the people's books always disturbs me. I have no rest until they are returned.

( ) Like the poetess Edna Millay, who would "rather lay a pipeline than write a letter," I take up my correspondence with difficulty.

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( ) People seldom realize that every letter written is one kind of literary effort, therefore a prolongation of a writer's daily toil.

( ) My inability to attend to correspondence is regretted and regrettable, but if you knew how important it is to keep up my research work and literary notes - even though the published results cannot appear for years - I believe you would excuse me.

( ) I can push no space in my crowded day for correspondence and I am forbidden under the penalty of early death to continue my olden habit of working in the evening and at night.

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(STANDARD REPLY):

( ) I am really sorry that my letters have to be written with such brevity and at at gallop, for this often produces a wrong impression in their reader's mind of indifference, impatience and even coldness. I wish I could take my time and spin out my paragraphs to a proper length. But alas! if I tried to do that two-thirds of my letters would never get written at all And such total silence would produce an even worse impression than my present short hasty and much belated letters produce.

( ) I should have liked to answer your letter at once.

( ) I have no spare energies for further writing in the form of letters.

( ) Shall I repeat the never ending tale of unceasing pressure on my time, the pressure by mail, people, work and study. The backlog of what I ought to do is always formidable.

( ) I have no inner mandates to set up as a spiritual guide to individuals and to accept personal disciples. I am trying to confine my work to research and writing. I do not want to get involved in people's lives because I do not consider myself called to or competent to give them counsel; nor have I made a special study of counselling and am not fitted for such work.

( ) The needs of health couple with the demands of work to force me to calculate my expenditing of time and strength and to refrain from the strenuous exertions of past years.

( ) Nothing would please me more than to reply personally, promptly and fully to your letter. It is with real regret that I must ask to be excused from doing so. My program is already overburdened, and further additions to it are impossible.

( ) The burden of ever-increasing work and excessive duties is heavy. Without the help of an adequate staff to lighten it, I struggle on alone.

( ) Please do not think me negligent because I have been so slow in writing to you.

( ) I have lapsed into silence but that does not mean your letters are unwelcome. Need I write that the very contrary is the case.

( ) It may be thought that my silence was due to discourtesy and apathy.

( ) My friends have become accustomed to meet me only in passing, alas.

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O F F I C E

( ) Scotch taped fastenings can be set free by soaking in hot water.

( ) The rollfront wooden file cabinets are available ready-made. They hold 10 shelves each with pullout-drawers.

( ) RELOADING SALISBURY RAZORBLADE: CUTTER: Slide top piece to first stop. Then apply the extra needed force to push forward simultaneously with the extra needed downward pressure on the 5 notches in the central raised bar, and push the top piece farther on till exactly over flange #1. Then lift up the (groove #1 fits) whole piece and remove. Place new blade in position by reversing the process.

( ) Buy only "Permanent" Ink as that does not wash out of paper.

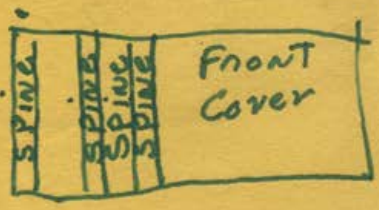
( ) When filling fountain pen, first expel air and it will hold much more ink. Or fill, expel and refill to achieve same object.

( ) INITIAL ALL LETTERS when received, so that assistants can put and can keep them in alphabetic order later when organizing files of non-current correspondence.

( ) When the muscles of hands become fatigues through excessive typing or writing, prompt massaging will relieve them.

( ) The NICKELPLATED Steel Rulers are also to be used as paper weights.

( ) When several flat files have to be stored on a shelf, they can be made more quickly identifiable if arranged with the spine or with a couple of inches of flat cover beyond spine showing the written titles thus:



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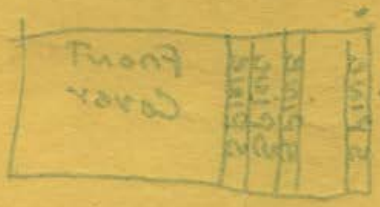

SRI ATMANANDA — QUOTATIONS

( 1 ) To a disciple who lamented never having had any mystic experiences G. replied: "Why do you want them? Every moment you are having the experience of the Self. Simply take note of it."

( 2 ) Consciousness is the first fact above all others. For without it you would have no world. It must be there first. But it is also the only and the last fact for you do not know anything apart and separate: you know only thoughts about things, never objects themselves. To become fully aware of this truth and not to become drawn out of the Centre into the world of things, is the Vedantic quest.

( 3 ) There is no difference between the imagined world, the dream world and the wakeful physical world: all are mental.

( 4 ) Know sense-objects to be ideas and ideas in turn to be Pure Consciousness.

( 5 ) The body, senses and mind are objects of consciousness and are to be reduced to Consciousness itself.

( 6 ) What is there to be renounced? All the objects of consciousness and not merely certain arbitrarily selected ones like sex and wealth. Catch hold of Consciousness, let its objects go, and you are a renounced man.

( 7 ) KM wrote the "Police Code Manual" for Travancore State.

( 8 ) Guru noticed a disciple with yogic tendencies close his eyes and meditate during a discourse. "Please open your eyes," he commanded, to check those tendencies. He disapproved of the taking of notes during discourse because this keeps awareness down on the mental level and the opportunities of rising to a higher level by closely following the discourses without having to split attention with the work of recording it, are lost.

( 9 ) Remembrance of the past, recognition in the present and hope for the future are rendered possible only by the existence of the Consciousness which is outside time.

( 10 ) Non-injury, non-violence, moral attitudes - all these are merely helps to lead aspirants onward, who belong to lower paths. It is not essential or important on gnana path.

( 11 ) Withdraw the objects seen from the act of seeing and you will stand in the right Absolute. This is all that need be done.

( 12 ) The ego is a mixture of the divine reality and the relative unreality. This presence of the real in its whole activity means that it has only to think often about the truth, to discover that it is realized already! The mere act of seeing for instance, involves the real I.

( 13 ) It is unimportant whether disciples remember the guru's discourses or not. Why? Because it is only the mind that remembers or forgets, only the apparent I. And also because it is a transmission from the guru of something deeper than the mental level which passes into the sub-mental part of the disciple, that really influences and affects him. For the same reasons it does not even matter whether the disciple mentally understand the discourse or not. For it is not the mind that understands, and that is the very thing which must be transcended - along with the body and senses - if the experience of standing in absolute truth is to be realized during the discourse, however briefly.

( 14 ) What is ordinarily called consciousness is merely mental consciousness. It belongs to the apparent I, and they must die down before the true Consciousness can be realized.

( 15 ) The truest happiness is objectless, just as the truest love and the truest consciousness are.

( 16 ) Sentimentality is not love; it is usually for the ego's own satisfaction.

( 17 ) By treating sorrow or pain as an object, a second thing that is being experienced, we continue to suffer. But by making it the subject, oneself, it vanishes and the real 'I's bliss alone remains.

( 18 ) Beauty is not in object or mind but in the Self behind both.

( 19 ) Why not go direct to the highest, why take provisional but untrue answers when the correct answers can be had? This is what Vedanta offers.

( 20 ) There is no morality in gnana. The concepts of goodness and badness belong to a lower point of view. KM has advised disciples to do things which the world considers immoral.

( 21 ) From the gnani's standpoint, the world is perfect. From the ordinary standpoint, it will always be imperfect.

( 22 ) KM met his own guru only once and that for less than a day. Yet it was enough to start him off on a

sadhana of five years which ended in full illumination.
( 23 ) From KM's height the prospects of world war are irrelevant - an illusion within an illusion.
( 24 ) Gurunathan recommends three books -
1. Panchadesee (only portions on Direct Perception)
2. Astavakri
3. Mahayoga, except on deep sleep.
( 25 ) Why is it that sages like Janaka, Rama, Vasistha etc. have been such widely differing personalities? Should not sagehood have made them similar? The answer to these questions is that the similarity actually is there, within their consciousness, and that the differences pertain only to the individuality as it is seen by the onlooker. They are in the onlooker's own eyes, for the sage himself is not conscious of them, he is the Impersonal behind them.
( 26 ) The way to deal with pain and sickness is to identify yourself with it in the beginning. Thus from being an object of consciousness it becomes Consciousness itself, whose nature being peace, the pain disappears. This is the opposite of the yogic way, which tries to separate itself from the pain by withdrawing the mind from it, by rejecting, or like the Christian Scientists, denying it. Thus he continues to treat it as an object and remains in duality. In both cases the pain disappears but in the sage's case it is passing from duality to non-duality, whereas in the yogi's it is by keeping in the world of relative phenomena still.
( 27 ) If any problem arises, ask whether it refers to the real self in any way. If so, tackle it with the Higher Reason, if not, with the Lower Reason. All religious, mystic and yogic problems must be regarded as belonging to the world of relative phenomena, along with all physical-personal problems.
( 28 ) Every object exists in the dimensions of space (length, breadth and thickness) and time, plus the background of the subject's awareness.
( 29 ) The ego is itself an object to the true Self.
( 30 ) When a man retreats wholly into his awareness, the world vanishes.
( 31 ) We do not follow yogic way of controlling thoughts during meditation. We welcome them! Let them come but regard them as part of your mind, hence of yourself. Soon after a few days practise, they will die down and become quiet, if you do so. Why fight them? They are yours, yourself, not separate from you

( 32 ) We do not seek peace alone, but only the peace of Truth.
( 33 ) He who regards himself as a disciple still thinks in terms of the ego; hence he is not trying to follow Truth!
( 34 ) He who regards himself as a disciple is not one. The guru in his own outlook has no disciples.
( 35 ) The best way to progress is to come and listen when you can to the spoken teaching of one who has realized truth.
( 36 ) A man who tried to master yoga could not control distracting thoughts. So guru said "Do not think of monkey." Thereafter he could only think of monkey. Thus concentration came.
( 37 ) Mother-love is quite selfish. The talk about its supposed unselfishness is nonsense. For the child is actually a part of the mother's own body, a part of her own being, and in loving it she is merely loving herself.
( 38 ) Pleasure is only a distorted reflection of happiness.
( 39 ) The love between two persons may be kept on the lower level, the egoistic, and thus retard spiritual progress, or it may be raised to a higher one, and thus help it. To do the latter, each of the two must seek the other's happiness as much as his own; this requires him to identify himself with the other. That is especially true of married couples. On the highest level, each should bring his love into the Centre, seeing the true Self in his beloved. In such ways marriage can actually become a help to spiritual development.
( 40 ) Yoga may very usefully be performed provided it is clearly understood to be, and used as, a preliminary to the higher Vedantic Gnana path. The same is true of Bhakti. It must be understood that they do not lead directly to Truth, and must be transcended eventually.
( 41 ) We are making a confused mess of the meaning of 'I' principle. We sometimes identify it with body and sometimes with mind - both wrong.
( 42 ) The suffering mankind of a dream is no longer waiting for our service to help it, similarly the sage sees no service to be rendered to a non- existent world! So it is only a change of the subject which has to take place. The I is the same when we

come out of dream. When we come out of wakeful world into relaity, the 'I' still remains the same. But just as a subjective transformation is needed to come out of dream so it is needed to come out of wakeful illusion.

( 43 ) Constant reflection on the truth does not mean yogic meditation on it. For the latter tries to make the mind still throughout whereas Vedantic reflection requires it to be active in thinking before it comes to the point where it finally recognises it has done its work and lies down.

( 44 ) "Visualizing the Centre" does not mean forming a picture or using words mentally. It is the transcendence of mind.

( 45 ) The subjective transformation of the man is needed, and perhaps this raising of him to the sattvik level is the best service of yoga.

( 46 ) The faculty whereby we apprehend truth is not intuition, it is the Higher Reason. And the latter is exactly the same as the lower reason in its logical working. The difference is that the latter is directed outwards towards the world, whereas the former is introverted towards the real I. The former deals only with abstract subtle ideas whereas the latter deals with gross concrete ones. At the moment of apprehension, even the Higher Reason ceases to function. We then pass from the intellectual thought about truth, to experience of it.

( 47 ) The pairs of opposites imply one another; so in the search for reality they cancel out one another. We must go beyond them. But when we find it, it not only transcends them, it also includes them.

( 48 ) The instinct, intellect and intuition belong to the lower realms of body and mind. The intuition, which foretells future and understands the real character of a man is not in the higher realm.

( 49 ) There is no other way to attain truth than by becoming aware of the real 'I'. In that attainment no yoga is needed, no forcible control of thoughts, for the gnana-seeker can welcome his thoughts as part of himself. Only he has to analyse their nature and thus come to the Self into which they merge. What are thoughts but a manifestation of Consciousness itself? So see them as such and there is no need to run away or struggle with them.

( 50 ) Devote only the minimum amount of time necessary to the solution of worldly problems and the attention to

personal matters. Use the time thus saved for deep thinking on Vedantic teaching.

( 51 ) The satisfaction of any desire, including sex, brings joy for a short period immediately after it is obtained. This is because the mind comes to rest, its desire being stilled. But soon it starts being active again, a fresh desire crops up and the joy vanishes.

( 52 ) It is nonsense to talk of dying and being reborn on earth again. That does not happen to you: why then be concerned with what happens to something other than yourself? You have never had a beginning, so how could you have an ending? Those who talk of remembering past reincarnations are talking from the lower relative phenomenal world standpoint. In absolute truth there is no teaching about rebirth, consequently its accompaniment karma is also ignored.

( 53 ) Reincarnation occurs immediately after death. There is no interval at all. The doctrines of a spirit world heaven and hell were given out for the ignorant masses. Instructed Hindus do not believe them and are taught differently. Then what lies behind ghosts? When a man dies a violent death, his emotions are so strong at the moment of passing out, his thoughts so preoccupied with the event bringing about his death, that the atmosphere of the place becomes powerfully impregnated with them. They remain there for a period of years. Sensitive 'mediumistic' persons feel this and may even hear the outcries of the event or see it clairvoyantly, or may become mentally overshadowed by the thought-forms. In the former cases they may fall into the spiritistic error of believing that they are communicating with a 'spirit', a disembodied entity, and in the latter ones that they are being taken possession of by the spirit! This is illusory. Even the death naturally of an ordinary person leaves some thought-forms also, since he is preoccupied with leaving his family, possessions etc. but these forms being much weaker seldom affect others like the stronger ones. They may last for 12 to 25 years at most whereas the 'violent death' thought-forms may last much longer.

( 54 ) The yogi gets a glimpse of reality during samadhi, it is true, but not only does he lose it again and revert to his ordinary state when it ends but since he is using the instrument of mind in his yoga, since

he is attached to mind, and the latter is illusory, since he has not been instructed by a karana guru, he never gets beyond mind but falls back into it again. He has to learn to withdraw from mind, which is an object, and to direct his search to the atma.

( 55 ) Do not worry about step by step development. That is for yoga. Try to take up the stand of absolute truth in all matters and consider its realization possible here and now.

( 56 ) It is not our way to attract large crowds through publicity. What could we do with them if they are not ripe for Vedanta. Nor is it my way to depend on correspondence and books. There should be a personal meeting for direct pers-teaching.

( 57 ) The passage from the goal of bhakti or raja yoga to gnana can be done in a single meeting with a gnanor guru: once he explains truth to them, it is very easy for them to give up ego, and body, and they have no artificial doubts engendered intellectually.

( 58 ) It is all right to publish earlier work belonging to a lower level provided you yourself can see its limitations, point them out to the reader, and then bring him just a little ahead of them.

( 59 ) It is true that the yogi who enters nirvikalpa samadhi rises above diversity but he does not rise above individuality. He expands his small 'I' into an all-comprehensive great 'I' (Brahman). One implies the existence of the other. He has yet to transcend that.

( 60 ) It is enough to meet a gnana guru only once in one's lifetime, and one will go on developing from stage to stage thereafter, even if he is never seen again physically. There is no necessity to live with him. Even if he dies, this development will still continue because of the spark or force which he had imparted to one's heart at that single meeting.

( 61 ) There is no spirit-world, no disincarnate entities. Mediums contact only thought-forms left behind by the deceased and having a life of their own, possessing the identical individual characteristics that the deceased had - in the same way that a drop of sperm possesses all the characteristics of the father. It is this thought-form which is sensed, seen or activated by the medium, and it is its communications that she receives - not the spirit's. (This thought-form is an animated empty shell, says Blavatsky - PB.)

All this, of course, is from the phenomenal standpoint and has nothing to do with the ultimate one.

( 62 ) The Absolute Reality deteriorated into the 'I am'. This in turn deteriorated into 'I am surrounded by the world'. Every experience, event and feeling - however untoward - is made use of to serve the viewpoint which transmutes it into gold of Vedantic truth. What is ordinarily an obstacle, such as suffering, criminality or sex, actually becomes helpful when regarded in this way. For it is immediately analysed for its impersonal meaning in relation to the Absolute Reality.

( 63 ) One test to know whether progress is being made is this: if interest in getting physical, or sensual, or mental pleasures is less over a sufficient period than over previous periods, progress is shown. A brief fleeting fall need not be reckoned in such measurement, as it is only the result of a samskara coming up and then vanishing.

( 64 ) The universe is perfect: everything is in perfect order. If people do not see this, that is because they are living in ignorance. They do not know that the involution which causes what seems evil is a necessary accompaniment of evolution. Everything runs in pairs of opposites - light and darkness for instance.

( 65 ) The external attempts to end war and put a stop to violence have always failed hitherto. They can only succeed when internal attempts to develop the true peace within are made alongside of them.

( 66 ) The ego will find excuses to prolong its rule but when these fail in the end it sets itself up as the spiritual guide and pretends to help the man track down and destroy the ego! The thief turns detective to avoid arrest! So that is why a Guru is needed, who can expose these pretences.

( 67 ) If at the time of hearing the guru expound the teaching, the disciple follows it with understanding and something within him assents to its truth, he will stand in the Centre and be realized. For how could he know it was the truth unless the Truth itself told him so? It may last only for a few moments however. That is because obstacles - old habits and grooves of thinking - arise and reclaim him. It is to break the power of these obstacles that intense and incessant thought about the teaching is prescribed.

( 68 ) To the dreaming subject, the dream state is his wakeful state. It is, to him, as vivid, as continuous and as coherent as the waking subject finds his own condition to be. If dream seems incoherent when examined by the waking subject, that is because the lower reason of the one state is of a different kind from that in the other. The wakeful state is as much a dream as the so-called dream state. When a man becomes fully convinced of this, he is getting near to realization.

( 69 ) Liberation is not from the round of births and deaths (samsara) but from the illusions of bondage and liberation. Man is now as free as he will ever be, only he has to become aware and take note of the fact.

( 70 ) "The Grand Initiation"

What is Man?

A B C and D are men. The conception 'man' is common to all of them, but how do you distinguish A from B, B from C etc. Only by recourse to his name, form, profession, colour, race. But all these things are entirely different from what we mean by 'man'-in-itself. They are attributes, transient, which come and go, superimposed upon the conception 'man'-in-itself. So to know what he really is you have to eliminate from your analysis of the individual all these attributes. Man is not his attributes. Thus eliminated 'man' is only one and the same in all men. There are no longer any differences left, no longer any multifold of men. That is, man himself, the 'I' principle in him, that is his real self.

Analysis of Objective World.

Whole world is comprehended by the five sense organs. Take eye-organ. It sees material objects. The world it sees is only form of some kind. What is form? The generic form which comprehends all types is the object of eye-organ. Does it exist separate from the organ? Eye can see only form - nothing else. Hence they are inseparable. Hence both are synonymous. for same things; the act of seeing is form itself. Like the analysis of man, all forms are attributes and superimpositions on the generic idea of form. Is form outside or inside the eye-organ. As organ-eye is inside, the form itself must be inside just as yellow spectacles superimpose yellow colour on all objects, so eye organ superimposes 'form' on its experiences.

Colours are forms. That which is perceivable is form, that which is hearable is sound. Next examine sense organ. It can't function without mind. It is dead without mind. It is only an outlet for the mind's function. Mind uses five outlets in operating.

Form.

The entire gross world of forms is reduced to mind. What is mind? Thoughts and feelings are expressed by it. These arise, abide and vanish in you. Hence they are all nothing other than consciousness. The entire world - gross and subtle - is reduced to consciousness, which is your own Self. Western idealists got half way to this point but could not advance because they failed (at least in supposition) to take their stand beyond the mind, that is beyond thoughts (feelings). They were able to conceive the mind only with lower reason; they were stuck in it. Someone established in Higher Reason had to come forward to help them out of it. Yogins made same blockage. They too examined mind with mind, but in a more severe way, so came at least to samadhi.

The yogins analysed mind more deeply; entered its subtler phases, as Patanjali and did, reducing the they got as far as to lose their individuality in samadhi. It was a state of nothingness but it was negative. They did not know the positive side which was that consciousness lay behind this nothingness. The yogis had to come back out of samadhi, whereupon individuality recurred too. They transcended the diversity through in samadhi, but it returned on leaving samadhi.

( 71 ) Prekrit, maya, are offshoots of lower reason. Higher Reason yields their background.

( 72 ) RAJA RAO: I spent five years visiting Ramana Maharshi on and off, was thrilled and deeply impressed by him. Yet his refusal to give personal tuition and guidance for my individual needs in sadhana ( for his general counsel was to know the self!) made me realize in the end that he was not a teaching guru, which is what I sought. Those who are born to be teachers are one kind of realized soul but those who are not, are another kind. R.M. belonged to the latter. I visited also Aurobindo Ghose, Hardwar etc. but only in KM did I find the full satisfaction. It took me however four years from the time of meeting him to be absolutely

certain that he was the perfect guru I sought. The fact that I have the fullest satisfaction in him and his teaching is my answer to the question, How do you know he is the guru?
Instead of enjoining celibacy KM rejects it. More, he counsels disciples to become married. For sex love can be a means of helping spiritual growth, since it leads to self-forgetfulness in the happiness of the other person. If rightly used, passion gets transcended in time and affection replaces it. That in turn leads to a pure love which no longer requires physical contact or sight.
( 73 ) The teaching of KM is incontrovertibly logical. It captured one visiting professor in twenty minutes. It is the ultimate - nothing can go higher.
( 74 ) KM allows no newspaper or magazine publicity interviews or articles about him. In 1950 he went to France to visit disciples and would-be disciples, but nothing was allowed to be made public about his visit. He went about quietly and privately.
( 75 ) It is at the point where the mind must be transcended, and the mental states that samadhi is really are abandoned, that the service of a karana guru becomes indispensable. He cannot make the change himself; a force from outside must come to his help.
( 76 ) The moment the yogi talks of a "glimpse" of reality in samadhi he unwittingly links it to "glimpselessness" - its opposite - and thereby reveals that the Ultimate is still not obtained. Both will have to be transcended.
( 77 ) All things in Nature, life and all ideas in thought have two opposite sides from which they can be seen. To get a complete perception of them, both of these sides must be given consideration. Each fact or idea requires to be coupled with its exactly opposite fact or antithetical idea. This will then cancel it out.
( 78 ) When mind comes to a standstill the surface is clear and inactive, so the urge comes up from the background of real self.

(b) From the Consciusness aspect of Self comes up knowledge, the urge to know - whatever kind it be. When these urges are expressed through the mind, the latter takes up the aspect and translates it into an urge

( 79 ) John Levy spent the longest time - several years - of all western disciples with Gurunathan. His book is reliable, although the Heart element predominates in him.
( 80 ) If we did not have deep sleep at least every four or five days, we would go mad. For in deep sleep we are thrown back into our real nature out of this mad worldly life.
( 81 ) The practical technique is to take advantage of all spare moments - if you have not got them then create them - even two minutes can be useful, and reflect deeply upon the teaching, upon the arguments it advances and thus make this teaching and these arguments more and more a part of your habitual outlook, as well as make them even more comprehensible to yourself.
( 82 ) It is undesirable to take notes of the discourses so long as they contain material unfamiliar or new to the auditor. For such material ought to be received with the fullest passivity so as to absorb it into one's whole being. To write notes is to engage part of the mind in the intellectual and physical labour of recording, thus leaving only a fragment to receive the comprehension of the ideas; while worse, it keeps the man from passing out of the mental plane into that which transcends it. Such passage is essential for the complete comprehension of the spoken teaching, otherwise he merely gets words. To effect it, he must be entirely free from every other activity.
( 83 ) When he becomes a sage, he awakens from the dream of this world. With that awakening all the questions and problems pertaining to it, vanish. He finds they can no longer have any meaning, since the whole world itself is now seen to be non-existent or else mere baseless fancy, as the dream is seen to be when out of it. The questions which he as a victim of that illusion wanted to get answered while he was in it, become baseless too. They are part of the illusion. How can they be correctly answered unless they are looked at from a standpoint outside the illusion? But the moment this is taken up, which can be done in imagination by deserting the restless intellect and ego which create all questions, the world-illusion disappears. Since the questions were part of this world, they necessarily disappear too. The individuality is part of the world-illusion and is trying to answer what only something greater than it is capable of answering. It is like a mere part trying to explain the the whole - how could it?

( 84 ) The sage is not an encyclopedia; how can he be expected to give answers to questions which belong to the world and the body - to him non-existent or illusory? So he sends you to the specialist in such illusions - the doctor, the engineer, etc. - if you seek knowledge concerning them. That is not his business. He is occupied with the Reality alone.

( 85 ) Ramana Maharshi's teachings are acceptable to me for the very largest part, only in some points he slips down into yoga-level. We both teach Path of Self Enquiry but his is mixed with a little yoga meditation.

( 86 ) The life story of Ramakrishna is mostly written by disciples on the bhakti-yog level. He had reached the gnan level but they could not understand that and so presented him as a bhakti too. Vivekananda was the exception to this but his earlier years and writings mix rajayog with gnana, and the cosmological path with the Vedantic direct path.

( 87 ) Aurobindo's "Life Divine" and other writings are not recommended. There are wide divergences between his teachings and mine. It is better to leave them alone.

( 88 ) Although the cosmological pathways lead eventually to the same goal, they are very long and circuitous. Ours is direct and shorter, so why waste time on them?

( 89 ) Religions and bhakti-paths are useful in preparing the way but can never lead to the goal of absolute truth.

( 90 ) No one need or should accept the guru's teaching on faith. He should achieve the fullest intellectual conviction of its truth, not by believing but by thoroughly arguing it out, clearing his doubts and getting all questions satisfactorily answered.

( 91 ) The initiation discourses do not profit the non-disciple to the same extent as the disciple because the ego has not been surrendered and stands in the way. The truth expounded is then received by the ego as far as it can take it in, whereas with the disciple the ego does not obstruct and the truth is taken into the deeper being. This surrender is to be made to the Absolute, but the latter must be associated with the guru.

( 92 ) Sri Aurogindo was not a jeevanmukta, that is, one who has transcended body, mind and senses, and established himself in the Centre. He will have to reincarnate again. He got stuck in the mind. He wanted to establish a Paradise on earth after a divine

Something from Somewhere on it. That shows his idea of divinity is connected with space and with the body. Even if his ashram gives peace to its followers, it can't give them absolute peace. That comes only from gnana taught by a realized soul, which he was not.

( 93 ) As the good done by science increases, the evil keeps pace with it. Nowhere does one find absolute good or absolute evil in the environment or character of humanity. The relative forms alone exist, and exist together in the world.

( 94 ) If anyone wants to reform the world, he must stand apart from it. But when he succeeds in doing that (as a sage) the problem disappears.

( 95 ) With much or most of Ramana Maharshee's teaching I agree.

( 96 ) The intellect or mind or lower reason deals only with things of the outer world, that is, outside of the Self, from which it is turned away. The Higher Reason is directed in the opposite direction, that is, inwards, and this alone can find the truth, for that is where the Self is.

( 97 ) The use of yoga, moral disciplines and mysticism is as a preliminary to prepare the mind and fit it to understand, learn and receive the real Truth. They cannot directly of themselves lead to it.

( 98 ) Maharshee's teaching about deep sleep is not correct. It is not a state. Nor is it a combination, as the Vedantins along with him say, of bliss and nescience. There is no intellect-mind present in it so how could it be a state? So only Consciousness itself is left, which is bliss, so how could nescience be present too? If it were, it would cancel the other out.

( 99 ) The realists who say the material world is the only reality are right from their standpoint, which is that of the body's senses. The Idealists who say that this world is only an idea are also right from their standpoint, which is that of the mind. Their's is a higher point of view than the other but still it is not final. For the Self is beyond the mind and from its standpoint neither idea nor matter is real; It alone exists.

( 100 ) The only way to arrive at Reality is by listening to the spoken teaching of one who himself knows it. There is no other direct way; even a book written by

such a gnani will only be understood or interpreted by the student according to his personal limitations, and hence is sure to be misunderstood and misinterpreted. There is also a kind of living force which passes from the Gnani through his speech to the hearer.

( 101 ) Samadhi-trance is not necessary to this path and cannot constitute the goal; it is only an experience which may or may not come on the way to the true goal. I do not object to disciples accepting the experience but at the same time I warn them not to set it up as superior to the path I show. Realization is not a matter of concentration - which is what samadhi is - but of grasping the truth by understanding.

( 102 ) Yes, practice reflection and think often over the master's teaching. Ply him with questions if you have any doubts or difficulties in following what he teaches. For only when all doubts are cleared can one be united with truth.

( 103 ) Karana-guru means not only one who has realized the absolute truth but is also able and willing to guide individuals through the necessary stages to this realization. Karya-guru means one still unrealized, however advanced otherwise, limited to the yogic or relative sphere, hence only able to lead aspirants on to the next higher stage for them within this sphere.

( 104 ) The purpose of the initiation is to enable the disciple to visualize the Centre by placing him there. The master can direct his mind to a few disciples simultaneously during this initiation. This visualization of the Centre is the most important practical technique of our teaching.

( 105 ) Let the mind work, let it go, you are not concerned with it. Let it function, it becomes more and more impregnated with Truth, it subsides lastly in Truth. That comes smoothly if you in yourself remain concerned with Truth. Don't fight your mind, it will always overcome you. Leave it working, you know. Your I is not in it, is not it. Your 'I' pervades the mind now. I have been able to undertake and carry on one of the most difficult professions, and it helped me although it seemed to be difficult to harmonize it with spiritual practice. It is not a hindrance, never an obstacle, provided it is not bargained - it does not aim at fame, power, etc. Leave your mind function to its extinction, through your love for Truth.

( 106 ) Regarding Progress on the Path: From the ultimate point of view there is no question. The question arises in the relative sphere and it has to be answered. Where the ego becomes attenuated and attenuated, there is progress. So one has only to see whether by worldly activities the ego is becoming inflated or attenuated. The former is certainly a hindrance to spiritual progress and the latter helps. In other words, where your personal interest in worldly matters becomes less, there is progress. That is, when the witness stand is more and more established, you get the Truth without much effort. In your case you need not worry, you are progressing.

( 107 ) Regarding Worldly Career: As regards your profession you must throw yourself heart and soul into the work. It can never be an obstacle to your spiritual progress. Strictly speaking, are you not the Witness (Knower) of it as well? Don't you know that you are not doing the work as an end in itself? You are placed in certain circumstances which demand work from you, and you do it as your duty - not for fame or name. So let the mind carry on the work and make itself competent to do it in the right manner. See that you do not stand identified with the mind. The Search for Truth, Beauty and goodness is good, as you say. Whatever may be an obstacle to the spiritual path, is easily made a means by which one can establish oneself in the truth. All objects, gross or subtle, need the help of a luminous principle - and that luminous principle is Consciousness, which is neither big nor small. Therefore when objects, gross or subtle, are perceived, one can easily take it that they point to Consciousness, which is one's real nature. In this view, gross objects, and even thoughts, feelings and perceptions became the means as all of them point to Consciousness. This is the thought, which is really no thought at all, that has to be taken at all times, when the mind is not otherwise engaged in other activities for a definite purpose. Whatever may have been said here is sure to get clarified if you go deep into yourself.

( 108 ) The Perfect does not exist in the mental, physical or sense-realm, only in the Ultimate Reality which transcends them. Those who look for it elsewhere, never find it.

( 109 ) Outwardly there is no difference to be seen between the sage and the ordinary man but inwardly there is this capital difference: he stands established in the Atma whereas they confuse it with their mind, body and senses.

( 110 ) It is not possible for the ordinary man to suspend thinking, not even for one minute, whatever the yogi, withdrawn from the world and deliberately practising exercises toward this end, may be able to achieve.

( 111 ) There is a power in real poetry and inspired texts that is inspiring to readers and makes them feel close to Truth.

( 112 ) If the existent becomes non-existent; if the non-existent becomes existent; both result in bondage. If the existent becomes existent, it leads to liberation.

( 113 ) A disciple who underwent operation for cancer of throat was taught to regard the disease as an object of consciousness, and to catch hold of Consciousness itself. In the result he passed the ordeal "without emotion and without depression".

( 114 ) My use of the word Consciousness must not lead to confusion. It does not refer to what we ordinarily call such, which is merely mental consciousness. A perfectly suitable name is not found, so I use this for want of a better.

( 115 ) The Upanishads say that it is for the sake of the Self that the husband, wife, etc. is dear. When a beloved relative dies and you are left alone with the corpse at night for some hours, will you be feeling this love? No - a creepy sensation will come over you, and a manifestation of fear. This proves that what you really loved was the Life-Principle in that body. And it can further be shown that this in turn is nothing other than the Absolute Reality.

( 116 ) KH's guru predicted that he would go to the West and that it would fall at his feet to learn from him. Another seer said this would take place after his wife's death.

( 117 ) At every moment when you are not occupied with duties, the change-over into the Witness attitude should be practised and the reduction of the world and the body to ideas, to objects of consciousness, should be mentally done. But this Witness-stand should not be taken up in the midst of duty, work or activity, or that will suffer.

( 118 ) Watch the heart of a person meditating. If its beat is normal, then his thoughts are distracted and unconcentrated; that is, he has been unable to achieve the practice.

( 119 ) The best practice for the quickest attainment is to keep on identifying yourself with Consciousness, instead of going out to its objects. Everyone has some spare time and unoccupied moments and so this at least could be devoted to such an exercise. It opens the door. Even the slightest opening will be enough to start the process of self-transformation. At first, he will have to do it deliberately but after a short period it will become increasingly automatic and go on by itself to successful results.

( 120 ) Raja Ram Iyer's "Rambles in Vedanta" can be recommended as being correct gnana, except for a few mythological stories.

( 121 ) Samsharas - tendencies, but these create attachments hence lead to bondages.

( 122 ) The yogi says "I enjoy my peace." The gnani says "Peace." The first brings the ego into it, the second leaves it out.

( 123 ) The disciple is like damp wood. It must dry out. This is equivalent to the preparatory work on himself. When he is ready for initiation the guru throws the spark on the wood; it bursts into flame.

( 124 ) The ascetics and yogis who torment themselves with rigid renunciations, do so needlessly. When they come to the realization of their Atma they will have to bring back into it all that they have renounced, since the whole world, everything is within.

( 125 ) There is no need to fear, get perplexed by, or become preoccupied with, the various worldly problems of a personal or national character. Analyse and understand that all the outside things with which they are concerned are all inside the mind, that the latter has no more real existence than a mirage, and that ultimately they and it are in Consciousness, which is your own real nature. Let them go on, and remain only their Witness. When their unreal nature is found out, what have you to do with them? You no longer run after a mirage in the desert but merely witness it. Attend to the fundamental problem of all problems, which is to become permanently established in the Centre.

( 126 ) To visualize the Centre, means to have a glimpse of reality. It is imparted at initiation by the guru, and thereafter he will always be present within the disciple, always able to help, guide and instruct him from there, as well as from outside. In the former case, the help appears as intuition and will usually be without the conscious knowledge or effort of the guru's ego. In the latter case, it will be conscious and deliberate on the guru's part, and appear as a vision, dream, mental conversation etc. During the initiation the guru wishes the disciple to attain the goal and throws the 'spark' into him which will guarantee success in this endeavour. He has no doubts about this success at any time.

( 127 ) Gurunathan does not want his writings reviewed by persons likely to misunderstand them. This only spreads error.

( 128 ) Gurunathan is 68 years old (at birthday 26th November, 1952).

( 129 ) From the relative standpoint, the objects of consciousness are in time, space and form, as well as under the law of causality. But from the standpoint of absolute Truth, these things do not exist and the objects are within us and we are no longer individuals.

( 130 ) From the relative standpoint which is the disciple's, there is help and grace from the master and indeed he feels them coming into him. But from the standpoint of absolute truth, in which the master is established, the world is perfect and there is no one to be saved, hence no disciple.

( 131 ) The thinking, feeling and doing leave traces behind - that is karma.

( 132 ) To slaughter helpless animals who trust you, merely for your food, is a heinous sin.

( 133 ) Thought carried to the deeper levels becomes feeling; still deeper it carries you to the Absolute. Feeling carried through the whole of one's being, also can carry one to the Absolute.

( 134 ) The body needs exercise - to move about - to keep it strong and healthy.

( 135 ) People are impressed by yogis but not by sages. For he has absolutely nothing outward to show theatrically, no occult powers, nothing to distinguish him or to reveal his superiority. He lives a normal life, does not renounce the world. Hence he has few followers.

( 136 ) Honour, love and follow That which is the Expressed. Do not mistake the Expression - the personal guru - for it. It is the former which really draws you, which is giving you the grace and truth. The guru is merely a tool in Its hands, does nothing of his personal free will for you.
KM went through a process of dying in early 1952. He said it would have been completed but for the disciples calling him back out of their need. He returned to life for their sake.
( 137 ) Whatever action attenuates the ego, is moral; whatever aggrandises it is immoral. When the true nature of ego is known, it can be killed or rather, it disappears by itself. But the yogins have to fight and kill it.
( 138 ) Whatever is other than Consciousness is ego.
( 139 ) The ego is to think oneself to be what one is not.
( 140 ) When mind and body think they are doing the work, that is ego and bondage.
( 141 ) The guru does not like silences during the group meetings. He wants to be plied with questions then. The silences may encourage samadhis, which he considers undesirable then.
( 142 ) People use the terms time and space recklessly. It is needful to define them. What and where are they? Dream time differs from wakeful time. Deep sleep has no time at all. We think of many things. Can we say our thought has length or thickness? No, so they cannot be in space.
( 143 ) The negative meaning of the 'I' - not the body, senses or mind - can be given by a disciple, but the positive meaning - what it is - should be given by guru. I am that which is not mine, not possessed by me. But this positive meaning is divine.
( 144 ) The 'I' is now under an illusion. The reality is the Light to get rid of it. Without that light we cry out in pain or pleasure.
( 145 ) Real poetry comes from the Truth. Tennyson and Shakespeare must have known it. In his most inspired moods, the poet achieves deep samadhi from which, if his Higher Reason is active, he may pass to the Absolute Truth.
( 146 ) Reality transcends both Brahman, the Great Universal Self, and Atma, the Little individual Self,

for the ideas of great and small belong to the pairs of opposites. In the same way, it transcends Eternity and Time, another pair of opposites.

( 147 ) There is really no separate function called 'mind'. It does not exist.

( 148 ) Whether they help or teach their disciples through silence or through discourses, both methods pertain to the mind. Silence is of the mind, speech is of the mind So they are of equal value; it cannot be true, as Maharshi said, that silence is superior.

( 149 ) To have cause and effect relation, there must be succession, hence time. There is no time in deep sleep, hence no causality there.

( 150 ) The experience of Reality need not be just a temporary glimpse only if, when the old tendencies and habitual thought patterns begin to reassert themselves, you examine, analyse and resolve them back into the Consciousness, the Atma, which is their real nature and origin.

( 151 ) Part of the requisite qualification to gain the transcendental benefit of listening to master's discourse, is devotion to him.

( 152 ) Prayer to the master is permissable and may be helpful.

( 153 ) As you approach the true goal its influence leads to more and more destruction of the ego.

( 154 ) He refuses to dilute the teaching to suit less developed minds, refuses to teach a mixture of truth and error merely to satisfy and compromise with ignorance.

( 155 ) It is the dependence of one thing upon another, and that itself dependent on the first. There must necessarily and logically be a cancellation of both.

( 156 ) It is not necessary to make a spoken declaration of request to be accepted as disciple. It is really an inner thing, established only and silently by inner conditions. A man may have been accepted formally but if his inner life does not fulfil the obligations, he is no longer a disciple!

( 157 ) Guru makes the disciple conscious of the real 'I'.

( 158 ) When the world is destroyed by gnan, the jiva and Isvara, the individual and creator, are destroyed along with it.

( 159 ) The witness-stand is not a final but an intermediate one. It is intended to lift the man from his

ego, which is mixed reality-illusion, to a level where the illusion is dropped. But it is still related with an individual and his world. So a higher stage must still be reached - the Absolute, which is beyond both.
( 160 ) Do not misunderstand the Witness-stand. The common error is to make one part of the mind - the budhi, judging faculty - become the witness of the other and lower part, the mind-intellect, which gathers impressions. The true Witness must be out of the realm of mind.
( 161 ) My teaching agrees with Gaudapada's Karikas on some points but disagrees on others - such as his acceptance of the doctrines of Avidya Nescience and Maya from Shankara. I consider them unnecessary and pertaining to the relative, hence untrue, standpoint.
( 162 ) We say that Causality can be logically destroyed as non-existent. The consequence of this is that there could never have been any creation of the world that is not now nor ever can be in existence.
( 163 ) The word 'Bhagavan' belongs to the Bhakti-path, and is never used on the gnana path, to which we belong.
( 164 ) Although Shankara wrongly includes Maya, which has no place in Reality, he comes very close to the Truth and then leaves it. Once when I was at Alwaye (near Shankara headquarters) I got a vision in which he appeared before me and said my teaching was true and not opposed to his own. Being a vision, it belongs to the lower level of authority and therefore can carry no weight to those on the path of gnana - nevertheless, I believe it.
( 165 ) The form which is seen, the sound which is heard, are not sensed with the gross physical body at all.
( 166 ) The form perceived is actually within its seer, not outside him nor apart from him.
( 167 ) The cosmologies belong to the relative plane of time-space phenomena; the creator goes with them too. Hence they are not true really. Each man creates his own world, for all that he perceives or senses is within himself. Where is the room in this for a creative God?
( 168 ) Disciples who publish, write or speak about their guru usually tend to exaggerate the facts. They unconsciously add their own mental creations to that

which is all that others who are non-disciples can see, looking at the same facts.

( 169 ) The time of inactive contemplation may be used for the introduction of an attitude of non-duality (non difference from), not the time of worldly activity.

( 170 ) A disciple may say "I am the same as ultimate reality" but he should not say, "I am the same as the guru." For he depends on the latter to lead him to the Real, and the acknowledgement of separate existence is likewise an acknowledgement of the work to be done still.

( 171 ) Ramana Maharshee was a liberated soul, but the writings of some disciples about him, as Dr L. Sarma's 'Mahayoga' show some misconception of his position and Maharshee's own writing "Five Hymns" seems to show him as a mixture of bhakti (devotee) and sage (gnani), not pure gnani.

( 172 ) Samadhi's are not necessary on the path of gnana; they are even to be avoided when they appear during attention to the guru's discourses. At such a time, they hinder his work on the disciple. Once I noticed a hearer with yogic tendencies so carried away that he went off into samadhi. I deliberately woke him up by interrupting the discourse and asking, "How is your wife getting on?"

( 173 ) Reading is useful and helpful to students on this gnana path. There are poems and scriptures and philosophic writings which can easily lift the reader to a higher level temporarily, can make him feel or understand on the verge of Truth. Such books must of course be the work of great men.

( 174 ) The cosmological explanations of the universe, with their tattvas, evolutions, forces and matters are meant for a lower level of mentality, as the religious explanations, with their gods, angels etc. are meant for an even simpler mentality of the masses. Only Advarta, with its bold uncompromising explanation of non-dual Truth, is meant for the highest kind of intelligence.

( 175 ) I leave you now (raising palms in farewell) to go into You.

( 176 ) The water does not know itself as the wave. So the unlimited Pure Consciousness does not know itself as the limited individual person.

( 177 ) A karana guru can lead his disciples to the absolute truth of Vedanta but a Kara guru can only

lead them to the relative truth of yoga.
( 178 ) The Vedantic truth has a greater chance for wider acceptance to-day than in primitive or medieval times. The growth of modern intellect and spread of scientific knowledge have taught people - even schoolboys - that matter is not what it seems and that reality is super-physical. This in turn has made true spiritual progress toward self-realization a shorter and quicker process than in former times. That is because such easier understanding of the truth about physical world, lessens attachment to the body-idea.
( 179 ) Martinus' idea of burying the idea is opposed by our scriptures. The latter advocate cremation because it is cleaner, quicker and protects the remains from wild animals or worms. His belief that the individual micro-cell lives in the flesh and blood, are burnt to death prematurely whilst still living, may or may not be correct; but even if it were, what of it? Are we not involuntarily killing millions of microbes daily by the mere act of breathing, as well as by other necessary acts of living? They are going into a higher form, will be born again immediately, and thus given a chance for further experience. We must accept this condition of human existence. Let us not push the idea of compassion or self-identification with all that is living to the absurd extremes done by the Jains, who won't go out after sundown in case they step on worms. Martinus' other idea of refusing to kill in war, even righteous self-defence, is equally sentimental and fanatical. It is preoccupied with the idea that the body is real, that self-identification with other egos leads to liberation from one's own ego, that we are born and die, when the Vedantic truth is that the body does not even exist, that if our own ego is false and illusory so are all others, and that the real 'I' never dies and is never reborn. The advocates of ahimsa forget that in its continual reference to physical bodies of other people (those who are not to be injured) it is unconsciously giving reality to their own body.
( 180 ) These questions 'Why', 'When' and 'Where' the universe was started are unaskable, and so unanswerable. This is because they depend on Causality, Time and Space respectively, and these things are part of the universe itself. They go into its foundation and making. To ask these questions is to take them out

of this universe and put them in another outside it! The moment this is done, our universe vanishes and the questions must therefore vanish with it. How can such questions be asked from inside it?

( 181 ) How could there be a creation when it can be shown that the universe does not exist?

( 182 ) Better than the constant battling against the different activities of the ego is to turn one's head away from it altogether, and keep on regarding the Atma alone. This is the quickest path.

( 183 ) The sattvik is like transparent glass; it lets the Real shine through. The rajasik is ever-moving, ever-changing and fluctuating; thus confusing the Real's light. The tamasik is like black marble, completely hiding the light. This is why the subjective transformation of the characteristics of a man into the sattvik ones is necessary. To this extent and for this purpose only yoga life is helpful preliminary but not a necessary one.

( 184 ) A number of persons have attained the state of Jivanmukta, that is liberation from the necessity of rebirth, who have not attained the fullness of Gnana. The latter contains the syntheses of all positions, excludes none, whereas the former has some limitations. The Jivanmukta stopped short in his gnan at some point but the Gnani sought knowledge to its farthest extent. The difference between them may be exemplified and clarified by the case of Ramana Maharshee. He was a Jivanmukta but had he been a full Gnani there would not have been the following: (a) the remaining withdrawn from the world for several years, the tendency to do so on the part of his followers and the permanent residence in an ashram for monks (b) the statement in 'Who Am I?' that the goal can be reached by different paths - bhakti, yoga or gnan. The capacity for yoga and devotion will be present within those on the gnana path but such capacity alone cannot lead to absolute truth (c ) the major part of 'Five Hymns to Arunachala' assumes the position of a devotee begging for illumination or grace despite the fact that they were written fourteen years after supposed permanent illumination he got when he went through the death experience. In reality, the latter was nothing more than an ordinary nirvikalpa samadhi, which leaves the yogi entirely unchanged, the same as before. It is not the same as realizing absolute truth. (d) the

inability, unwillingness or indifference to those who sought his guidance as a guru.

( 185 )The devotion to a guru must not be brought into the destruction of the world by non-duality. This is the sole exception. For although this relation between disciple and guru is dual and a bondage, it gradually removes all other bondages and all duality in the end.

( 186 ) The teachers on yogic level emphasize the suffering and misery of life but those on the gnana level emphasize the happiness. For bliss is the very nature of the Self.

( 187 ) Do not tell the mathematician that the universe is infinite: he knows it cannot be. It is finite and bounded.

( 188 ) When I deliver a discourse, it is not the expression of ratiocination but quite spontaneous. It comes from a deeper level than the ego.

( 189 ) Before there can be any experience of the objects outside, there must be Consciousness.

( 190 ) Knowing implies something active, as well as something to be known, whereas knowledge is passive and objectless.

( 191 ) It is a good practice to take a great sentence from the inspired works deeper and deeper into oneself, until one passes into a kind of samadhi.

( 192 ) The spiritual seeker who begins to work for others, stops working for himself! If he really wants to help them he will try to realize himself first; then by that very act he automatically makes it possible for a number of others to come to realization too. By identifying himself with the true 'I' which is behind the apparent 'I's of all persons, he becomes one with them also. This is the only way he can really love them. It is impossible to love, i.e. attain unity with them, through the body the senses or mind. This is the greatest possible service he can render anyone. For all help of the person, i.e. the body, senses and mind of another, is transient and then they will need it again and again. But to establish himself in the Centre and then help others to establish themselves is permanent. This is the truth from the highest level. But of course from the relative sphere level, the service may help his progress provided it attenuates his ego genuinely. If it inflates his ego, it sets him back. So it depends on what he makes of it himself.

( 193 ) The possession of a well developed intellect in our guru is actually regarded by some of those on the yogic level as being a sign of his imperfection! Yet it is through this possession that he is able to make clear to disciples what they need to know.

( 194 ) The object is never known; we are aware only of the knowing of it. And that is a thought within oneself.

( 195 ) Each man creates his own world, since he alone thinks it into existence. There is no evidence that the object he sees is the same as what another sees.

( 196 ) Every ordinary man is in Absolute Consciousness, even as he goes about his daily business, so that he is in Sahaha-state. To become realized all he needs to do is to understand it, to become aware of what is happening. For the moment he completes the act of seeing an object, he Knows that he has seen it. This is a reversion to the pure Knowledge, for the knowledge is within himself, and is himself. The next moment the act of seeing recurs, either in continuing the same sight or another one. Then again, this is completed and pure knowing elapses. All this happens so fast that it is comparable to a cinema-film's thousands of stills.

( 197 ) The turning of the gross world into subtle, that is mental, is an old teaching. It is correct, but idealism is not final. Nobody enquires into what is the meaning of mental and what is the nature of a thought. Let us see. The mental is that which is present to the mind. But if you analyse mind you will find, as Maharshee says, that it is only thoughts, that there is no separate mind. Now a thought appears in time only whereas a gross object appears in both time and space. The object vanishes when analysed, as no evidence can be found for its independent existence. It turns out to be a thought. But two thoughts cannot exist together at the same time - the mental object and the knowledge of it. And since thought exists only in time, one cancels the other out, they cannot really exist - it is merely our false idea that they do. What is left? Thought-less thought, the Consciousness to which the idea is present. Where and what is that Consciousness? It is in you; it is the Atma (Self). Thus, in the end, the world is destroyed, mind is destroyed, and only the Ultimate Reality of the true I is, since the apparent I is also an idea. When you stay in it permanently this is

realization: nothing more is needed; how easy and simple it is after all.

( 198 ) He deliberately affects a verbal economy in his writing to such a degree that he goes through it twice to see what words could be left out.

( 199 ) All we know is the sense-percept formed in the mind, never the object out there, as we suppose, in the world. And what is this percept but a part of the mind?

( 200 ) The books for enquirers are "Ashtavakra Samhita" and Caxman Sarma's 'Maha Yoga'. However the latter recommendation is with reservations. Its metaphysical idealism is helpful but Sarma, not being himself realized, made some mistakes in describing the liberated state of Maharshee. For instance, he calls it a waking sleep, compares it to sleep-walking.

( 201 ) Socrates was a liberated soul but Plato was not. Hence there are parts of the latter's writings about the former which misinterpret him.

( 202 ) The minutest blood-spot, transformed into semen, mirrors a man's organism and features. This shows that every cell of the body duplicates the whole body.

( 203 ) The jivanmukta does not reincarnate again, but all others are reborn at once. Only the trained yogi may delay this process if he continues to exist in the subtle body.

( 204 ) This Advaitic work of bringing the objective world - intellect, senses, body - into the Subject, Atma, of taking note of the process of perception in its ultimate bearing, requires only a little practise before it becomes habitual and leads to realisation in no long time.

( 205 ) The liberated soul leaves no personality behind, in subtle form, to continue anywhere after the passing of his gross body. However, the last thoughts of a dying man have a peculiar power. In the case of an ordinary man they influence, attract or draw him to the next body (physical) which he will inhabit. In the case of the liberated soul, they persist in the atmosphere and sensitive souls, contacting them, declare that they have seen his spirit! This is an error. But the thoughts themselves do have a life and in a sense, are the man. The dying worldling will usually think of worldly matters but the liberated soul will think of the highest reality.

( 206 ) Do not judge a guru by appearances. He may not

even be willing to look at you; nevertheless he may be blessing you.

( 207 ) The man from whom you heard the teaching of gnan, is your guru - none else.

( 208 ) As the interest in, and one-pointed reflection upon, the truth goes on, the evil tendencies lose their power by degrees, and the mind's rulership grows gradually less and less. As one gets drawn up into the Atma, the Atma's power itself effects these changes. Hence it is not necessary to practise self-improvement, correct weaknesses of character and eradicate faults. Yet all such moral discipline does to a certain extent, prepare the ground for the path of gnan, although it is not needed on that path.

( 209 ) In some cases, extending love instead of punishment to wrongdoers cures them of their wrong tendencies, but not in other cases. Anyway, as it is in line with the gnani's attitude, it is worth trying.

( 210 ) All inspired works of art or forms of Nature - which I call 'the Beautiful' - are intended only to lift one to That which is not seen or sensed at all - which I call 'Beauty'. Whenever anyone is deeply affected by such things, the joy they feel is from, and the loveliness they see is within, their own Self. It is the Atma enjoying itself - and as such beyond the senses and mind.

( 211 ) The true guru should lead a disciple to the point where he is independent of the need of a guru at all.

( 212 ) By considering that intruding thoughts point to their background, consciousness, that they say "Do not look at us but at the Atma," obstacles become helps on the march to Reality. When I am taking the thoughts, I am Pure Consciousness; nothing can exist without it. Instead of being regarded as separate, thoughts are brought in, welcomed, as a means to establish Sahaja state.

( 213 ) How can Mercy be attributed to Ultimate Reality? That would imply two, duality.

( 214 ) If any question arises in your mind, see if it has any intimate connection with, or bearing on, your real nature. If it has not, leave it to itself. If it has, answer it; if you get spiritually enriched by answering it, accept it. The questions Why? When? Where? are related to duality, so let them alone.

( 215 ) Where there is peace, there is no mind. Hence

the phrase "peace of mind" is a contradiction in terms.
( 216 ) It is possible to be aware even in deep sleep, then we go home.
( 217 ) Sahaja, the Natural State, is superior to Nirvikalpa and other samadhis. For then the mind can still function but its activity creates no further samskaras, the senses register but leave no binding impressions, the thoughts of the mind lose their mine-ness.
( 218 ) The gnana student does not have to express himself in some special work in order to be happy; the happiness is there with or without work. He does not have to hunt for objects of happiness.
( 219 ) The urge for travel is merely a reflection of the search for our real spiritual Home.
( 220 )Before the complete initiatory course of instruction can be given, it is necessary to state a formal renunciation of discipleship with any other guru, if one had formerly been in such a relation.
( 221 )My exposition of the correct meaning of the Krishna-Arjuna battlefield scene in Gita can be found nowhere, and if used in print, should acknowledge its derivation from me. It is that Arjuna turned coward when actually on the field itself, and Krishna's advice was intended to restore his courage.
( 222 ) A real guru does not ask to be accepted all at once. The seeker should take his time in examining studying investigating and even testing the proposed guru.
( 223 ) There are two ways of looking at pain, on the gnana path (a) to take up the Witness stand and look at it as an idea (b) to take the idea into yourself and thus become one with it. In both cases, the attitude of the yogi (and Christian Scientist) in denying the pain's existence or in withdrawing from it by withdrawing from that part of the body, is not followed. I used to suffer from giddiness in the head but by adopting the Witness-stand and merely looking at it, it disappeared.
( 224 ) Provided it is not applied to any individual man particularly, but to the All of Nature, the idea of 'Eternal Recurrence' is acceptable. This is so because Prakrti (Nature) is still limited however vast it may be in time and space. But the recurrence of the same situations and reappearance of the same

persons will not actually be the person who belonged to a former world period but a new and different person. It is the type that recurs. Just as in dice throwing the number of results is limited and recurrence is sure, so in the world's appearance and reappearance.

( 225 ) The Heart is given full importance in this teaching. It too can and must be brought in to carry the aspirant toward Reality.

( 226 ) It is better for the people to follow religion and have blind faith in its rituals and priests than to reject it all and become atheistic. The rituals are only a means to an end.

( 227 ) For the novice to say this is a false guru and that is a true guru, is to set himself above the latter by implying the capacity to recognize realization, when only one gnani can recognize another. But for him to go to the other extreme and say that, because he is incapable of recognizing true guruship he will therefore not look for one at all, is to show he is not sincere. The guru is necessary, so if he finds one whose teaching is fully logical, who answers all his questions and clears his doubts convincingly, he may ask for acceptance.

( 228 ) It is true that unmetaphysical people like the Scandinavians may not be attracted to a metaphysical system like Vedanta. But when they hear it expounded by a guru who gives them the living experience of Truth, they will take to it if otherwise ready.

( 229 ) When I met the man who became my guru, I did not accept him all at once. I asked him the spiritual questions which most puzzled my mind, and got convincing answers from him.

( 230 ) The teaching 'I am Brahman' is given alongside of the teaching of the illusoriness of the individual, as it may otherwise lead to inflation of the ego.

( 231 ) When the Sage teaches (writes or speaks) some part of the reality within the disciple comes up to grasp the Truth, for it transcends the mind.

( 232 ) Your personality changes every minute. If you want to establish your true individuality, you can do so only in the Impersonal, which is changeless, otherwise individuality becomes nonsense.

( 233 ) Tennyson went direct into the true life, which he described beautifully as: "Out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless

being ... The loss of personality - if it were such - is no extinction at all, but the only true life."

( 234 ) The I principle is beyond mind, changeless.

( 235 ) Even in the so-called wakeful state you can see reality. This is sahaja, which transcends ordinary samadhi.

( 236 ) The difference of attitude toward objects between the yogic and the gnana levels is illustrated by meditation. If a noise disturbs, the yogi seeks a solitary spot, but the gnanin notes that the noise points to him (as hearer of it, as consciousness becoming aware of it). So he welcomes it, and the noise which was an obstacle actually helps him to rise to truth.

( 237 ) The Truth must be heard and looked at from different angles of vision. When you are in thought, thought must not take you away: similarly with feeling perception and the body. All these obstacles are actually useful to bring you to the sahaja state.

( 238 ) Dr Caxman Sarma's book "Maha Yoga" is wrong in its description of the sahaja state. He has not correctly understood it.

( 239 ) The gnana-samadhi (not yogic) is got by taking intense thought about the nature of the real self as pure consciousness, repeating it constantly.

( 240 ) Formerly I was often answering questions from the level in which they were put. Now if they are from the relative sphere, I answer them from the right Absolute Truth sphere, compelling the hearer to try to rise up to it. We have all been brought up from childhood to think wrongly and adopt false views. Why should I continue that process?

( 241 ) The truth is a paradox. Therefore when I tell you one thing, I then have to follow up my statement with a similar one about its opposite, to prevent you forming a one-sided conception. If I say Reality is All, I must add, It is No-thing.

( 242 ) The I-principle is not known by the mind. It is in and through it that you know anything: it is self-luminous.

( 243 ) The ego will go on raising questions in order to postpone the day of its extinction. When one is answered, it will raise a new one, ad infinitum.

( 244 ) That which seeks reality is the apparent I, which gets transformed in the course of its quest into the true I.

( 245 ) Vivekananda made an error when he wrote: "The Absolute descended through time, space and causality into the manifested universe." For time, space and causality are in the universe, are it in fact. How could any object exist without space, since it needs length, height and thickness? How could two successive thoughts exist without time?

( 246 ) By the term 'world' I include the body with its sense-organs.

( 247 ) Keats and Shakespeare were illumined poets and touched Truth.

( 248 ) The only way to establish oneself in the Centre is to get the help of a competent person. But the ego knows that such a step will lead to its end, so it will find all sorts of excuses to prevent it or else trick you to go to an incompetent one. When that fails, it will use the resultant disappointment to persuade you from seeking a better guru, by causing you to abandon belief in the necessity of one altogether.

( 249 ) Brahmacharya, in the sense of celibacy, belongs to the yogic level. It is no doubt useful on that level. But we are not concerned with it on the gnana path because we are not concerned with the body. It does not exist. We are concerned only with reality. Here a man may be celibate or married, as temperament inclines. The philosophical meaning of, Brahmacharya is "to follow in the way of Brahma" and that is all it means for us.

( 250 ) The materialist belief that bringing about worldly reforms will lead to human happiness is fallacious. The semi-spiritualist belief that it can make spiritual development possible is also fallacious. All through history we have seen both attempts made and what is the result today? The happiness is still elusive and the spiritual state is no better, if not worse. Reform must start with the inner being, and that will inevitably come out in the outer environment. The proper provision for physical necessities is of course needed but it should be regarded as, taught and understood to be, a means to the spiritual end. Otherwise there will be no limit to the number of 'necessities' required. The simple life of few possessions is the best. Civilized life makes incessant demands on the purse, which in turn requires more ambition or greed.

( 251 ) The life of modern civilized man, with its multiplication of wants, becomes a hindrance to his

higher growth. It feeds desire - the very thing he must control if the ego is to be attenuated. Nevertheless, if it properly understood and used accordingly, it can actually become a help to such growth! So it depends on the man himself - the evil is not in the things.

( 252 ) Satya Yuga, the golden age when only goodnes reigned, is a myth. I do not believe in it. Always there has been in human life a mixture of good and evil, the proportions may have varied, but absolute goodness down here could never exist. For although it is true that there is evolution, there is also always side-by-side with it, involution. That is why the work of Krishna, Budha and Jesus has not greatly improved mankind. Nevertheless, the fact that we are here studying Truth is made possible to us by the legacy left by all the sages of the past.

( 253 ) What is taught in the schools as philosophy is mere speculation. Why waste time on it when the truth itself is known, can be learnt from competent persons?

( 254 ) If any yogi is preoccupied with overcoming body and mind, then even after he has done so, the thought of them remains in his mind and will have to be also overcome later. The Ultimate is beyond it.

( 255 ) The path of atma-vichara (Self-Enquiry) taught by Maharshee is not quite the same as our gnana path in means, although the goal is the same. He fails to take in the world, to examine and absorb it as Consciousness, as we do. He turns away from it.(This may account for the failures of his disciples.)

( 256 ) The illuminative Experience comes suddenly and reveals itself as the Bliss and Consciousness within the Self.

( 257 ) Socrates did not claim publicly the knowledge Absolute. He led his public hearers by degrees to the destruction of their position, their view of the world, and left them there. If, after that, any one among them wanted to go farther he had only to question Socrates privately and no doubt he was then led to the constructive position and it was then that Socrates revealed his own illumination.

( 258 ) Once you have accepted a guru in gnana, do not visit or associate with other gurus. I do not permit my disciples to do so. Even if the other guru is a realised soul, I still do not permit it. It is not through

jealousy, but for the disciple's own benefit.
( 259 ) The body and mind do not exist - only the Atma does.
( 260 ) Mind came out of the Heart where it was united with Atma, and established itself in the brain. There it lives an apparently independent existence but really by the reflected light-rays still coming from the Heart. Only by returning there will it think the truth. For there is the real seat of the soul not in the forehead or at the top of the head, as yogis think.
( 261 ) If anyone has thoroughly understood this teaching, and is fully convinced of its truth by his own thinking, he need not fear to read books written from different standpoints or from lower levels.
( 262 ) The true disciple does not regard himself as a disciple!
( 263 ) Gurunathan's own guru predicted that one day he would visit the West and work there, and it would fall at his feet. A co-disciple, Swami Pramodananda, went to Norway at his guru's death and taught there for five years, then died.
( 264 ) Everyone is looking for happiness. He can find it nowhere else except in the Self. Even when he seems to find it in something else, that happens only for the brief time, when the craving for that thing ceases as a result of its being obtained; for that time he rests in himself: but soon another craving arises and he loses his happiness again because he did not know where it really came from - within himself.
( 265 ) Become conscious of the need and value of time to think deeply and frequently about this teaching. Scrutinize all other activities of your spare time to see how necessary they really are, and withdraw from them as far as possible. There is no end to those which the mind will devise for you or to the problems it will set you but which you can very well leave to specialists to settle. This does not mean abandoning the use of your own reason and judgment, but not prolonging such use beyond the barest necessity. It is all a question of the relative importance of all earthly matters as against the Vedantic quest, when life is running out.
( 266 ) It is wrong or useless to submit all one's dreams to another person for psycho-analysis. For they contain so much mere sanskaric tendency, so little real

inspired guidance, that there is no end to the speculation he can indulge in on his surface level.

( 267 ) It is possible by the powers of concentrated imagination to create another world and other beings and live with them. But it is also dangerous, insanity may result, and should be left alone.

( 268 ) Disciples' letters are often left unanswered for a long time, because I want them to think out the questions for themselves, as this will usually lead to finding the answers for themselves. Even when I do answer it is often only a three-line reply.

( 269 ) If the existence of the world is conceded, then we should simply take up the position of a Witness of objects. This is the way to free ourselves from the total immersion in 'object-consciousness' that is the ordinary ignorant man's condition. But if we go higher and deny the world's existence, all the objects going with it, then we should take up the position that everything seen is nothing but the Self.

( 270 ) The asetics and yogis try to drive away the passions like lust, greed and anger. But even if they succeed, one day the passion may return. They can never be sure. The gnana disciple does not follow this method. Either he faces them and seeks out their root-nature; finds the common factor in them all to be feeling - in the general sense - and learns to see them from the Witness position as appearing and vanishing in feeling; or he regards them as waves on the ocean's surface, hence as water, hence as non other than Self.

( 271 ) The Christian Scientists have got caught in three errors: (a) denying the body's existence and then implying it again in seeking to cure its illnesses (b) denying the world's existence without seeing that the thought of its absence implies, as a member of a pair of opposites, the thought of its presence (c) the deliberate and conscious seeking to work miracles; this is the wrong approach because necessarily egoistic.

( 272 ) There is no evidence that an object exists independently of the thought of it. Those who believe otherwise believe in a mere assumption.

( 273 ) The head must br brought into the heart, and vice versa. Both logical thinking and devotional feeling must be applied to the spiritual path. Otherwise devotion degenerates into mere superstition and thinking into dry intellect. But all this belongs to the preliminary and lower stages, which precede the path of gnana.

( 274 ) Sensory experiences can be used as pointers to Reality, and thus to release one from their binding power.
( 275 ) Real art is a search for Reality, but when the artist wallows in his ego, his art is merely an end in itself.
( 276 ) The removal of a wrong point of view, the getting accustomed to holding a right one, continuously, is the only sadhana needed. This is done by theguru, so far as he finds the disciple receptive.
( 277 ) The slaughter of animals for food is wrong. It is cruel and meat diet is obstructive to spiritual life, as non-sattvik. However, as the Ultimate has nothing to do with the body, even meat-eaters can attain it.
( 278 ) There is no world apart from the Self.
( 279 ) The old time scriptural (Upanishadic) teaching that we must go beyond the three states to turiya, was lower level teaching. They are not states and there is no fourth other than deep sleep itself!
( 280 ) You never have left the real 'I'; it alone was and is.
( 281 ) A guru is absolutely indispensable. No one can attain reality without him. To the extent that Krishnamurti tells people not to seek a guru, he is actually enacting the role of one! Thus he is also unwittingly showing that one is needed.
( 282 ) Sex love seeks joy. This is a quality of the Real. Hence the sexualist is unconsciously seeking the latter. Even a criminal commits his crimes unconsciously seeking the Absolute.
( 283 ) The idea that Sanskrit (or any other language) is so sacred that it must be learnt by seekers, is laughable.
( 284 ) Practise should go on throughout the day - no special time set apart for it is needed - It simply consists in directing attention toward Consciousness, as apart from its objects. No meditations are needed. It should be a movement of the whole being, a drawing of Truth into one's Centre, not into one's intellect-mind.
( 285 ) What is perceived at the Centre is later expressed by the intellect, but as from the outside. It is merely a shadow.
( 286 ) Consciousness comes first. The objects of Consciousness - the body and its environments - appear only afterwards.

( 287 ) The passage into nirvikalpa samadhi is attended by such bliss that the aspirant naturally craves for it again. If the samadhi is prolonged for ½ hour the bliss settles down into peace. He has not at all fallen to a lower level; indeed this is more stable than thrills, yet he craves for transient bliss.
( 288 ) The path of tantrik yoga is exposed to dangers of falling into evil ways. The path of all yogas is exposed to danger of insomnia and even insanity, but this path of gnana is free from all danger.
( 289 ) "Yoga-Vasistha" is the standard authoritative text of my interpretation of Advaita Vedanta.
( 290 ) Whatever reasons may have existed in the past or among others today for teaching this teaching secret, I am not concerned with them. I cannot teach untruth, or compromise with it. Let those who approach me get the correct teaching.
( 291 ) Before and after each thought, pure consciousness reigns for the briefest of moments.
( 292 ) We are so happy in deep sleep that if awakened from it prematurely by someone, we are angry with him.
( 293 ) By all means one should go about and investigate the gurus as widely as one can. Examine, test, take your time over selecting one. Hear both the praise and abuse, the good and bad reports about him, and investigate them. But once having chosen your guru, stop visiting other gurus and concentrate, settle down to him alone.
( 294 ) They talk of the gurus being Perfection itself. But Perfection is only a word.
( 295 ) The best test of spiritual progress is whether the man is becoming more earnest and more sincere in his quest.
( 296 ) Krishna and Rama are not universal forms, seen by all yogis alike, otherwise why did not St. Theresa see them too? This shows that such visions are on a lower level than that of ultimate reality, on the mind's level.
( 297 ) There is no particular dealing with the question of physical health in Vedanta, since the Ultimate Being has nothing to do with the body, mind or ego.
( 298 ) The dream world and wakeful world have equal degrees of reality.
( 299 ) Vedantic sages follow their nature on realization - their human nature or temperament after realization.

Hence he may help humanity if that is his character or he may remain indifferent to them.

( 300 ) The Witness stand goes with the conceded existence of the world. It is a device to lift people out of attachment to world. But when truth about world is realized it goes too.

( 301 ) Essence of Vedanta is love. Nothing injurious to others can arise from him.

( 302 ) The Upanishads are correct gnana. The names of their writers are in many cases unknown even. Our sages do not care to go about propagating. Christ did so, but he was only a yogin. Budha did so but his teaching was negative, it stopped short of illusion of ego on verge of Advaita but did not become positive and affirm the existence of Atma. He may have known.

( 303 ) Although the initiation course is complete and covers the whole ground of truth, it does not deal with the problems arising out of applying it to life in the world. Therefore, and also to get presentations of the truth from many more different angles of vision, it will still be helpful to disciples to visit the guru from time to time.

( 304 ) Two opposite poles of thought must always be considered together if the proper consideration of any one of them is to be made. It will always imply the co-existence of the other and contrasting pole. The end result will be to show that they are dependent on each other, that they have no separate self-sufficient existence. Thus they cannot be said to have any real existence at all. The world which is made up of them, is destroyed.

( 305 ) We cannot enter into conscious knowledge of the real I, the Absolute Reality, for that would mean the ego-mind had this ego-transcending awareness. There is no vehicle with which the absolute can be known by us. So we can only say that it <u>is</u> there, that it <u>does</u> exist, as we say of deep sleep having the 'I' principle in it although we are aware of that only indirectly outside the sleep state. Similarly we are aware of the real 'I' only mentally. This mental knowledge, is what differentiates us from the ordinary man, plus the experience, which lies higher than mind but falls short of Pure Consciousness, of standing aside from body, mind and senses as the Witness of their activities.

( 306 ) The yogi is mostly occupied with concentration,

that is, active mental activity directed to a single object or idea. For this ceases only on his brief attainment of nirvikalpa samadhi, while it is much more intense than ordinary mental activity. Hence it exposes him to various dangers and to protect himself from them he is prescribed solitudes, chastity, diet and other strict disciplines.

( 307 ) Bring everything and thought into the Absolute Truth, into your Centre. Then instead of being an obstacle, it will become a help.

( 308 ) Different disciples interpret his teachings in different ways, so don't rely on them.

( 309 ) There are two practices: (a) to adopt the Witness-stand, and see body, feeling and mind as not yourself (b) to identify everything you see with yourself. The Witness-stand is elementary and lower; the Self-Identification with all things as Consciousness is higher and more advanced. There is a final practice, where there is no world, no objects, only the Pure Reality. These practices are to be done whenever not occupied with work etc., when relaxed and free from having anything to attend to. Otherwise the work will suffer. Only later, when at rest, you can see you are (and were) the Silent Witness, not the real doer of actions.

( 310 ) "Atma Vritti" gives a higher version of Truth than the earlier book "Atma Darsan".

( 311 ) The love which the sage expresses as good will to all men and the love which the ordinary man feels for his own family flow both from the same source - the Centre, the Real I. But in the former it flows direct and unhindered while in the latter case it is confined, obstructed or limited.

( 312 ) Gurunathan is scrupulously careful about the use of words, the punctuation of sentences and the composition of a manuscript or letter. He advised Rajiso to get Fowler's "Modern English Usage". He says that our work should be made as perfect as possible, thus reflecting the Perfect Reality Itself.

( 313 ) The disciple is accustomed to keeping his attention on the objects out there: the guru tries to draw it away from them to the Consciousness inside to which they appear. Thus this Vedanta reverses everything; it is a teaching of paradox.

and behaves with extreme loving tenderness to her. She too is a disciple of his.

( 325 ) A man whose life is suddenly confronted by danger will react with fear and perhaps panic. But the trained Vedantic disciple will not, except for a momentary hesitation. He will think "I am deathless. I am not the body, I am infinite eternal Reality."

( 326 ) During the days of my yogic sadhana, there was a period of 2½ years when I was totally unable to sleep. Yet something else took its place, which was very refreshing. I was never tired. This sleep-lessness was due to working of Kundalini. It was finally cured by applying to the soles of my feet some medicine prescribed by a yogi who heard of my case.

( 327 ) The master never leaves his realized state, not even when he has to explain it in intellectual terms for the benefit of his hearers. Hence there is a kind of magnetic power in him which draws them up near the close of his talk, towards the same condition, out of the body and mind which ordinarily hold their attention.

( 328 ) There is no danger of the gnana way becoming a merely intellectual process, provided the teaching is actually heard from a master's own lips. From his realized state there is at the time an actual transmission of some mysterious force which helps the seeker transcend body and mind - such, transcendence being the essential pre-requisite to benefitting by, and receptivity to the master's discourses. They must forget the body and toward the close of his discourse cease their logical reasoning if they are to pass on to the experience itself.

( 329 ) Prayer involves duality - devotee and the form worshipped. Even if directed to the higher self, it still has the same result for that Self is regarded as above or higher, hence not really as oneself. Yet the truth is non-dual, that reality is oneself. Similarly bhakti-yoga involves duality of worshipper and worshipped. How can one worship oneself? So gnan-path discards both these ways.

( 330 ) If you ask why we all see the same world, despite the fact it is each one's own unconscious mental creation, the answer is that these others are also part of your creation so inevitably they see the same world as yours too.

( 331 ) If at a certain age the previous-incarnational

( 314 ) By his example he is much more helpful to modern seekers compelled to live in a modern civilization than those who, like Maharshee, flee from it. He has shown that the goal can be reached even while living a normal householder's life. Indeed, his eldest son, who showed ascetic and escapist tendencies, was asked to marry even after attaining high degree spiritually.
( 315 ) KM's outer life is a perfectly normal householder's one. This appeals to modern Europeans like Godel because he can understand their outlook, become a model to follow and exemplify the goal as practicable. When Godel explained that the West looks up to Science and that his (G's) book must be based on it, KM replied "By all means do that. Speak in their own language; in terms of scientific approach."
( 316 ) A master is essential but he must be a "Karni" guru, that is, one who has realized truth and helps others to realize it too. Without him it is impossible to reach the goal.
( 317 ) It is more important to serve the guru than to listen to his talks.
( 318 ) In his earlier days KM practised a Kundalini yoga which left him almost without sleep for $2\frac{1}{2}$ years.
( 319 ) To the question how to feel love for guru when it is not felt, take a few minutes daily to sit in meditative prayer asking "May I be granted the feeling of love towards the embodied light."
( 320 ) When an American multi-million-dollar foundation offered to finance an institution under KM, either in USA or India, he rejected it. "The truth cannot be taught by an organization," he said, "It is only through an individual relation that it can be done.
( 321 ) A Karana-guru leads one to absolute truth. The teacher who can only lead to lesser goals is a Kara guru.
( 322 ) It is the Impersonal side in the master which extends love and grace to the disciple, not the personal. And even when the disciple's love to him is wholly personal, it is really if unknowingly given to this Impersonal Reality in the master.
( 323 ) When two disciples criticize each other, or when a disciple falls in behaviour, M replies: "But do you know what he means to me?" M's love is unfailing and measureless.
( 324 ) Guru's wife is ailing (with heart trouble) and half-blind (with cataract) so he shows extreme patience

Spiritual knowledge bursts forth, it carries the man rapidly forward for a time. This is the result of the efforts made then. But to go farther, further and new efforts under a guru will be required.

( 332 ) Iswara is that which prevents you from attaining the Absolute!

( 333 ) Some inspired poets and writers have had samadhis where they have felt inspired peace etc. A very few have been men of realisation. There is a difference between the two classes and they should not be confused together.

( 334 ) The scientist must stand away from the world and stop extroverting if he is to understand truth. He fails to observe the observer of the world - himself.

( 335 ) The Jain who is preoccupied with non-injury to animals is preoccupied with their bodies. This implies he thinks in terms of physical body alone or chiefly. Hence he thinks of his own body mostly; he is to that extent a materialist. The Vedantin rejects such materialistic-based ahimsa.

( 336 ) What is the self which seeks to go on the path and transform itself, conceives this path as existent. He exists in time. But where is time.

( 337 ) When peace is being experienced, the world is not being experienced. The world conception must vanish before peace is obtainable.

( 338 ) When a man puts down a heavy load, a rush of pleasure goes over him. But after a while it subsides and goes. Yet in both cases, the load was gone! Hence the cause of the pleasure due merely to the contrast with the pain of carrying the load. Hence too, peace which follows pleasure is the permanent state. Contrast must go before peace comes. In deep sleep we have such a condition where contrast with the wakeful states goes, and peace reigns.

( 339 ) Maharshi came along the yoga path and keeps yoga as a feature of his teaching which is also Vedantic. Vivekananda mixed yoga, bakhti and Vedanta so his writings are not quite on highest level. Gurunathan alone kept out his yogic past entirely from lip discourses.

( 340 ) Bring all your thoughts, feelings, ideas, perceptions, volitions and actions to the Centre and stand there in the Absolute Truth.

( 341 ) Reduce all experiences to ideas; what are these but part of the mind; and where is the latter except in the Self?

( 342 ) From the guru's standpoint there are no disciples. To the question how one becomes a disciple, the answer is that a true disciple is one who recognizes only the Absolute Impersonal Reality as his guru, whereas those who recognize only a personal man as their guru are not his true disciples. The Impersonal Guru behind the personal one, is to be sought and loved.

( 343 ) It is not necessary to renounce activities provided they are properly understood. But usually one who follows the direct perception method will not renounce them, for that would be going out of his usual habit.

( 344 )To engage in answering spiritual letters is a useful work as it helps correspondents to better visualize the Centre.

( 345 ) Raja statement that if he had the chance he would shoot Stalin, is a merely emotional one. It is not Vedantic.

( 346 ) People who come in contact with a sage unknowingly imbibe a little of his ideals.

( 347 ) The yogi-jivanmukta of Maharshee's calibre experiences Reality and in that sense enjoys what a sage like Gurunathan enjoys. There is then no difference between their states. But when he comes out of it the Maharshi suffered from the limitations of his instruments of expression and communication; there the differences began. The moment he tried to say something or to communicate his experience or to teach others or guide them he had to use the mind. This was limited; whereas Gurunathan's was developed along modern logical step by step and scientific lines. G could adequately lead others by answering their questions and clearing their doubts, because of his genius intellectually, whereas Maharshi could not express what he felt but could only lamely repeat "Know thyself" - which was not much help to the perplexed auditor.

( 348 ) The direct path of gnana proceeds from knowing that ocean-wave is water and as water, to water itself. The two are realized as one, the separateness and duality being seen to be mere appearances.

( 349 ) Behind the ego, the name and form of a man, is the Unknown. Behind the qualities of a flower is the Real. The Unknown Real has no time and no space.
( 350 ) The 'I' principle is common to all three states. In dream state the body rests but the mind's activity goes on. In deep sleep both rest, yet you say after "I had an enjoyable sleep." How could you know that, unless you had been present in that state too? Indeed, it was then nothing but yourself, your true nature, Consciousness. Hence your enjoyment of it.
( 351 ) Vedanta does not rob you of your gross world. Only it gives realization that oneself and that world are a single consciousness, which you will see in the world as yourself.
( 352 ) Emerson's repudiation of existence of evil and sin is correct enough from the objective standpoint, but the subjective is also needed. This would analyse the sense-perceptions, feelings and thoughts and lead beyond them to the Centre.
( 353 ) The disciple should place such value on his time that not only all leisure moments should be devoted to reflection upon the teaching but time usually spent on worldly questions, problems and matters should also be diverted to it. For this reason, leave to professional experts as much as possible: for instance leave to physicians matters of health, let them think and decide what you should eat and not eat. However, in such a matter the scriptural and yogic recommendation to sattvik food should also be followed. For instance the hatha yogis seek perfect health of the body and spend nearly all their available time on the physical procedures laid down. Even granting that such perfection is durably attainable - which is questionable - they are forgetting the true purpose of life here? Is it to gain such physical health or is it to gain liberation? If the latter, should we not seek it, even if it means giving less time to health matters to the point of suffering sickness? But Vedanta does not go to such an extreme. It does not say totally neglect the body. It simply says give the absolutely indispensable time needed for health matters. Try to reduce even that time to a shorter period and give the time thus saved to spiritual salvation.

( 354 ) All yogic-mystic visions of Krishna, Christ, etc. are self-generated thought-forms which are used by the Atma to converse with, and guide, the seeker. If he is to progress to a still higher level they must vanish and only the happiness remain.

Even the visions of a living guru are of a similar nature, except that if he is also a karana-guru, then the disciple may regard them as bringing him into touch with the absolute truth. But in all visions of saviours, deities and gurus, it is needful to remember that his own personal tendencies are so strong that they capture the experience and shape it to suit themselves. Hence it is safer to reject the content of messages etc. and accept only the uplift.

( 355 ) Hearing the truth from one who has realized it, is the best path. But after having met the master, the disciple can go away and live at a distance, yet will continue to 'hear' the voice within himself - teaching him and answering his questions.

( 356 ) By the subjective I mean what pertains to the Self, the true I. By objective, I mean what is not-Self, part of the apparent I. By 'the Expressed' I mean the Reality, by 'the Expression' I mean what is ordinarily functioning as if it were that Reality.

( 357 ) Occult powers usually remain with a man for a limited period only - 7, 12, or, 15 years often - and then fade away. They may or may not come on the path of gnana. But if they do, no emphasis is to be laid on them, or you will be lost. For to whom does this power come? It is to the ego?

( 358 ) Reincarnation takes place almost immediately after death. In those cases where there is an interval it is not more than twelve to fifteen years at most.

( 359 ) At death, the next body is chosen according to the samskara. Indian astrology says the first four years of child are under mother's karma, second four years under father's, third four years under his previous birth's karma. Only at twelve does his individuality and present karma start.

( 360 ) Highest I-principle is shown to disciple at initiation by guru.

( 361 ) I do, I see, is the ego. I know is Witness.

( 362 ) It is not necessary for the sage to engage in the service of humanity. For that connotes duality - the server and the served, and he would have to falsify his position to enter it. He gives love to humanity

(and to the animal kingdom too of course) by being not separate from them. This non-dual unity with them is the highest thing he could do for them, higher than standing apart in service. He identifies himself with them.

( 363 ) It is not only the desert mirage that is non-existent, but even the thirst and the thirster.

( 364 ) He never uses the word "God" in his spoken teaching, reminding one of the time when, as a young man, he turned atheist.

( 365 ) It is not possible to reconcile Vedanta with philosophy based on phenomenal level. The latter rests on a basic error, ie. it takes for granted that world is real and it uses body, mind and senses as perceivers of this world. The question which arises from such perception does not exist for the Vedantin. To ask how account for the existence of a world which the individual does not consciously think into existence, is such an one.

( 366 ) The outside world really shows

( 367 ) KM never uses word God. He never uses 'maya' because everything is reduced to consciousness, not illusion.

( 368 ) How? When? Why? The world lies within these three questions dealing with space, time and cause.

( 369 ) It is quite all right to reflect upon these Vedantic truths during set meditation periods, provided they are not too long. And the result of such reflection may often lead to states like samadhi, to entry into the Self, where thoughts die down. As you think constantly "I am not ego, reason, will, intellect, body, senses," there will be times when awareness of the body lapses.

( 370 ) When you know you are not body or ego, where is the room for questions of morality, improving character and getting rid of weaknesses? Pay attention to the atma, and these things will take care of themselves. Whatever act takes you onward to the realization of Absolute is moral, whatever retards it is immoral.

( 371 ) Maharshee had knowledge of truth, being a real jeevanmukta, so he will not reincarnate. But he did not want to take on to teach akaranajuni. All jeevanmuktas know truth but all do not want or cannot teach others. Maharshee found he had no qualification to teach. Moreover, samadhi minded jeevans find it a nuisance to be a guru.

( 372 ) The practice to be followed involves a constant remembering of the First Principle – Consciousness – and a vigilance not to forget it.
( 373 ) At the last moments of life the dying person can be greatly helped by standing near and holding deep thoughts of Ultimate Reality.
( 374 ) The yogis and bhaktas reach the stage of 'Nothingness' calling it Nirvikalpa. They need only to have explained by a karana guru that its background is Consciousness, that it is like deep sleep only entered voluntarily and this is enough to give them final realization. The individualist is lost in this nothingness like deep sleep, the reason is not active there and they have to transcend it by understanding it. The guru's explanation enables them to get this.
( 375 ) The yogi still treats mind as object, since he holds on to it as a reality even when it is stilled by him. He is purifying it. The ultimate purification is Nirvikalpa (nothingness). He still holds on to his higher individuality as perceiver of it, instead of letting it go.
( 376 ) In an act of seeing any thing the apparent I, the material object and the awareness of seeing it, make one complete perception for ordinary man. But remove the 'I' and the object then pure consciousness alone remains. That is the Witness.
( 377 ) The yogi thinks that by his own work he got the peace into existence whereas the gnani knows it was always there; he merely notes that it was there.
( 378 ) Each man creates his own world by his own unconscious thinking. If there is a God-creator, he too must be only a part of the man's creation and hence only an object, an idea. There is no God-creator outside of and apart from the man himself. Thus solipsism is the truth. But it is not all the truth and we must not stop with it. For the perceiving individual is likewise a mental creation and must be regarded as an object, along with the whole objective world. We must search for the true subject, which is not this ego but the real Atma, shining in all alike.
( 379 ) The way to Truth is really nothing else than the skilful use of logic. But it must be first introverted and directed inwards and second, guided by a master who has known the truth.

( 380 ) Raja yoga knowledge is an objective fact; it does not become one with the subject. Even samadhi becomes objective as they say "I went into samadhi and came back." Raja yogins who still have any trace of mind or body idea, have not reached goal, are not complete and must reincarnate.

( 381 ) Sri Atmananda cut open an abscess, yet declared that he felt nothing, no pain, being able to reach at will a state beyond the ego where there is no one to feel its pain.

( 382 ) This teaching is quite unassailable. Nobody can contradict it.

( 383 ) The relationship between a disciple and guru works on the most hidden level. It is possible that one or even both of them does not know it exists, and yet it will be effective enough to lift the disciple from level to level.

( 384 ) The western psychologists' theory of the Unconscious is absurd. How could the knowing principle be unconscious of its knowing? It would have been better if they had simply called it a different form of consciousness since the latter alone exists.

( 385 ) The disciple can still meet the guru effectually just by holding strong and devoted thoughts of him. This is true even though they are thousands of miles apart and never meet again physically.

( 386 ) I do not like the word "realization." Everyone is already realized.

( 387 ) Those who while listening to my talks rise to perceive the truth and then lose it again later, do so because they let the ingrained habit of wrong thinking become restored.

( 388 ) The question how long the path will take is not applicable. The Self is outside Time, which is of the mind-intellect. The moment it is grasped, it may be grasped for ever; that moment is unpredictable.

( 389 ) The thoughts left in the atmosphere either of the place where he lived or that where he died, by a jeevanmukta, are so powerful because on such an altogether higher level, that they subsist for centuries thereafter. This is the rational basis for visiting such places on pilgrimage, and also for the existence of temples where such a one resided.

( 390 ) G. refuses to allow his biography to be published for several reasons, but two of them are: (a) it is only a biography of the ego. Who cares what the ego did? The sage himself is beyond the writer's vision and hence does not appear in its pages. He can be found in his own composed works; they are his best biography (b) each man's path to realization is individually his own, unique. What served G will not be the same for others.

( 391 ) Ramana Maharshee was a Jeevanmukta, a liberated soul. But he was not a Karana guru, that is he was not willing to accept responsibility for the spiritual life of individual disciples. Nor was his method of silent teaching enough to lead disciples to the Absolute. They could never attain it by that way of mere mental stillness. For their misunderstanding of the Self could only be removed by their own corrected understanding of it. This could be got only by their own use of Higher Reason.

( 392 ) Chaitanya, towards end of life, took initiation from a Sanhara guru in gnani when he found devotion path did not give him permanent realization. The same happened with Ramakrishna. But disciples who wrote their biographies wrongly thought it was the ultimate. All these saints have to find a Karana-guru or will have to take another reincarnation or else stay a long period after death in subtle (astral) world and then reincarnate.

( 393 ) There is never any need to desert the highest Vedantic standpoint. Hold fixedly to it at all times, and thus achieve the real purpose of life here and now.

( 394 ) The Witness-stand is not to be adopted during working hours, or the work will suffer. Attend properly to all work. Adopt it as soon as leisure time arives.

( 395 ) The Vedantic is likely to be a successful man even in the worldly sense because of the qualities and mentality he developes.

( 396 ) When a man claims to be the disciple of a jivanmukta like Maharshi, for him to become also the disciple of an avaduta on the merely yogic level, is to descend lower. The two are not reconcilable. For M's Vichara-path is superior to the other, and is a mixture of gnan and yoga whereas the other is mere yoga.

( 397 ) The goal attained by Maharshi Mayee is not final: only a stage on the way. It is a state - a samadhi which begins and ends.
( 398 ) When KM uses the word 'sincerity' as being the only essential qualification, he means by it "desperate thirst for truth above everything else."
( 399 ) What is this cup? It is a form. But it does not exist without your seeing it. Nor can there be seeing unless there is also a form. So seeing and form are both the same and both non-existent. What is left? Only you; the Atma, the Reality.
( 400 ) When KM stayed as guest for some days in disciple's house in Egypt he tried to be the least trouble, made the least possible demands and behaved with utmost humbleness.
( 401 ) KM is unpredictable. With extravagant disciples he preaches economy but with parsimonious ones he preaches extravagance.
( 402 ) He chews tobacco and consequently spits several times during class!
( 403 ) The necessity of developing love toward guru is the second requirement after the necessity of clearing all doubts. And that love must be fanned to the fullest extent possible.
( 404 ) the rotund professor of is an illumined soul.
( 405 ) The real 'I' is not interested in nor related to the apparent 'I'. The latter however is in the very opposite situation.
( 406 ) The European disciples make quicker progress than the Indian ones. This is because the latter are too passive, take too much that is familiar for granted, and because the Europeans are seeking more desperately.
( 407 ) A practical result of this teaching shows itself in the reaction to life's fortunes and destiny's happenings. There is at first a brief reaction on the old egoistic pattern but it is quickly followed by the Vedantic egoless reaction.
( 408 ) Progress goes on in the submental part of consciousness even when you do not know it. Especially when you hear guru's uttered teaching, it sinks into this part and at a later time comes up as part of your own outlook.
( 409 ) To help another person grow spiritually who is not a conscious seeker, and especially young children,

do it during his deep sleep. Tough him and think deep ultimate reality are Consciousness Absolute.

(410) There are three progressive stages. First, understanding the teaching, second, getting complete conviction about the truth of it, third, getting established in one's own Centre. The first two one can do alone but the help of a guru is needed for the third.

(411) The personality is made up of the body, senses and mind. Take them away and only the real I, the Impersonal, is left.

(412) No one ever sees an object. All he sees is a form. He takes this form to be an object. But analyse what actually happened and you will find it to be a thought.

(413) There is no advantage from Vedantic point of view in ascetic yogic renunciations; both concern body and Vedanta is above body; nothing that body does is going to yield Atma.

(414) It is true hill and forest tribesmen have few wants and lead simple lives but that does not mean they are happier or nearer the true spiritual goal than civilised city dwellers. The latter have more wants and lead more complicated lives but the primitives are more strongly set in the body-idea, because they are more physically-based.

(415) Gurunathan = chief guru.

(416) He objects to publicity and allows nothing personal to be printed, with rare exceptions like Godel's book and Morris Frydman's review of "Atma Darsan" in "Illustrated Weekly of India."

(417) He takes light supper in evening - oatmeal and one other item.

(418) Twenty five years ago he announced to a few friends, "My is over. No need to do any more.

(419) Animal food creates in men the tendencies inherent in the animal. foster animal instinct through heating up emotions and passions and getting us out of control. Vegetarian diet helps a little. But these foods do not directly interfere with Vedantic realization. A meat eater may attain realization.

(420) Hitherto, the personal instruction by Gurunathan has been haphazard, jumping constantly from one subject to another. To bring about a directly illuminative result, ending in the experience of the true Self, it will have to be orderly and to cover all the steps. This may bedone in one or in a few days talks.

(CHIDAMBARAM SWAMI ): (1)

(1) I take Patanjali as the authoritative guide to yoga. It is quite scientific in its approach.

(2) The first moral requirement of Patanjali is truth-activity on the three levels--thinking speaking and doing. It is the first step in yoga. Without it and without second step the dangers of hallucination and insanity are such that I refuse to teach disciples the further steps. They must get grounded in truth, and also in the second requirement--non-covetousness, non-greediness or non-desiring of other peoples' possessions. Indeed I go so far as to say that these two requirements are not merely for yoga candidates only: they are for all human beings as members of a community; they are necessary for the proper welfare of human society. Without them, this society will be unable to function harmoniously and even fall into the chaos and violence we see in the world today. What is responsible for the present crisis? Is it not the suppression of truth and the greed to take what belongs to others?

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(2) Hathayog leads to a healthy body but it cannot lead to spiritual results.

(3) In taking shower baths, take care to spray the crown of the head and then all down the spine, as that is the path of the chief nervous system and the kundalini. Your shower will then yield more tonic result.

(4) It is quite practicable for married people to practise Patanjali's Raja yoga as it is also for householders, only they must conform to certain precautionary conditions, just as elderly persons can practice physical culture provided they safeguard against straining the heart and lungs.

(5) You have had the unusual privilege of meeting and visiting the holy men and sages far and wide. One result of this is that you cannot help becoming unconsciously something of a sage yourself.

(6) The correct practice of yoga leads to such a refreshment of the whole being that physical stimulants like tea become unnecessary. To get this benefit it must be done every day with regularity.

(7) Yoga can be successful without a guru, for God himself gui es from within. Moreover, there is no need to look for one; he will come when one is ready, our scriptures say.

( ) Breathing exercises are rightly forbidden a. dangerous to those not living celibate lives. But married persons may safely do them provided they abstain from the exercises for three days after intercourse.

( ) The breathing exercises of yoga energise the whole nervous system. Moreover they have physical effects too so that sex is stimulated and must be controlled.

( ) I do not give Advaita Vedanta the importance ~~the importance~~ which KM gives it. And if studied without the accompanying practise of yoga, as his followers study it, what else than an intellectual exercise can it become? And this is the usual result. Moreover, their moral tone easily degenerates for its attack on moral codes as relative, its lack of moral disciplining, a remade excuse for immorality. Yoga-practice is essential to give advaita any reality, for that alone can affect the very being, the aura of a man, and change him for the better.

BREATHING EXERCISE

Best done as soon after waking as possible. May do in bed if sitting upright, erect spine. Put a silk cover over seat, as the new energies created by the breathing otherwise excape into the earth. Imagine a tube extending down from nose to sacrum, divide it into four stages, or notches, with a triangular end at the sacrum. At each of these stages think of the infinite omnipotent Power, as OM. The danger in Breath exercises arises only when the proportions laid down in the tradition, are departed from.

EX: 1) Perform one complete cycle. Do not retain breath. Close right nostril with forefinger. Inhale short breath through left nostril gently. Think of the breath reaching first notch. Pause. Think of OM. Inhale another short breaht, repeat, pause, etc., at third notch. Inhale a little air again, etc and on reaching triangle hammer the breath with force against the sacrum, to rouse kundalini coiled up there; then open right nostril and exhale through it, closing left one. Exhale by four stages. This completes one cycle.

EX: 2) Inhale 4 phases just as in Ex: 1), gently, enjoyably and easily. Take only a little air at a time. Hold the breath, audibly but rapidly counting 16 OMS. At the same time think of the lighted triangle with star inside, to awaken kundalini. To help the counting, you may work round the sides of a mental square, alloting 4 counts to each side. Then exhale, in 8

stages, or pauses. This completes the cycle and is sufficient but if you feel urge to repeat this or the other exercises again, you may do so. The end of the cycle should find you in prtyahare--a withdrawn-from-the-senses state.

EX: 3) Inhale 4 pauses or phases; retain breath for 8 Oms; exhale in 16 stages.

NOTES RE ALL 3 BREATH EXERCISES:

(A) The bodywill be injured if the given proportions are not exactly and faithfully adhered to. (B) Sit in halfbuddha posture and with right palm lying flat in the left one. (C) Om stands for God, so hold that idea.

( ) Worship precedes breathing exercise. Pray for success power and light on all levels, including material; you are entitled to it if seeking live worthily. After breathing exercise repeat worship again. If sex is stimulated by the breathinging direct it to useful constructive ends.

( ) These exercises are to be done as early in the morning as possible, just before dawn is best; and again on retiring at night.

( ) The shape of the geometrical figure is more important when concentrating than its color.

( ) If meditating at home while guru is a long distance off or abroad, and arrangement requires both to meditate at same time, follow your local time and not his, as the connection is with the light and dark of the Sun

( ) If there were not the Real, in the sense of the Unchanging, we could never know that this world is Unreal and changing. But I dislike this word "unreal" for it is not quite true, "Relative" would be a better word.

( ) When homeopath fails to cure, it is because the diagnosis has been wrongly made or the wrong medicine prescribed. To correct this seek a more competent physician. Or else it is because the laws of health are still being broken. For medicine alone is insufficient to effect a cure.

( ) A knowledge of the laws of health is essential, and obedience to them is required, both by the ordinary person and the Vedantin who denies the body's existence. His denial will not save him from sickness if through ignorance of those laws he transgresses them.

( ) If that state of deepest meditation or deepest prayer, which is attained only by the grace of God, is reached only for a few few seconds, the man will forget himself and lose his ego in the presence of God.

( ) Yoga, as dealt with by Patanjali, is the process by which man can indent upon the spiritual Energy (prana) which works through mind and body.

( ) The spiritual growth of the whole human race may seem delayed here and there, now and then, but it is assured. From it will certainly come its acknowledgment of the brotherhood of man.

( ) Coughing must not be suppressed during breath retention or harm is done. Best stop exercise if coughing.

( ) I studied allopathic medicine for several years but did not finish my course. I came to the conclusion that the medicines administered were alright but the dosage was too large and therefore dangerous. Since a quarter-century, I have been studying Hohneshann's homeopathy instead.

( ) Communism is an evil thing, appealing to the covetousness for other people's possessions which Patanjali lists as the second fault which must be eliminated.

( ) The world position is hopeless. There is nothing else that an individual can do with more profit in these times than work on himself and realise his own spiritual aspirations.

( ) The energising result of proper meditation, done according to traditional methods in combination with breathing exercises is such that beginners often feel over sexual for a time.

( ) My prayers for material things for my children and my work are always answered. Prayer is a real thing and therefore not to be abused by too frequent demands.

( ) Worship and meditation exercises should precede and not follow, the breathing exercise.

( ) Ojas is the very life-force of man, behind all his activities-spiritual and physical-hence the importance of conserving ...

( ) The phase of retention during breathing exercise is the best time for prayers, wishes and concentrations; they are then more powerful

( ) The Hathyog is to be rejected.

( ) Part of my physical vigour, despite my advanced age, is due to physical exercises which I do for ten minutes and part to breathing exercises.

( ) Devotional worship should not only begin the yoga period but also end it, immediately after the breathing exercise.

const of (CHIDAMBARAM SWAMI) X (5)

( ) The Ultimate Reality is Nameless, so we call it A U M to indicate that, not as a name.

( ) I do not accept reincarnation nor do I want to enquire whether it be true or not. Why not entrust my future to the omnipotent all-wise God and, knowing that its further growth is safe in such hands, be content?

( ) By following faithfully its ancient traditional form, without later innovations, yoga remains safe and fruitful.

( ) The Ultimate Reality is Formless but man's mind cannot hold such a conception. So he must use some form for worship. If he has no s vior, leader or god's person, let him take the Sun behind the Sun.

( ) Concentration may be done on a triangle with a silver star in its centre.

( ) God is represented by a circle with a dot at the centre. Then thousands of additional circles can be drawn around that same centre, indicating the infinite extension of the universe and the omnipotent power of God.

( ) Everything that has name and form is transitory and changing. In that sense, and by contrast with that which is not, it is unreal. But it has a limited existence in its way and should not be denied as Vedantins do.

( ) Right & Wrong Procedure in Breathing Ex's: PRANAYAM ratios: The correct proportion is: Inhale 5, Retain 5, Exhale 4. The danger of practicing the wrong proportions was evidenced by 200 Sanyassins who had to be treated by doctors because they had been using the ratio of, Inhale 5, Hold 4, Exhale 5. (wrong) (for high blood pressure

(JAIN PUNDIT DHIRAJLAL SHAH):

( ) Jain Yoga discipline is threefold: posture, silence, contemplation. Corpse-posture is the starting one. Begin with feet and draw attention slowly upwards until knees are reached. Pause, renounce body. Continue to the navel. Pause, renounce and direct to base of spine, then to cerebellum. Renounce at each center. The aim is to forget the Body when pineal gland centre is reached. From the center attention is directed to any holy place or
Deep breathing is sufficient pranayam for few minutes before corpse posture. The 2nd posture is folded legs and each palm resting on corresponding knee, palm open upwards. Siddhasan Uvasa or Padmasa also may be used. 3rd posture, stand erect, hands down at sides. These are stages, to be done successively. Period of time left to each individual. 3rd posture is done in solitary or dangerous place.

( ) Silence is done gradually for increasing periods.

( )Benevolent Contemplation is of two types. Evil idea, negative thoughts, are to be avoided. First type: Ideas and things, are to be taken for contemplation. The world is meditated on. Cosmos subjects and his relation to them. K arma-law also. Enter into harmony with cosmos, (as bounded).

( ) One type of meditation is synthesis, other is analytic. Latter is done first. Former leads to perfect no-mind state. In that state foreknowledge of future is gained as it transcends time.

( ) Nirvana is freedom from rebirth. The Soul remains in Nirvana with all its knowledge, capacities and powers. Buddhist idea of Nirvana is opposite to this.

( ) The Nirvanic Soul although un-merged, is in purest state. It retains consciousness. att- ributeless. Ego remains but egoism vanishes. No thought no feelings remain--only pure Soul. No tendencies remain. (

( ) It gets the qualities of purest state and remains permanently with them, does not merge.

( ) Mantra is pronounced both aloud and silent. It is words and letters.

( ) Jupa, or repetion of a mantra is a process used by Hindus not Jains.

( ) Jains reject Hindu belief in Divine Incarnations. The latter never reincarnate(?)

( )

( ) There were 24 . Today there are no alive but there are siddhapurusha. They are liberated souls, as much as ashats (?), but they do not teach, whereas, latter do, and help world.

( ) Not Jain Ex: "I, the ego, stand aside and watch working of divine power within myself".

( ) 7-yantras (diagrams) are used to express ideas and also to meditate on. Several occur in our bodies. These 4-are special for meditation: Siddhachalem Pururshi mandala Yantra Chinta "
Surya Mantra

( ) Disease is caused by karma, its cure is in ayre eda

( ) Etheis: ahimsa, .....charya are chief. Renunciation is better but not necessary. It is chiefly in mind.

( ) Even a householder can attain.

( ) Nature of world. It exists. It is not illusion. It will never be destroyed. It is real from standpoint of matter. There are two standpoints. Form is always changing. There are 6-primordial elements. 1st Soul, 2nd Matter, 3rd Ether-makes Motion possible. 4th Inertia. 5th Time. 6th Space. In every object the 6 elements are present. Soul is an independent s self-sufficient element through which we feel consciousness. It makes Consciousness possible.

( ) There is no guaranteed evolution upwards. Humanity advances and retrogresses. There is no plan behind its movement. That depends on what each individu does. He may sink down to the beginning again. If he does not exert himself. Most individuals develop from plant to animal to human. When they have gained one sense-organ they go on to gain a second. But there is no certitude.

( ) Astrology is a true science. But fatalism is wrong. Exertion of the will modifies the horoscope and may wholly change it.

( ) Every happening in the world has 5-causes: 1st, Swabham, Nature of the things itself; 2nd, duration period needed for it to develop -proper time elaps 3rd, destiny of the concomitaants; 4th, karma of the past,; 5th, exertion of will.

## (G U P T A S W A M I):
(Trivandrum)

Q: What is the highest goal in life?

A: Man is impelled by desires for sense-happiness but through essitudes of life in which failure and disappointment redominate eventually, he finds this is not the way to happiness and that the true way is Atma-Self knowledge.

( ) (THE WAY): First you have to feel that there is God as other than yourself and everywhere, then subsequently that God is in yourself. Then, surrender to it.

( 2 ) First the universal (ego?) must be acknowledged, the God everywhere in the universe, then the God in me, Atma. Without such divaita, you can't have advaita. We have mind and want to push our plans and ambitions in the world. By experience of frustration 6r change forces from what we intended, we see that a higher power is dominating things and lives. The Universal Power is present in all 5-states, is the Eternal Witness, is in all things and is doing everything. Surrender to it and then there will be unity (advaita)

( 3 ) Take up the attitude for worldly life: "I am like a student. My father sends me allowance. I depend on him and do not have to worry about supplies. He looks after me." Surrender.

(4) Whether individual ego is present or not the Atman is ever there. It has never entangled itself with the objective world. The ego is a mirror reflection of the Atma, real self, in the antakharana.

( ) There is really no mind at all, and no world, no birth or death. The world is the mind's creation.

(5) Technique: First surrender the care of your life to God. Secondly: develop atmabhara: forget the body name and form idea and look within as regards all people, drop the body-idea (bhara = idea). third: the yogi is not a gnani; so yoga is not at all necessary. It is true many Indians practice it, but they are seeking power or something to be gained; they are mistaken and do not attain even the control they seek; gnana together with surrender is enough. Surrender is very difficult so people stray from it to yoga, (breathing and meditation).

(6) Surrender and devotion to God will itself become transformed and culminates into gnana in course of time.

(7) As man lives he finds he is being controlled by a higher power and finally he finds that he is not different from this power.

(8) Nobody is happy. All seek to be. Hard circumstances must drive them to surrender to the God who looks after the world and protects it, happiness is found. Failure and unhappiness drive people to seek happiness in God in their plight. The idea of surrender comes when driven to it because saints and prophets promise so. It includes prayer, and love of God. Warm emotion must come in. All his activities must be handed over to God. When desires are not fulfilled, we begin to consider desirelessness.

(9) The whole path up to purukalpa samadhi retains the ego, whereas by surrender, this false idea is dropped from the beginning. At the end, it is found there is no one to realize God.

(10) Renunciation of the world, sanyassa, retirement, giving up worldly relationships, wife and activities—why are these needed. They also are the movements of the ego! In Atma bhava, the householder has no property or attachments but only seems to have them. Since he has surrendered everything he does not really possess them

(11) Practices and yogas pertain to the body-idea; they have no connection with the goal, atma-idea. They can't lead to it, and so are not needed. The true path requires getting rid of body-idea from very beginning of it. Even meditation and concentration belong to body-idea because the man thinks he is meditating, he still maintains the subject-object relation; it is true he gets peace and forgets world in yoga but when he comes out of it, the world returns and his peace goes. As long as the idea that he is in or had samadhi, the ego persists. There is only the universal 'I': ego is non-existent

(12) There is no necessity to renounce world or live in ashrams. When one has given up everything (to God) what remains?

(  ) A guru is necessary. Whoever clears doubts, wherever questions are answered, there is a guru. Even books are gurus. There cannot be a permanent guru. Just as you get spiritual help from several different books, so you may get it from several different persons. A sole, exclusive guru is not needed. A true guru does think of himself as such nor of the disciple as such. Gurus function is to develop pupil to his own level.

His work is done egolessly and even unconsciously. It is a test of realisation that if he thinks he is teaching others, this proves he is not truly realised. Although becoming a formal disciple is not required and freedom may remain, still once there is contact with genuinely realised soul, there will be felt no necessity to seek others.

(13) Different disciples will take from the guru only to the different degrees that they can absorb.—some m more, others less. The giving of special blessings, initiations, etc, is not done by me. It is up to the receivers to take what they can.

(14) A guru's touch glance or talk will be enough to help aspirants if the sincere yearning is present. The thirst is absolutely necessary.

(15) When the mind is purified of the dust of its tendencies, born of the ego, like desires, wrath, greed, it lets light of atman through correctly.

The GRAND INITATION I/ GURUNATHAN (G-n)

(1)This is above religion yet religion prepares the way by turning the thoughts Godward and inward .It is above yoga yet that too prepares the way. It is the Direct Path to Truth.

(2)We begin by considering that if God created the universe there must have been a time when God was alone.Hence he could only have created it out of himself,his own substance Hence too it must be nothing else than him,since he was One and must always remain so. We must go beyond the variety in the universe, beyond the created, if we are to find God as he is in himself;the One, the Alone. This is objective analysis.

(3) If we turn to the consideration of man himself, to the subjective analysis,we find that all other investigations fall short because they leave out two important factors;they consider him only in his waking state,overlook the dream and sleep states. Even the yogi does this. The error must be corrected. We find that in dream the physical body and senses and mind disappear and another kind of body, senses and mind takes their place. The reasoning we do then is likewise different. In deep sleep even these disappear. Thus there are deep differences between the three states.Yet one element remains common to all of them--the sense or feeling of 'I'. This 'I' must be examined.

(4) Through infancy youth and maturity the 'I'-principle does not change;what does is the secondary element we associate or confuse it with. The idea 'I' always remains but what we think of as it, may change. Being changeless, we cannot ascribe a beginning or an end to it. This must be the real man.Only by habit,suggestion and error we confuse it with the body, the senses and the mind every day of our lives.The correction of this wrong thinking is a necessary task before light reveal what we really are. Those three things are ours as possessions but not ourselves.

(5) The mind cannot know the real'I' nor receive the truth abo -t it from guru at initiation. There must be something higher in us to do so. It exists. It is the faculty of Higher Reason. In some ways it is exactly like the Lower Reason;it uses logic it thinks etc but whereas the latter is always directed outwar toward the variety of the world, the former is directed inwards towards the unity of the true Self. It yields the truth

(6) There are three qualities of the real Self: Change-less Existence(Sat),Consciousness (Chit) and Happiness or Peace (Ananda). It is because they are always within us that we unknowingly seek them without--but of coursenever finding them there.We look in wrong place.We should introvert.

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7)The 'I'-principle is present in deep sleep. Otherwise how could we know that we were happy in it? For such knowledge can come only from remembrance of the happiness. How could we have remembered unless we had been experiance of there? But of course we had not the mental consciousness of it, the mind did not know about it. Hence we must learn to distinguish between the two kinds of consciousness: mental which is our everyday kind, and Absolute or Pure Consciousness which is above mind and even above feeling.

(8)It is a mistake to seek the feeling or presence of the real Self. You may be in it without such things, since they are on a lower level. Whoever says he understands this teaching after hearing it expounded by a guru who has himself realised truth, must have understood it with the Higher Reason and at that time must have actually been in the Real Self. Yet he may not know that this happened unless he analyses it. Of course the happiness aspect of the Self may come at times; he may let himself enjoy it; but he should not crave for it nor consider it essential to his inner life. Feeling does not belong to the Atma but to his individual ego, as intellect also does not belong to it. So whether or not they are temporarily touched by it, is not important. Only yogis crave for such experiences, gnanis do not. They are samadhis. and tempomry. But the Peace is lasting.

(9) After the completion of initiation the candidate stands in his Center--such is the power of the guru. But he may fall away from this and provided he understood the if he did not understand exposition, it with his whole being but only with his intellect. If his body, mind and senses come up again by habit to confuse his identity with the Atma, he will show this by his conduct, or rather misconduct He should therefore take it a point to cling on to the true understanding at all costs, once he has had it. Nothing more is needed from the guru or from himself.

(10)The urges which drive ordinary people to seek happiness in the outer world, or to seek self-fulfilment there, are due to their ignorance. They will be frustrated, and driven inwards eventually.

(11) The sense-perceptions of sound, form, taste are just as much objects as physical things.

(12)We teach Advaita. It must not be confounded with Dwaita. The latter teaches that God is separate from World and from soul eternally. Nor is it to be counfounded with Visishadwaita. That teaches God is immanent as well as separate in both.

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(13)In between two thoughts, two feelings and two perceptions we go back to our real nature but the interval is such an infinitesimal part of a second that we are unaware of it.Yet that reality supports our existence in this way. Similarly we go back from waking hours to deep sleep to our real nature. Only we have to take note of it.

(14)To say that the deep sleep state as such,as a state, is our real nature, is wrong. It is not a state. It is the Pure Consciousness,which never ceases as states sleep.It may be said to be our real nature only when we take note of its meaning,only when we sleep knowingly,only when we examine/and understand that in parting from body senses and mind in it, we are ourselves as we were are and will be.

(15)Nobody can permanently improve the society. It is still defective after all the efforts of all the reformers,and human character is still marred by evil,ager,jealousy etc after all the efforts of all the spiritual leaders. The evil can never be got rid of in the world but only in oneself. No sage will spend his time trying to improve it. Nevertheless for those who are not on his level to try to do so,will be/beneficial to themselves provided they do it selflessly,without seeking name fame and profit or letting it inflame their ego. Done in this way,it attenuates egoism.

(16) You may go on teaching others spiritual truth and it will be alright provide it is done in the attitude of selfless service, out of mercy and love,with no desire for fame,no ambition to benefit personally out of it. In this way your ego gets attenuated.

(17) There is no nescience in deep sleep. To say 'I was peaceful in it' is proof that I was perfectly concentrated on it.When you concentrate perfectly on any thing,everything else is shut out, I do not know anything else. So the very ~~xxxxxxxxx~~ objection 'But I did not know anything' is an evidence of such concentration and of such knowledge.

(18)The greatest service to a neighbour is to love him,not with body or mind but with that which is above both,that is, the Self.For then there is no two,both are one,in It.

(19)

We do not become aware of the time-interval between two ideas because it is too brief and the movement too fast.Yet the Atma to which we thus return thousands of timesthroughout the day, supports our existence in this way;otherwise it would be impossible.

(20)Good and evil are relative terms.One man's good is anothers evil. They arenot absolutes.

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21)The cosmological paths (yoga etc) start with the self
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tart first with the world, examine and analyse it, and it
ill lead to the Self in the end. These paths also hold the
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ut actually there is only Atman which, on being realised,
is found to be God, Pure Consciousness.

(22)This course is complete is essential matters. No
urther initiation is needed. Nevertheless those who can may
henever convenient come again and this will provide them
ith further angles of vision and thus help in the applying
f the teaching. But such further meetings physically are not
necessity; the initiation is finished.

(23) Practical Exercise: Standback from your life for half
our daily (those who say they have insufficient time really
ean they have insufficient interest) and see that your outer
orld-life is nothing other than an expression of the reality,
en thoughts are considered to be Consciousness, Thought.
ractise deep intense thinking about it, realising there are
thoughts, only Consciousness. Then see you have nothing to
ar from the worldly life and that it becomes a part of your
iritual path. There is nothing to renounce in it, provided
remain the Witness of it. (, no activity)

(24) Stand aside from mind and senses, remain the Witness
them so long as you concede their existence for practical
poses.

a)To clarify what Witness means note (a)This Pandal is a
ent witness of my discourses. Yet it does not even see me,
the sense of using sense-organ of eye. It merely lends its
sence, thereby enabling the talks to be held there. These
ks are not impressed in any way on the pandal itself. Yet
more sight of it brings back the remembrance of earlier
ks held there. In the same way, the mental and sensual
ivities are not impressed on the Witness. So witnessing is
an activity in the strict sense of the term. It is silent
reness. The Witness is really the atma, hence does not
ectly perceive material objects; all it perceives are
ghts and feelings. When the Witness is actually reached,
urns out to be the atma; then all objects--including ideas--
vanish, hence witnesshood must vanish too. Witness is
rely a name, a word, which we call from down below, from
relative plane, the Atma which sees no world at all. It
useful stand or trick to divert our attention from
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) If there were more than a single real 'I' for all
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ar from the worldly life and that it becomes a part of your
iritual path. There is nothing to renounce in it, provided
u remain the Witness of it. (no activity)

(24) Stand aside from mind and sense, remain the Witness
them so long as you concede their existence for practical
poses.

a)To clarify what Witness means note (a)This Pandal is a
ent witness of my discourses. Yet it does not even see me,
the sense of using sense-organ of eye. It merely lends its
sence, thereby enabling the talks to be held there. These
ks are not impressed in any way on the pandal itself. Yet
more sight of it brings back the remembrance of earlier
ks held there. In the same way, the mental and sensual
ivities are not impressed on the Witness. So witnessing is
an activity in the strict sense of the term. It is silent
reness. The Witness is really the atma, hence does not
actly perceive material objects; all it perceives are
ughts and feelings. When the Witness is actually reached,
urns out to be the atma; then all objects--including ideas--
vanish, hence witnesshood must vanish too. Witness is
rely a name, a word, which we call from down below, from
relative plane, the Atma which sees no world at all. It
useful stand or trick to divert our attention from
ghts and feelings that are (and immersion in)
cts, not the real self.

b) If there were more than a single real 'I' for all
anity, then it would be relative, no longer real.

(25) Practical Technique for separating oneself From the Objects and entering Pure Consciousness: Whenever one is enjoying any sense-objects, let the enjoyment go on until it ceases. Then immediately reflect;'Yes ,the happiness that I was enjoying and which seemed to come from the object, did not really do so. It came from the Self. It was native to the Self. I am myself Pure Peace and Happiness.I do not need to seek it outside.' Understand that it is the mental craving and desire for the object that make one restless, creates incessant agitation of the mind.When the object is gained at last, this craving comes to a stand-still,having no reason to exist further. This is why the rapture arises;it is the rapture of being released from the agitations and cravings. But after awhile it subsides, and a new desire begins to form itself and the peace is lost. peace replaces rapture, the

(26)Practical Technique for Dealing with Worldly Activities: It has long been the custom to consider them as obstacles to spiritual progress,and to enjointheir renunciation.But the thingsthat really haveto be renouncedare the objects in our consciousness,for it is they that take us out of the Self as pure consciousness.So let the activities go on as usual, but immediately they are over ( and not before or they will suffer)take up the Witness standpoint toward them and reflect;'Yes,the mind was thinking and the body was doing; they were carrying on their activities as instruments.It was not I who was thinking or doing.I merely noted what happened I was only the Looker-On,free,unattached,and making no new samskara (tenency) by the mechanical actions of mind&body. I stand aside and witness it all.'

(27)Practical Technique for dealing with Worldly Objects: No object could be known unless consciousness existed first. Therefore every object ,every perception, every sound points to consciousnes. After dealing with proves and asserts it,give just a second or two to reflecting that it is simply an idea and that it points to the reality;Consciousne In this way nothing and no person can where is that?In cause samskaras (attachments) and Me,the Atma! That worldly life create no bondage. alone is.

(28)There must be some principle in us which renders possib -e Remembrance of the past, Recognition in the Present, Hope (or Fear) of the Future,something that runs thru all three. This Knowing Principle is the Witness.It is present in usand holds all these three kinds of time within itself, simultaneously. Constantly enter into it,rising above time.

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Practical Sleep Technique

(29) Some disciples believe that it is necessary for the guru to/////// place them in a samadhi-state wherein they can experience deep sleep without its nescience. They are wrong. The sleep itself is their real nature and nothing more is needed. But not sleep as such, only sleep examined and understood so that before entering it and upon awaking from it, the disciple reflects; 'Yes, now I have been in Myself, without being conjoined to mind senses or body. I have enjoyed its happiness. It is the reality. Even in the waking world, it will still be present. It never leaves me for a moment. Even in the dream world, it will be present. It is always there, whether with body or not. It is Absolute Consciousness."

(30) The sense-organs perceive gross objects. They are the world perceiver. Their perception is an idea of the object. But behind them stands another principle which notes or sees the idea, which is the Observer of the perceiver. This is the Witness.

(31) The ego is a spurious entity, a mixture of Pure Consciousness (real////) and thoughts feelings and perceptions (illusory). It is the apparent 'I', which is the real 'I' conjoined with mind and body. It is an object of consciousness, not subject.

(32) "Yoga Vasishta" is one of the oldest of Hindu scriptures for both the Bhagavd Gita and UPanishads quote from it. Our teaching is entirely supported by it.

(33) The depth at which this teaching is received and understood, when heard from a guru, marks the degree to which this initiation has succeeded. If absorbed at the deepest level of thought, it may yield full realisation within a few seconds. The Heart and whole being must unite with it.

(34) Thinking and feeling belong to the mental consciousness. The realisation of Absolute Truth is above them and may or may not temporarily express itself as a reflection in them. Whether this happens is not at all important. They are mere 'expressions'—not that which is 'expressed.' Most disciples crave for them; this is an error. The mental samadhis or emotional feelings which reflect the Absolute at times may be welcomed and enjoyed, while they last, provided the desire for a return of them does not turn into a hankering for them. For this would create a new samskara (tendency, attachment) again bind him to the ego.

(35) The mind cannot engage in two activities simultaneously, cannot think of two objects at same time. There must needs be a gap of time between the moment when it drops one idea and picks up the next. During that interval of thought-free life we return to the real Self, just as we do from waking to deep sleep and thus into It.

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(36)By cosmological path I mean that which religions and yogas take, treating the world soul and God as realities instead of the Direct path which treats Atma as solely Real.
(37) What are the beauty, the fragrance and the softness of a flower but qualities pertaining to it? The flower itself still remains undescribed and unknown. Yet that is the Thing-in-Itself, as Kant rightly said. That is the real flower. It is just the same when we consider man. His ideas, body, mind and senses pertain to him, are still not himself. He still remains the unknown and undescribed. So both flower and man are mere names, mere words, given to it and him until we analyse them and find it is really the Consciousness, and that is the Atma.

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(GURUNATHAN)

CIRCULAR TO STUDENTS:

Chief points for daily practice.

( ) Examination of three states proves that I am the changeless principle (existence).
( ) Consciousness does not part with me for a moment. Therefore I am consciousness.
( ) When I stand divorced of body, senses and mind, happiness or deep peace dawns. So peace also partakes of my real nature.
( ) Body, senses and mind are not always with me (examination of three states). Therefore I cannot be the body, senses or mind.
( ) I happen to be knower of everything in waking state. Therefore I am the witness or knower. Being a knower I cannot be thinker, perceiver, doer, enjoyer, or sufferer.
( ) Thoughts and feelings are myself. Because they rise in me (consciousness) abide in me and subside in me. They are like waves in water.
( ) Outside world is nothing but sense objects, and sense objects are nothing but sense perception, and sense perceptions are nothing but pure consciousness otherwise no object gross or subtle can be separated from consciousness. Therefore the outside world is consciousness itself.
( ) In between two mental activities I am shining in my own glory and upon that I principle, thoughts, feelings, and perceptions are superimposed.
( ) Objects gross or subtle points me and assert my existence.
( ) Summing up, thoughts, feelings, perceptions and the outside world are nothing but consciousness. I am also consciousness, Therefore nothing exists other than consciousness.
( ) The sense organs, body and mind by their varied activities seek pleasure or happiness. Happiness is my real nature. Therefore they are seeking me, or in other words they are doing Puja to me and I stand away.

Silently accepting their Pooja.

(MEIVAZHI SALAI ANDAVAR ):

(1) Adepts come to show man how to establish living contact with the higher entity through prayer. They give the practical method whereby to do this successfully. The mind must be stilled to achieve such a result. Every teach-er came specially into the world to expound this way.

(2) The soul has another world for its home, which is perfect but non-sensible.

(3) My master was a Sufi. But he was an individualist and adapted Sufism to his own particular method of attainment.

(4) The sex-force must be sublimated as its used for the work of regeneration. But this must not involve repression. It must be done gradually. The man must be weaned by degrees from sex passion. Hence "it is better to marry than to burn," is right.

(5) "Anandar"(or tamil 'Anantha') means no beginning and no end, which is the characteristic of the Soul. Also neither One Nor Many; outside Time and Space and Number.

(6) Tobacco and alchol interfere with development of spiritual centres. They destroy the very instruments which are needed for spiritual development.

(7) My guru was born in Bagdad and travelled all over the East. He came to South India to seek a fit successor, knowing he would find one there.

(8) A balanced approach is to be used for the body--nothing is to be overdone. Too much extroversion is bad. Too much attachment to the world is also bad. But the proper amount of activity to attend to the managing of one's livelihood is right.

(9) Ochre-orange is the color of our movement. It stands for devotion to God. It (and all other colors) is not only symbolic but actually exists in the astral body. The wearing and use of this, our color, is also suggestive and disciplinary.

(10) Both World War and natural catastrophes are inevitable because the evil in mankind has spread so largely. But a remnant of mankind must be saved, as they were saved after previous catastrophes, to rescue and preserve what is good in all this. I have a plan for this.

(11) What Sufis call Kalb, and Tamils call Hindagram and you call 'heart' must be illumined by a million candlepower sun--that is what makes a disciple. The one who does it is a guru, and such is my work.

(12) Q: Do you know what Upadesam (Initiation) is? A: No because I have heard so many different definitions. Before we teach the real knowledge to any individual, we have to purge from his mind the preconceived notions and prejudices which compose his existing so-called knowledge His mind must become like a clean slate, so that the true meaning can be conveyed to him and get imprinted on his mind without meeting the obstacles of his preconceived notions. It is easy to teach an illiterate man because his mind is not overloaded with notions which are incorrect. It is easier to teach a baby because his heart is free from stains. In trying to teach spiritual wisdom to a learned scholarly man, we have two preliminaries to go through: (a) cleansing of his mind of inaccurate preconceptions, (b) making him imbibe the truth. The first process will take a longer time than the second one its destructiveness has to efface long-ingrained wrong ideas. Only after all this has been done, is he ready for Initiation.

(13) What is meditation? A: It is indescribable and is a matter of individual experience--to be felt in one's heart Briefly, it is a spiritual state in which the individual first loses his sight, next he loses the power of hearing; even though the world were crumbling into pieces around him and great noises accompanied it, he would neither see nor hear the event--so deep is his inner absorption. The third sense to fail is touch; in each fiber cell and tissue of the body deadness prevails and he feels nothing. Thus all the five senses are transcended and a region beyond them is attained. After that Illumination transpires, when it seems like thousands of suns spreading their light before the inner vision,. The individual gets merged into the Light and infused with it; it is the Light of Atma; the soul and God unite. The individuality, as a separate entity, becomes invested with all the powers of the Reality, its knowledge and potentialities. The term meditation is applicable only to this state, not to the earlier wandering thoughts.

(14) The realised Adept can deal with worldly matters despite his inward attainment. He can attend to them like any other persons yet retain all the while his original ego-infused unified condition. Both the One and the Manifold are present simultaneously to him.

(15) How to attain this state? A: You have to find an adept but great caution must be exercised in this because there are so many more bogus ones. In fact, today there is none equal in this capacity to me, I am supreme adept.

Then you have to remain with the master, live with him, learn from him and get habituated to the ways he shows you for attainment.

(16) To get initiation from the Master you have to approach him as if he were a bride, and you were the groom. She has to be won by wooing, loving and pleasing her.

(17) It is bunkum to talk of serving and helping and saving humanity when you are yourself unsaved and fallen The proper object of your compassion is your own self first.

(18) The awakening of kundalini is the very first of the results of initiation by the master; it is actually done and very vividly felt.

(19) Here in this forest retreat we are living as in Upanisadic days, in utmost simplicity, free from the ever-(um) acculating desires for more or newer worldly possessions. Here we experience only pleasure whereas in the world you experience a mixture of pleasure and pain.

(20) The Master was a paddy rice-merchant when he met on the road his own guru, a Sufi. At once he was convinced and gave up his business and accompanied this guru on his travels by foot through many parts of the country for years.

(21) Self-realisation as an experience is only the first stage of our path. After a man finds his soul, he has still several further stages to travel upwards. But the ordinary yogi is ignorant of this.

(22) Your age is against you; if I had met you ten years earlier (when I started this forest retreat) I would have made you into a Lion of Self-Realisation.

(23) No real adept should get cancer. This alone shows that Maharshee had not developed so far, despite claims made by his disciples on his behalf.

(24) People say their bellies must be filled first before they can attend to spiritual matters. Then when their bellies are filled they say they have a career to attend to. Thus ambition and the craving for prestige supplants the first desire ad keeps them busy for the remainder of their years. In this way they never have time to attend to spiritual matters at all.

(25) Meivazhi means Path of Truth. Salai means ashram. Andaver means God.

(26) It is impossible to attain realisation without a master. That has been both the teaching of all prophets and my own experience.

(27) Ramana Maharshi's contempt for the body shows that he did not attain the true and higher realisatio. For the teaching of all the great prophets is that the body is the temple of the Soul. It must be fostered and cared for and appreciated for we are dependent on it to attain realisation.

(28) The time spent in dreams during sleep is wasted time. Only the time spent in dreamless deep slumber is really recuperative. What we need is to devote only about 5 hours nightly to such deep sleep, taking care to rise at 4 a.m. for that is the best possible time to meditate and pray. It is better to keep active until 1.am and make use of that time than to waste it in dreams, whic do not recuperate.

(29) The seed discharges its duties when it grows into a plant and ripens into a fruit but mankind seems to think that bringing progeny to birth and filling the belly and attaining riches and honour are enough. But the duty remains unfulfilled if the high and supreme spiritual experience, non-physically visible, is not had.

(30) There are four bodies inside the physical one: subtle-astral, Pranamya-Brahmic, Cognitive and Ananada-maya.

(31) Mankind is not in a position to distinguish between falsity from truth, its eyes see only pleasures and amuse ments, which are the roots of temptation, instead of seei -g the subtler bodies.

(32) The importance of fruit is its individual taste. The importance of the body is the secret location of the soul.

(33) The authoritative character of his speech will show whether a man is a real adept, says the Kuraal. Use that test. Do not be misled by the false adepts who depend on some show like keeping silent, wearing ochre cloth or no cloth, practising celibacy or hypocritically talking of saving humanity.

(S A S W I T H A)

(1) Swabhawat is the key to all religions and teachings, to Buddhism and to Christianity.
(2) It has to be thoroughly comprehended, thought out, not merely believed like a religion
(3) This teaching was obtained by me from a Hindu guru in Java, but it originates in Nepal, where the headquarters once were.
(4) We do not believe in God. The latter is only an idea in which men believe, not something that can be produced and seen, not something which is. God is my self-created concept How can my own self-creation help me? There is no God. Nothing other than myself can make my own life - no God and no superman. Hence, we don't practice prayer; since there is no room for it in truth.
(5) Existence is the experience of our mind.
(6) In all thinking there are three elements but unity runs through them.
(7) There is no absolute truth; it is relative to each individual. Each experiences only his own world by his own thinking. He makes it too. Absolutism is maya because it is a human idea. Humans like a beginning and an ending.
(8) Even supermen who have attained a higher dimension of being still remain within a kind of relativity. It is not the absolute. No one can attain that.
(9) Life is only experience.
(10) All creatures are in the eternal NOW, hence all are in the same moment. Time and eternity are one. You know one only by the other, by contrast, hence both are ideas. No one is really more advanced than another, no one is greater except in possibilities and abilities.
(11) What is true for one person is not necessarily true for another; all is relative.
(12) There is no cosmic consciousness outside you. It is all within the mind and can be nowhere else.
(13) Religions teach the masses to leave all responsibility for their lives to God, who takes care of them. But Swabhawat teaches entire self-reliance and self-responsibility.
(14) We practise healing by holding our hands about ten inches away from the affected part of the body. Then we act as the switch. The Prana is drawn in from the universal Nature, We supplement the magnetic treatment by prescribing a vegetarian and raw food diet. We ourselves live mostly on raw food but take cooked rice, potatoes and bread, especially black bread. The healing force is not our personal own; it merely passes into and through us toward the patient. If he reverts to a meat diet, then the cure is temporary.

(A N T I S A S)

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(15) Man must place his being inside he centre of life
(16) Those who object that love is missing from our system, fail to see that it is not needed when everyone behaves toward others exactly right.
(17) If one is practising meditation, he will lose the fruits of several weeks practice by a single act of sex intercourse.
(18) In our healing work we use imagination constructively. Thus, in treating a gallstone we mentally see it and cut it up into small pieces. Then we crush it imaginatively to powder and pass it out of the body.
(19) It was not by meditation by by some Tantrik exercise that my powers and knowledge were developed.
(20) Gandhi's doctrine of non-violence was all right for India but it was not suitable for western people, who mentality is different.
(21) In 1962 bombing may break out but the major was is in 1999. It would be wiser to start a preventive war now than wait ten years.
(22) A Hindu definition of "Swabhaba' is: the very nature of one's being.
(23) In our dietary scheme we ban cabbage as a gassy vegetable.
(24) There is no past, only space. All of our power is now. You must know your power. All is only <u>now</u>. We are constantly moving forward.
(25) Our outer life is only the reflection of ourselves. It is like looking into a mirror; our reflection bounces back. If you see a black spot on your face only by the mirrors reflection, you do not try to remove the spot from the mirror but from your face. So it is with life. When something on the outside is bad or unpleasant, do not try to remove it by blaming it on persons or life but remove it from your thinking. This unpleasantness on the outside means that there was something wrong in your thinking.
(26) At one time we experience life because we are drawn to it and then another time we are drawn to death.
(27) Learn always to act and to think with the fire of the inner-self.
(28) Learn to think for yourself, do not always have other people's ideas and theories. Live, think, and experience for yourself.
(29) Learn from another's wrong deeds. But they are only wrong because you have experienced them and know them to be wrong. The person who is committing them is really doing right becauw he has not yet learned that it is wrong to do so.

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If he did, he would not be doing it. Never correct or condemn anyone. Whatever a person does it is his experience, not ours. We want to have freedom, but we must also give the other freedom. Never judge, for what the person does is needed for his growth. If you prevent him from doing it, you only prolong or postpone his lesson. Be yourself an example, not a teacher. What is wrong for you is good for those who do it. Life itself is the teacher. You can never teach another but only yourself. (another)

(30) To act is to learn. We should learn by our actions as well as our shortcomings, and incapabilities. We should constently be observant of ourselves and others.

(31) We must bear our own Karma, not that of others.

(32) The Master is more independent only in Time, not of Time.

(33) All life is a triangle; consisting of Time, Timelessn -ss, and the Difference between them. One of these three cannot exist without the other two.

(34) Most people waste their lives sleeping when they coul be awake with the joy of living. Observe your surroundings at all times. Learn from all places, peoples, and circumstances.

(35) We are in thousands of different points of the universe at the same time. We are in reality Everywhere.

(36) The priest in Chicago whom Eva saw at the moment of her illumination was a White Brother without his own knowledge.

(37) Christ now lives in Lebanon in a hidden monestary where he is studying for his next mission on earth. I have spoken with him there. He has a short beard and powerful blue eyes. His vibration is extremely powerful and whe you see him you know that he is the Christ. Nobody can fin him unless they have very great development.

(38) Man needs a woman of the same vibration in order to experience the greatness of life. When the two powerful vibrations join, a tremendous creation takes place within both. One without the other is incomplete. The man needs the woman to give him intuition and genteleness. Without one another we cannot achieve oneness because man and woman are two with the Difference between, makes the three in one — the Trinity.

(39) Timelessness is the Overself; Time is the Ego: Difference is the I Am. All three together make Illumination.

When you are in the Difference, i.e. Space, you can see and experience the Overself and the outer world simultaneously and, if you can stay in it, find Nirvana.

If he did, he would not be doing it. Never correct or condemn anyone. Whatever a person does it is his experience, not ours. We want to have freedom, but we must also give the other freedom. Never judge, for what the person does is needed for his growth. If you prevent him from doing it, you only prolong or postpone his lesson. Be yourself an example, not a teacher. What is wrong for youxi is good for those who do it. Life itself is the teacher. You can never teach another but only yourself. (another)

(30) To act is to learn. We should learn by our actions as well as our shortcomings, and incapabilities. We should constantly be observant of ourselves and others.

(31) We must bear our own Karma, not that of others.

(32) The Master is more independent only in Time, not of Time.

(33) All life is a triangle; consisting of Time, Timelessness, and the Difference between them. One of these three cannot exist without the other two.

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(40) What power the human mind has when it is turned inward upon itself!
(41) I write my books by speaking into the dictaphone. I do not know what the end will be but I slowly build one fact upon another. I remain between Time and Timelessness in the Difference, thus getting a true and objective view.
(42) The Overself is All — we must not make it a separate existence. When we try to find outside ourselves we only lose it. When Eva lost her illumination she waited for its return from outside herself, not realizing that it is always within. The same with the Yogis. They try to get into timelessness but always find it impossible because he three must go together. They throw out their own oneness by trying to be in only a single side of the triangle.
(43) If sorrows come, we should not cry over them but do something. If our outer world is unpleasant then it is ourselves who are at fault. We must constantly look at the Difference between what we want and what is returned to us.
(44) ~~Karma~~ Karma is only ourselves. Fatalism is absurd. We have the power to build our own lives every moment. When I die I will be with Idzada because I desire it, and even in our next lives if we desire it could be together.
(45) In 3,000 years a new race will be born. The whole world will be white. Europe will be under the sea and also many parts of Asia and America. The new race will have a bluish tint to its skin.
(46) You can be the Master of all situations if you resolve to be so. No problem is too difficult to solve objectively.
(47) I built up a home, money and a profession with only my own mind. I came from a Japanese prison camp with nothing but the clothes on my back and now I am established. I will acknowledge any Fate but only my own strength.
(48) To heal a person you must be strong enough so that when a bad vibration comes forth you need only reverse it to a good one and send it back transformed. It is like the warmth of the stove which comes forth to you and then you must reverse it and send it back again.
(49) I empty myself and gather strength from the trees and plants.
(50) I see only the ego of man and not the body.
(51) I have met and had tea with Blavatsky on the Psychic Plane and she said that everything she had started has now turned into confusion and she wanted me to take up the job of clearing up the misunderstandings about her teaching. I told her that I had my own mission to perform and had no time to take on another's.

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(52) Empty yourself. Put down all worries, troubles and concerns. Thus, by becoming empty the true self will manifest itself because it has no obstructions. Don't carry the burden on your shoulders when you can throw them down and be instantly relieved of them. When we are empty, all the power of the Universe will fill the emptiness.
(53) By looking to culture, science and all the outside world of man's manifestations we can see the wonder of ideas, of the spirit manifesting and being transformed into matter. Evolution is ideas being transformed into matter.
(54) Always listen to Truth with the Real-self. Everything is only your image. Your world is self-created.
(55) Everything is the projection of Self. Nothing can ever touch you - it only touches the image in the mirror. We are free of all people and circumstances. We have within us the power to create only happiness every moment - what is there to stop us? Only self-imposed fear and unhappiness. Freedom is our Nature.
(56) When we see another person we are only seeing a self-projected image in our own minds but do not actually see HIM outside ourselves. If anything is wrong, it is only within ourselves for our whole Kosmos im only self-made within us.
(57) With real understanding of Swabhawvat, illumination will come. When you enter in the Difference between the ego and the Overself, between Time and Timelessness, you are free.
(58) Each moment we are creating our world anew. Never do you see the same hing twice in the same way. Each time you look at an object youare creating a new one, because by that time you have created a difference - the space of time between thinking of the object, thus is not the same.
(59) Every movement or action consists of numberless previ-s small actions. By understanding all these little action we can easily understand all great actions, master all grea movements in life.
(60) Take a mirror and place it in the center of a person' photo. The right side is really the left side reversed, an represents the spiritual side of the man and his past incarnation. The left side is the present incarnation and his material side.
(61) Strength only comes with the absence of all fear. In the Jap prison camp, I never feared death and was therefore left untouched. Fear nothing for you have all power within yourself - Live your life by being the Difference.
(62) Spirit and Matter are one and cannot exist without the other.

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(63) Learn every minute of the day. No one, nothing, can take knowledge away from you. If you live or die, it does not matter. Be strong in each. Fear not - for all power is yours. Yet our whole life is mostly based on fear of the future! What is the future ? It is Now. We must sit above Past, Present, and Future and look down upon it, seeing it only as the eternal Now.

(64) We cannot make an auto run on poor gasoline for long, so how can we expect our bodies to run on poor physical food and on most important-spiritual food. Change our thinking and we automatically change our lives. Only by being content and satisfied with the moment as it comes do (we) make our future secure.

(65) We must first help ourselves before trying to help others. By being happy, content and calm in the Now, we throw off powerful positive vibrations to the people whom we want to help.

(66) In everything there is Spirit and matter. A table was before only matter until the spirit (thinking) of man made it a table. We know it is a table by contrasti it with ourselves. That is how we know everything. In everything you do, notice the contrast (difference).

(67) Be a lamp in the darkness. Always bright, alive and ready to warm people and enlighten them when they discover you. Be an example. Never mind about the other fellow. Develope yourself and you will benefit all!

(68) A great war will devastate Europe on July 14th 1999 at 9 o'clock a.m! Paris will be bombed. Europe will be completely destroyed. I think America will not be invaded.

(69) We are all potential greatness. We need only draw on the unlimited supply. I became greater than my Master by working within myself. Each creates his own world. We see nothing as it IS but only the difference between ourselves and the object. Everything is in a constant progression. We never see the sun! We see only its rays which take 8½ minutes to reach the earth and by that time the sun is in another spot. The same with the stars and all Life. We only see people through the view we are taking of them.

(70) Man needs woman to complete himself. The femine principle is important. Woman has much more intuitive development. A woman is the idea behind a man who acts.

(71) To love we must realize our Al - one - ness, thus being one. Love blends the two together. To understand the other we must look from the Difference (objectivity). Man is always alone yet always one.

(63) Learn every minute of the day. No one, nothing, can take knowledge away from you. If you live or die, it does not matter. Be strong in each. Fear not - for all power is yours. Let our whole life is mostly based on fear of the future! What is the future ? It is Now. We must exit above Past, Present, and Future and look down upon it, seeing it only as the eternal Now.

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(81) Animals do not see exactly what we see, since they have not the capacities we have. We see more in a thing than they do, because we comprehend more. Even two people do not see the same thing alike. Each has his own private world. The difference is in the mind. If it were not there in the mind, the world would not exist at all. In the camera illustrationbelow the world has to come through us, through our mind, before it can exist.




(82) Yogis look only inside for the I AM and do not realize that is only part. The outside is also a part. The reflection is necessary to the whole. They do not first contemplate the I AM but take their small self into meditation, thus blocking full expression of I AM. They neglect the body for the mind, not realizing the importance of the body. They work as shown in the diagram.







(83) Martinus and Saswitha gree in rejecting meditation for the general body of spiritual seekers as useless. But whereas M substitutes prayer, Saswitha replaces it with intelligent understanding.

(84) The theory of Soul mates is true since male and female must complement each other. They must be on the same spiritual vibration. Jesus did not sponsor celibacy; he never married because there was no woman on earth with such a high vibration as his.

(85) It is impossible for anyone to come here from a higher planet, whether Christ, as PB says, or Martinus, as he himself says. That would be Retrogression. It would go against Nature's evolutionary course.

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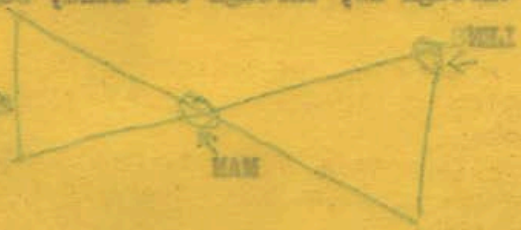


Like a camera, the Light-Ray Reflects the Picture.

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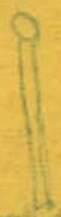
SWABHAVAT:
The 3 sides exist in one.
Each supports the others.

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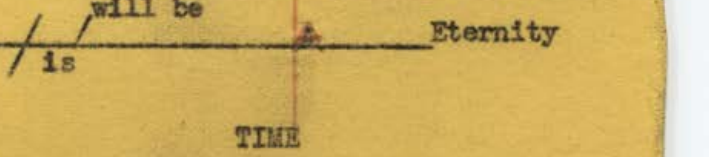
(72) We make our future NOW in Time and Timelessness.
(73) Spirits are only in the mind. They do not exist apart from that. If we are bothered by them it is only because we have set our minds to that vibration. They cannot exist without our minds. It is the same with happiness or depression. We pick up the vibrations from others according to where our mind is tuned to. Thus our happiness establishes the happy vibrations of others.
(74) Never forget that we have complete control of our lives.
(75) We make our own individual world and it is only a reflection of ourselves. Give freedom to all. Have freedom within.
(76) Be free from fear - it only destroys. All is one so nothing can harm you. There is no separateness there is only ONE.
(77) Some meditation is a must for people like Materialists and Businessmen at a certain stage of development in order to get any spiritual contact at all. But for spiritually-minded seekers it is not necessary.
(78) Saswitha, Birthname is Rijks. He is a Dutchman, 50 years old and son of a clergyman. He is teaching Nepalese Buddhism, which is above all religion; it is rationalistic philosophy which starts with three basic principles: cause, effect, and the medium or connection between them. This is symbolized by Father, Son and Holy Ghost. The teaching he gives was taught him by the Master Koothoomi and a Hindu Guru whom he met in Java.
(79) A Guru should not teach but give Direction. He should not be a <u>personal</u> teacher but simply and impersonally lay down the knowledge on paper and in talk. He ought not get involved in the personal problems of the seekers.
(80)




At every moment we are crossing eternity. The minerals and plants and animals are all at the same point in time as man, the only difference between them is that man has more possibility of comprehension and ability. We are only what we are now, the eternal Now "A" in illustration). There is no past, no future.

(72) We make our future NOW in Time and Timelessness.

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(80) was _____ will be _____ Eternity
is

TIME

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For in the first book PB gave the truth, that man creates
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(1) The Chinese squat is valuable not only as an exercise to secure good posture and firm leg muscles but also as a habitual and natural sitting posture wherefrom you can read or sort papers if they are placed on the floor. However, take care that it is not done with feet raised on the toes. The feet must rest flat on both heels and toes. Sitting in chairs is unatural for it forces the legs into a right angle which imposes strain on them.

(2) The ordinary method of walking alternately throws almost the entire weight of the body on each foot which is a excessive burden for it to carry even for so short a time as one second when that second is repeated a countless number of times each day. The correct way to walk is not to raise each foot from the ground at the same time by adopting the South American Indian shuffle walk. In this the feet are shuffled along the ground.

(3) I never take any exercise yet my muscles are as hard as iron. I never get tired; I never get sick.

(4) In doing the Chinese squat exercise, start with 3 seconds the first day and do it daily, increasing to 7 seconds within the first week. Then continue to increase until posture eventually becomes easy and painless.

(5) Macaroni and spaghetti are useless and even harmful items of diet. They remain in the stomach as a mass of dough paste which cannot be digested and merely cloggs it. They should never be eaten. How is it then that millions of Italians in Italy do not seem to be harmed by Macaroni? The answer is that they drink some wine with their meals andthe bacteria in the wine counteracted those of the fermenting macaroni in the stomach. Note that I say wine and not cocktails which are poisionous.

(6) Oat cereal is much easier to digest than wheat. That is why horses are given oats but not wheat. There is an element in oats which is an excellent medicine for nervousness but it has to be released and made active before it will relax people. This can be done and the oats cooked as a breakfast cereal without affecting it's efficacy. Iodine affects this release. To overcome the mushiness of the starch content of the oats which prevents proper mastication, mix in a small quantity of Grape Nut cereal which being hard forces thorough chewing. Furthermore, to enrich the blood with Iron, add raisons which have been soaked over night. The Iodine refered to in the porridge recipe and in all my teachings is not the ordinary tincture of Iodine which is poison but the special kind manufactured by me who's secret is known to no one else. It's use is the basis of my system of rejuvenation.

(2nd. series)

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relax

ROMANO

(18 cont.) There are hundreds of instances like this in my follow my instincts not logic, but do not forget that my instincts are based upon self-mastery without that they mig be wrong or perverted.

(19) Moses was the greatest Masterof all. He achieved this status through going into the solitude of the desert as a young man where alone with nature he learned to use and depend upon his own thinking/intelligence alone. When he returned to the Hebrews he was mentally equiped to become their leader.

(20)The triangle$ symbolism is;apex equals the spirit, the two sides, body and mind.

(21) Everyone is relatively as perfect as can be for he cannot help being what he is; the product of habit, enviro-ment, etc. Of course, he is faulty in comparism with a superior person but that only shows that all is relative.

(22) My mind has developed its powers through keen obser-vation and analytic thinking and intuitive receptivity. I believe every problem can be solved if it is properly analysed.

(23)Nature has provided humanity medicines ~~for~~ in the herbs of the plant kingdom and in the plant foods. I am opposed to using drugs, including antibiotic drups. The last-named are experimental non-vegetable in origin, and are often harmful.

(24) Jesus was an Essene. They were the monks of Jewry.

(25) At an early age I was sent from Spain by my parents to a school in Bordeaux. I rebelled there and went to Morocco. I lived among the native Moors and later among the Arabs.

(26)I go to sleep at 1am. and awake at 5 am. thoroughly refreshed. If there is nothing to do, I often go to sleep again for a further hour or two, although it is not really necessary. The belief in the probverb that an hour before midnight is worth two after it, is not correct. It is really part of the general vague encouragement to orderly lving and good natural habits contained in other proverbs like,"Early to bed...makes a man healthy and wise."

(27) The blessings of priests and popes are quite useless in the intrinsic result. A plane carrying people blessed by the Pope crashed and the occupants killed.If anything does come from such blessings it is entirely a result of faith and auto-suggestion.

28) There will not ba a 3rd. world war. Russia is del-iberately by her peace now creating an economic crisis in the U.S.

(29) Another secret of my vitality is the way I breathe. I take only four complete breathe cycles per minute against the average sixteen.

art are trying to find and express. It is the pure spirit of beauty. It speaks to their intuition and through them to the intuition of mankind, whose higher development is thereby helped.

PAGE 216 LINE 6 INSERT BEFORE As

It is not at all necessary for man to deprive any living creature of its body in order to sustain his own flesh. Nature has provided him with all he needs in grains, vegetables, fruits and dairy products.

PAGE 39 INSERT NEW PARAGRAPH BETWEEN LINES 15 AND 16

Consider that the numerous living cells which compose the tissues of our bodies will themselves one day evolve into individual human beings! The spiral-like wave of evolution is infinite, carrying the minutely small onward to the unimaginably great.

PAGE 37 LAST LINE ADD AFTER history

The evolution of the living being is marked by a spiral movement which brings it back again and again to corresponding but not identical conditions. Not all portions of humanity are at the same place in this movement. This spiral-like character of the circle explains why some nations or races seem to be rising but others falling, why some are weak and helpless when formerly they were strong and dominant, why some are inert and backward while others are active and purposeful.

PAGE 41 INSERT NEW PARAGRAPH BETWEEN LINES 13 AND 14

(7) I never take salt. People say it is harmless but let them take one tablespoon of it and they will see what harm it will do to them!
(8) I have the power when I touch a suffering patient to radiate healing force to him. It enters my head and I feel it coursing through my body to my hand with sledge hammer forces. For this kind of cure I do not accept payment.
(9) People who believe that God answers their prayers for material help are deceiving themselves. All the Catholics in Poland were praying when Hitler invaded the country, yet it did not avail them. It is just the same with those new thought cults which claim to get material wants supplied with their prayers.
(10)

The truth is that everything is governed by universal law which cannot be changed by or made dependent on human desires.
(11) Self confidence and autosuggestion help to create success by making the mind, speech and conduct positive and cheerful, sending them boldly forth in search of opportunity. People are more inclined to grant requests if approached with a smiling face than a long one.
(12) One of my secrets of my power and influence over others is the fact that I take care not to exaggerate my words. Not to practice overstatement. Truthfulness and accuracy in thinking and speech is a source of power.
(13) I met Swami Yogananda in his earlier days and saw that he had come here to make money.
(14) If evaporated milk is rubbed into the skin of the face everyday it will soften the wrinkles of the face so that elderly people will look younger.
(14)Whenever I find myself thinking strongly of a certain person and shortly after received a telephone call, a visit or a letter from him, it means that he was thinking first about me and I was sensitive to his thought.
(15) When I find myself in need of something be it an item of knowledge or a material thing I concentrate upon it for a time sending our the call into the universe , it incariably come to me.
(16) Man is not a carniverous animal by nature, but a herbiverous one. His meat eating is a habit which he has imposed upon himself. I myself prefer vegitarianism but when I am dining out with friends , I am expected to take meat there, I choose lamb or mutton as being less harmful.
(17) I hold no dogmas. I keep an open and flexible mind. This is why I am able to receive intuitions, guidances and leadings. For instance, once I was taking the subway down town at the 59th. street station. I felt a urge to get out I did without the slightest reason to do so. In the street I met a man who recognized me and who was able to perform an impoit ant service for me which I needed at the time.

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I did without the slightest reason to do so. In the street

(30) Contact with the innerself is needed to obtain knowledge: Self-mastery is price of this contact. This contact. This takes time: there is no magical shortcut.
(30) Jesus was crucified on a pole, not cross.
(31) The idea of a cross was not mentioned till 4th. or 6th. centuries scripts. In the Near-Eastern retreats where I studied I was taught by the interpretation of symbols, not by intellectual methods. They were Aramaic, Old Greek, Hebrew Arabic, etc., Modern intellectual education kills the intuitive faculty used in learning symbolism.
(32) I never use soap at all and I bathe only once in three days. Soap is unatural. I sit in a very hot water bath from ten to twleve minutes to open up the pores then I take a Loofah glove or sponge and rub the skin vigorously. This is equal to the way animals who do not use their tongue for that purpose by rubbing themselves in sand.
(33)Potatoes should be eaten with their jackets even if baked. They should not be mashed as that prevents proper chewing & then creates gas.
(33) Jewish Motza is as good for you as toast.
(34) When I begin to practice meditation I enter into comunion with the Infinite.The way I do it is to forget everyone. I can do it sitting in this office of mine. I become absorbed in the Infinite Life and realise that I can never die for I am a part of this Life. At this time I know of nothing else save this Infinite existence.This it is which has made me what I am and given me the health that I have, and the inner strength that I have. I draw fromthe Infinite the the strenghh to live in the Finite. This is the true God. Yes, meditation is important, and is good.Its practice will give poise and self-confidence,too.
(35) I never get irrated with people, for I realise that they cannot be other than they are.Even if others are stupid and in efficient that is no reason for me to get irratated, for it shows up that I am efficient and wise so I ought to be pleas not irratated.
(36)I keep my muscles iron hard without exercise.How do I do it? By tensing them , by clenching my hand hard and arms and shoulders but it must not be done for more that five seconds or the reaction will to make the muscles flabby again. Another exercise is to imagine that you are sawing a peice of wood and tensing the arm muscles and shoulder and back muscles accordingly. Again do not do this for more than 5 sec.
(37)There are three kinds of marriage:(1) The most common and on the lowest level,the attraction is purely physical, sexual, (2)This is based on financial or social position.(3) This is the highest level and is based on intellectual and spiritual interests. Women of type no.(1) when the enter menopause themselves childish in trying to look and act young.

(con't)
or an individual. This will mean the end of war. Just as one has to get proper equipment for mountain climbing, so one has to get proper mental equipment (sympathy, understanding, petience and knowledge etc.) for overcoming the problems and difficulties of life caused by other persons. We have to learn to master all the mental forces in the human being. When the next great war is over, mankind will have learnt that by using weapons they solve no problem but only release death and destruction.

( ) The universe is seen just as we see a house or person, we really perceive it by a sense-mental picture. Hence M's use of the term "Picture of the universe" =the way each one perceives the universe. It has no connection with his symbols.

( ) The second fundamental energy is heat, fire. It is the energy behind animals but it is not that alone. Animality is only a partial expression of it and hence not a correct name for it. These energies are expressed:

Physically as Fire and Cold

Mentally as Gravity and Feeling

The third "energy" feeling represents cold. These two energies cannot exist without each other. In their interactions they compose everything in the physical world that has motion. The heat explodes and expands, the (heat-?) cold? contracts things; the two together create movement. But they are themselves directed by the higher energies:

Intelligence

Intuition

Memory

( ) Nothing can go wrong. Every being will eventually attain the cosmic illumination of the "Great Birth".

( ) If undeveloped and imperfect parts of the nature exist in advanced spiritually developed persons, their progress is stopped and these parts are brought up to the surface, in order that they maybe dealt with and purified. It would be most harmful if the Light were given to such an unequally purified person.

( ) God uses many different kinds and ways to bring beings to the path. They are like children and the lessons must be often repeated, as well as explained by different methods to make them clear.

MARTINUS

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( ) God uses many different kinds and ways to bring beings to the path. They are like children and the lessons must be often repeated, as well as explained by different methods to make them clear.

( ) Practise the Vedantic non-different realisation that the suffering cells of the body, the little lives composing the ill-functioning organs are one with yourself, and as such command them kindly to be whole again, healed and well.

( ) The Unity School method is for the healer to go deepin meditation to perfect mind within gand then, clearly speaking or holding in thought the patient's name, to sense the perfect mind within him too. The light-radiation, from the centers of the psychic body, aroused by holding the Love-thought, is directed toward the part of the body needing healing, whether in oneself or in patient. The patient should visualize the Christ-light entering the affected organ, The subconscious mind ~~within him~~ of the sufferer picks up this treatment and transmits a picture of perfect health to the physical body. But if the subconscious fails to be attracted to, and to tune into the healing work, no contact is made and no cure is effected.

( ) The William H. Walter variant of Christian Science developed occult, telepathic and healing powers by making affirmations only (it wasted no time on denying error.) and by directing no treatment towards the solar plexis of the patient until thatorgan of the sympathetic nervous system and seat of subconscious mind, throbbed. The Walter Method also taught that there was a particular nasty mental trait behind each physical ailment(see Lib. List for Walter books).

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It would be the quest to learn how both of us could use our respective strengths and weaknesses to co-operate with the healing force. Unless she was prepared to co-operate fully on all levels of her being we would not succeed

At this early period of my work I did not know that my treatment should be a carefully established rhythm of work and rest.

The result of this misconception on my part was that on the voyage I became over-stimulated nervously, and her physical improvement came to a complete stop. I was frightened and worried by this. J was not. "

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(147) The man who takes on himself the rule of guru, takes on risks. For there will react upon him the errors and sins of his disciple: he will have to share part of the bad karma thus made

(148) Whenever emotionally upset, make the sign of pentagram and dismiss unhappy thoughts from the mind

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(149) At SANTORAN, 14,000 feet high in the Himalayas, a yogi who seemed by his face to have reached lofty spirituality, said: "Three days sadhana in this place is equal ~~xxGangotri~~ to three years practice down at Gangotri, while three years there is equal to 30 years sadhana -na in the plains."

(150) SRI CHAITANYA: "If you want to know whether -r a man is good or bad, look to his eyes first,

(151) TRADITIONAL RULES: (1) If any means of liveli -hood is found to stand in the way of meditation, it should be given up. (OF HATHA YOG)

(2) Nobody else should be allowed to sit on one's regular seat for meditation. Also, the seat-coverings should not be moved from place to place — not even from one part of the room to another.

(3) One must be very careful about the sitting posture in yoga. The legs should be folded. The whole spinal chord, trunk, neck & head should be kept in one straight line. Failure to do this will bring about diseases of the brain, heart and kidneys. The yogi should be absolutely motionless. The eyes should be half-open; though directed towards the end of the nose should not be looking at anything in particular.

(152) When troubled by persistent negative or depressed thoughts, a quick change can be brought about by changing the rhythm of breathing. Either by vigorously taking deeper or by taking longer breaths, holding the opposite positive thoughts at the same time, the latter will eradicate the bad ones and restore mental equilibrium.

(153) To a disciple learning Raja Yoga, who asked "When do I know that I am concentrated?" Swami Abhedananda answered, "When time vanishes."

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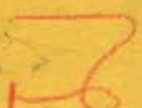
(155) Long-sustained deeply-rapt absorption produces the occult power of extraordinarily retentive memory. The deeper the degree of concentration the better a printed page, living person's face or natural landscape will be imprinted on memory. It photograpsh the picture on the mind like a sharply-focussed camera lens, and later reproduces exactly the same picture. (156)

1) The passage of Kundalini follows the path of the Vagus or Pneumogastric nerve which extends from cerebellum to Solar plexus and thence to the Visudha Chakra in the base of the lower spine. It curves around Solar plexus, like the diagram below.



2) The Modadara Chakram which is the lowest of all, is situated in the arms.

(156) REGENERATION METHODS: By watching animals it has been observed that this exercise keeps them vital and fit: On arising in the morning first expel all bad air from lungs. Take care to squeeze hem as much xxxx and as deep down as possible. After that, resort to deep inbreathing several times.

2) Take only one heavy meal a day
3) Fast periodically

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NORMA HUTZLER

(1) A knowledge of the Creator's laws . . . . . .

(2) Pain has a beneficent, educative purpose in life. We should therefore be grateful and appreciative for it.
(3) Most people are trying to run away from themselves; are refusing to face themselves. They are trying to hide or cover up some weakness in themselves. It is my work to show them to themselves as they really are. To prick the bubble of the Ego and to tell the truth to persons fearless of the consequences.
(4) There is the good hypocrite and the hypocrite. The former is the man who is usually spiritual mind andwho talks about trying to improve himself and who does really try. At the same time even amidst his trying he is busily engaged in covering up awkward and inconvenient weaknesses which he does not want to face. Hence I call him the good hypocrite.
(5) Earning a livlihood is no t so important as forging and building a character. The two should go together.
(6) Marriage provides a wonderful opportunity for each of the partners to work upon themselves and to discipline themselves and thus it becomes a path of spiritual development.

(7)Burkhart preaches wonderfully but inside himself he is unableto rise to such a high level. The result is that the more successful he becomes, the more hypocritical he is forced to become.

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# D E F I N I T I O N S

Antardrishta = the seer who watches from inside

Jivatma = sense of higher Self, which disappears on realization

Antakarana = the mind as a function of jivatma

Antardrishti = introspection: the atman being seen by the atman itself.
The man who has got antardrishti is a realized soul, a Siddha, one who is able to see where the eyes of others are closed. Shankara's Commentary Chapter II describes the characteristics of a realized soul: they are given as working goals or ideals to aspirants.

Vada = theory or explanation

Maya = falsity or relative truth. All that we cognize by senses: it is true until we reach the Absolute; All that is got by the testimony of the senses x.

Satyam = That which is beyond the senses is immortal

Mayavada = relativity, that which is only apparently true. When we sense I, or you, maya is real. When the Absolute is realised, there is no maya. Also: = the explanation which says all this that we see is Maya.

Shankara is the greatest exponent of Mayavada, but not of Buddhist unreality, non-existence of the world.

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DR. HERMAN REISTRUP: (Denmark's Leading Psychiatrist)

(1) Most people unconsciously keep the diaphragm muscle tense. It is necessary to loosen this by a special breathing exercise which takes the form of moving the diaphragm in and up while inhaling and down and out while exhaling. During the exercise the chest must be watched to see that it is kept unmoving since usually untrained people breathe with the chest only.

)2) Professor C.G. Jung is teaching what philosophy also teaches in different words. He says that it is not possible for the self to enter into the noumenon and that what happens in the highest mystical experience is that the rays of light from the noumenon are reflected into the self producing a reflected image of it. Philosophy says that man can not know God but he can know the likeness of God which exists deep within himself as his Overself. It denies the claim of those Hindus who claim that man is God but it says that he is only Godlike.

(3) The danger of meditation deteriorating into mediumship is an undeniable one, but this is no reason for rejecting it altogether, as Martinus rejects it. The correct attitude is indicated by Steiner who points out that the meditator should at no time permit himself to lose consciousness but should take every care to guide it. However philosophy adds to his statement that where the meditator is working under the personal guidance of and protected association with a competent spiritual guide he may at a certain stage experience the phenomenon of "yoga nidre", yoga sleep, which is very deep and refreshing although brief and dreamless.

(WALTER RUSSELL):

(1) Spiritualism is a delusion, mediums are mostly frauds. Houdini, whom I know well, told me that he could duplicate most or all of the physical phenomena, while the mental phenomena was explained by the fact that the medium possessed a wider range of sensing, (extra-sensory perception) and used this to get information which they gave out as from "spirits". My own view is that E.S.P. enables the medium to read the universal memory, the etheric records, and it is either unconsciously or deliberately interpreted as communications from the "dead." There is no after death "heaven" or "hell" or summer land; there could not be. All descriptions of these places are priestly or mediumistic impostures or misconceptions.

(2) I do not accept the predictions of the Bible. I do not consider the prophets of the Bible to be cosmically conscious, scientifically enlightened seers. They were mere narrators of prayers, myths, legends, and histories.

(3) Modernistic art gives me the shivers! It is ugly, uninspired and degrading, whereas it ought to be beautiful inspired and elevating to man.

(4) Paul Brunton — write a book of Cosmic Consciousness! Bucke's book was good but a more modern one is needed. I

(5) I have met most of the Swamis who lectured and talked in New York in the earlier years of the century and my experience was that they were charlatans and fakers preying on rich women. Moreover, the Indian idea of renouncing the world, lapsing into inactivity, denying art and beauty and refusing to rear a family is a denial of the garment or expression of God which this world is.

(6) The universe never had any beginning nor creation. It always was!

(7) Flying saucers are impossible because (a) none of the planets in our solar system is inhabited, with the exception of Mars. They are too near the sun and living creatures would be shrivelled by the sun's heat. Mars is nearest to Earth, hence cooler than the others. (b) Any people who did travel through space to Earth could not survive the journey. They would either be frozen stiff or, because the atmospheric pressure to which they are accustomed is quite different from that which they will find here, they would be blown to pieces.

(8) Gertrude de Koch came to visit us with a friend who told us confidentially that she was a most selfish woman, and treacherous. Her assertion that God supports her is

a mere cloak for parasitic beggary. I class her with the other metaphysicians who teach "Be Still and Know That I Am God," and claim to do good but take care that meanwhile they pass the begging bowl around. They imagine that mere affirmations are enough and can bring them all they desire while doing nothing tangible to achieve it. This is false.

(9) P.B.'s mental power and his recognition of the greatness within and his realization of the Power within ensured his success in whatever field of activity he enters. Nothing could stop a successful career with such uncommon qualities as he possesses.

(10) We have had to correct the ideas of many beginning students on meditation. They all thought it was something they had to do by their own effort in concentrating their thoughts whereas it is the very opposite. It is the stoppage of thoughts, the entry into the still centre within where man can knowingly commune with God.

(11) What is it that re-incarnates? The still centre acts as the seed out of which extends the ego of each re-incarnation. The seed is planted in mother earth which supplies the materials for the body.

(12) The religionists and spiritualist believe that the personality continues to survive. That is absurd. First of all the spirit would have to remain in the same bodily form and at the same bodily age and dressed in the same clothes for 200 years between the reincarnations.

(13) It is unwise from a practical point of view to attack, critisize or dondemn the errors and falsities of established science and official religion. This only antagonizes them whereas if our message is presented as an extension or completion of their present teaching with praise for what they already have done, they will be more sympathetic. We must be patient with them. (remember Jesus's statement: "I have come not to destroy but to fulfill"-PB. Such a sympathetic approach, free from negatives gives us the chance of getting our message heard by them, whereas the reverse one puts up a wall of refusal between us.

(14) Paul Brunton is the only living man who because of his wide researches, studies, experiences and visits among the illumined men of the Orient, as well as the West, is well fitted to awaken humanity to the necessity of becoming self-aware. The time is short. We have only until 1960 for humanities leaders to practice co-operation or to perish.

(15) Every creature who has any consciousness of itself at all is to that degree, possessed of the beginnings of what will gradually expand into Cosmic Consciousness, which is the consciousness of the One Self beyond this little self.

(16) Any great artist, or leader who shows obvious inspiration like Beethoven and Ghandi forgets his body in his work and to that extent becomes temporarily cosmically conscious.

(17) The genius's ideas are not really his own but in the state of inspiration he makes contact with the universal mind where they already exist and then absorbs them into himself.

(18) It is impossible for God as the Infinite one Self to be reincarnated in the body of a single man like Christ; In any way more than he is incarnated in other men. The difference is that Christ was aware of his God self and the other men were not. The church's dogma of the son of God as being the Divine Incarnation is a false one.

(19) I disagree with your "Quest of the Overself" because the book advocates concentration whereas I advocate decentration or the stoppage of thinking. Also the book teaches desirelessness whereas I teach that desire is not only needed but is inescapable.

(20) Jesus was a cosmically-conscious man, not an incarnation of the Diety.

(21) In the event of the failure in attempts to avert war, by the time the fateful year 1960 approaches, I expect to be able to save myself and my followers for the following reasons: We are growing our own vegetables. We are establishing ourselves at Swannoanoa, which, being on a mountain top 2400 feet high will be above the path of the radio-activity caused by bomb explosions. Even if Washington were attacked the waves of harmful radio activity would be confined to the low lying valleys below us, if they were not already weakened or stopped by having to cross several mountain ranges before traversing the 117 miles to us.

(22) Why is Nature so cruel in forcing animals to live by killing each other while in the wild state? Nature adjusts the number of preying animals to the number of those preyed upon. This keeps a balance between them. The over-breeding of rabbits would destroy man's food crops so Nature sends foxes to destroy the surplus rabbits. The zebra is eaten by the lion but the lions corpse fertilizes the earth which feeds other zebras. Thus the law of interchange the rhythm of life is continued. (a) animals do not suffer to the

same extent or in the same way as human beings. We increase ours by imagination. They have an instinctive acceptance, of the inevitably and naturalness of the hour of death and do not fear it in the way we do.(b) The animals experiences do contribute to what is evolution, which carries the life into the human kingdom eventually.

(23) If anyone has a desire to fulfil a creative purpose in external life or a great aspiration within themselves he should concentrate on it, and not go directly seeking other persons to teach them, whether in humans or bodies. He should first try to contact his own inner source and having done that, this higher force will guide him by a series of steps. This will be a constant absorptive process for everthing and everyone you then meet will have some contribution to make toward your desire. But you must be awake or aware to detect their significance and utilize it. Moreover, by relying on this inner power, he avoids the errors which the ego makes.

(24) Where is the spirit world? If it were somewhere in physical space the spirit would get frozen to death, up so high from the earth. The truth is that we can only know the dead as we know the living, that is as mental persons, not as forms to be seen.

(25) The real Self is Consciousness, the illusory one is Sensation. There is no subconscious, and no superconscious mind--only consciousness; which is simulated by sensation.

CRITIQUE OF RUSSELL BY P.B.:

Despite Russel's assertion that with the contact with the Source we need not have ill health, he himself was seriously ill in 1952 and even now--1954--he suffers from sciatica colds and his hand trembles with palsy.(b) His constant emphasis on Cosmic Engegy (Shakti) and Desire, indicate he is a Western Tantrik. (c) See also my Critique of Martinus.

*********

(26) Atomic experiments are changing world climate. The temperate and actic zones are getting warmer. The tropic zones will get cooler. In a dozen years Canada will have a more tempeate climate, the U.S. a hotter one. For young people thinking of the future, Canada is the better country to settle in.

(Psycho-analyst B. T H O R P E * S): CRITIQUE OF W. RUSSELL

My impression of his wife was of a physically-based, lustful person. He ought not to have married her. There is

weakness in his character. (b) His early book, "The Divine Illiad" was flamingly inspired by the x cosmic consciousness but his latest book was not. It was dull in comparison. He has lost his higher awareness.

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(D O N  B L A N D I N G):

(1) THE great mystic experience which changed my entire bei being and outlook took place in 1952, three years ago. Heaving to and fro of diaphragm plus transfer of centre of consciousness from head to solar plexus region mark "the click" which signifies entry into the God-Mind.
(2) There was no "I" in my cosmic consciousness, hence, no "I Am" —only "AM," undifferentiated awareness.
(3) There was a oneness with Nature, a harmony with animals and plants.
(4) I find meditation makes my realization completer but does not change it.
(5) I no longer write or lecture on this spiritual theme because I want to. In fact, I would rather not do it. But requests come and I let them induce me because it may help others. I then consider myself quite impersonally as being an articulation of the "Am" consciousness.
(6) I know Ernest Holmes well. He is a friend I like. But although he had a mystic experience in the past, he has compromised in his teaching tex and to that extent has fallen away from it - probably because there is more money in such compromise: He is egoistic and ambitious. People get the light, then it leaves them, and they do not get it again. This maybe his case, for he certainly knows more and better than he gives out. But he will not let the dew-drop slip into the shining sea. He wants to bring the sea into the personal drop -impossible!
(7) I see three ways in which spiritual truth is given out. Christ used all three. The lowest is "demonstrating" miracles. He made loaves and fishes appear and thus engaged the attention and belief of the masses. The middle way was to preach to the multitudes simple and general truths were given them. The highest was to teach the disciples. Here mystical truth and experience were communicated to the few.
(8) One visit to New York was enough. I fled. That kind of life was not worth having.
(9) I no longer read quickly through books. I chew them slowly.
(10) I apparently had to get away from everything here in Hawaii to get my illumination. The change of scene to one where I was stripped of its many diversions, seemed necessary.

(11) What great power is packed away in P.B's small envelope!

(1) A force welled up in the heart, rose to the head then passed forwards into space. As it left the body, I knew I was not the body. I saw the mass of human beings struggling in misery and strife because of their greed, desire and selfishness. I saw hands holding the globe. They belonged to a figure whose face I could not see but who I named "The Master". He said "Free yourself." I moved on in space and saw on the horizon a colored sunset glow of halflight which was my destination. I then knew I was not the personal self. But I did not continue and complete my hourney. This was because fear entered me - perhaps fear of the unknown. So I returned to the body.
(2) A great love towards all things rises in me at times since the experience.
(3) Since the experience I have been so eager to return to it that I feel frustrated.
(4) The Consciousness first remained with me throughout every day and every night. Then it slowly remained for shorter and shorter periods - one hour less at a time. By the end of a few weeks it had totally disappeared.
(5) In that deep silence the ego was integrated with the Overself. The operation was almost wholly done through the power of Grace. It descended in overwhelming force and crushed out the ego's tyrannical rule.
(6) I found that I could fully enter this transcendental state at any time and at will simply by reorientating my attention upon the idea of turning inwards in the same way that Hatha Yogi who rolls up his eyeballs and crosses them detaches his attention from the remainder of his physical body. In order to bring about this change of awareness, a certain object of concentration had to be used. Generally it was a simple and short Declarative phrase, either an affirmation or the pictorial memory of my most outstanding experience. When the change was effected I found myself at the center of my being. It was the real "I". Time was then brought to a standstill.
(7) During the illumination there was no jubilant ecstasy, no emotional excitement, no unbalancing rapture. It was a happy peace, a calm abidance in beauty, love, wisdom.
(8) There was no desire to play the missionary and spread the knowledge of it far and wide. On the contrary, I told no one about it but kept it secret.
(9) I found I could go on thinking, or not thinking, while still remaining in the higher awareness.

REVISED FINAL GENERAL TITLES

I INTUITION, MYSTICAL FEELINGS & EXPERIENCES
II RELAXATION AND RETREATS
III THE THREE STAGES OF MEDITATION

IV THE ASPIRANT'S SELF-DEVELOPMENT
V THE BALANCED PATH AND COMPLETE GOAL
VI EMOTIONAL AND ETHICAL SELF-IMPROVEMENT

VII THE INTELLECT
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IX EVIL: THE WORLD CRISIS
X THE LOWER MENTALISM
XI THE PERSONAL EGO
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XIII THE WORLD-IDEA
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XXV THE MESSAGE OF EXPERIENCE
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VII HAPPINESS
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XVII HAPPINESS
XVIII CURRENT BOOK

(I)

170 The glimpses are usually quite short in duration, quite sudden in onset. This is why the "Kenopanishad" a very old Hindu text, likens them to "the splendor of lightening" and says of them "they disappear within the twinkling of an eye".

(171) If he is sensitive enough and can touch the intuitive element within himself, either deliberately by sheer power of deeply-introspective concentration or spontaneously by immediate acceptance of its suggestive messages, his decisions will be filled with utter conviction and followed with resolute determination.

(172) Not every form of artistic endeavor and intellectual is open to receive inspiration. Some are too gross or too earthly or too perverted to do so.

(173) In these brief but glorious moments we discover that we are divine beings. If most of us are worse than the front we present to our neighbours, all of us are better than they through our affiliation with divinity.

(174) From the lower attitude where every little thing matters he is lifted to the higher one where nothing does.

(175) The glimpse is to be welcomed as a relief from the unsatisfactory limitations of ordinary existence. But because it gives enlightenment only temporarily, it is not enough. It is necessary to seek out the way of getting a permanent result. Such a result is the best means to measure the value of any technique.

(176) A change of attitude towards his problems, may help to clear the way for intuition to operate on the conscious level. These inner promptings - when authentic and not ego-biassed, and when double-checked by reason - can guide him to wiser decisions concerning both outward work and inner life.

(177) The "Pastorale Symphony" by Beethoven is a call in music to our native spiritual homeland.

(178) His first step is to detect the presence of the higher Power consciously in himself through vigilantly noting and cultivating the intuitions it gives him.

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(178) His first step is to detect the presence of the higher Power consciously in himself through vigilantly noting and cultivating the intuitions it gives him.

(54) A beginner may certainly aid his search for knowledge through wide reading and possibly, through attendance at suitable lectures. Some very fine works have been written by the philosophers and mystics of all ages. These writings may bring into his life a little emotional inspiration, intellectual guidance and power of will to help his struggle through the years of long and unavoidable endeavor, and they can to that extent act the part of a teacher and guide.
(55) These only are likely to be responsive to these teachings who are sufficiently intuitive.
(56) These glimpses serve several purposes. First, they uplift the aspirant's heart.

(I)

(1) The glimpse also does in part for a man what initiation did in some ancient mystical institutions. It sets him on the road of a new life, a life more earnestly and more consciously devoted to the Quest of Overself. It silently bids him dedicate, or rededicate anew, the remainder of his life on earth to this undertaking. It is a baptism with inner light more far-reaching than the baptism with physical water.

(2) A printed page has served us well if it enables us to meet a finer character , a riper intelligence, and a deeper knowledge than our own.

(3) The same fact which, when present drily and logically leads to a result may, when presented vividly and imaginatively, lead to a stirring of the emotions. This, in turn, may lead the man to take action.

(4) No rational explanation has been given of the seemingly eccentric character of these glimpses, no reasonable theory of their why, what how and when.

(5) No counsel could be safer and better than that which proceeds from a man to himself by way of intuition. But first let him be sure that it <u>is</u> intuition.

(6) Those who are searching for truth are only a small number but still they are growing number. Each of us may repay his own obligation by saying the <u>right word at the right time</u> by lending or giving the right book to the truth-hungry person.

(7) The philosophic artist will be truly creative, truly original, in the best sense.

(8) These glimpses scintillate within the dark-chamber of a man's life like stars in the night sky.

(9) Let him study the literature of mystical and philosophic culture to become better informed about the Quest, about its nature and goal, and about himself.

(10) How inspiring is the broad and stately music of Handel's ORATORIO "Messiah", with it s massive rejoicing and multitude of triumphant voices!

(11) In the beauty of a rose and the loveliness of a sunset the man of aesthetic feeling or poetic temperament may unconsciously find a reminder of the grander beauty of the Overself.

(12) Most people ~~six~~ live upon the mere surface of their consciousness, knowing nothing of the great Power and intelligence which support it.

13) Music can be a start along the Path the same as other arts, if it is used as a means of elevating feeling and uplifting oneself to the primal beauty of the Soul. It is itself a yoga path and can be not only a means of expression but one of lifting thought and feeling to the higher realm of illumination.

(14) The creative mind brings forth out of the unlimited the Eternal Present; ~~xhexatfirst~~ the ordinary mind brings forth out of its limited past experiences

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(15) It is only in a few persons that the illumination continues to exist, without interruption or break, through the years.

(16) When his self-training and checked experience have gone far enough, the doubts and uncertainties regarding these intuitive feelings will vanish. By that time, they will appear in his consciousness as peculiar and unmistakable.

(17) How can he tell if inner guidance is truly intuitive or merely pseudo-intuitive? One of the ways is to consider whether it tends to the benefit of all concerned in a situation, the others as well as oneself. The word 'benefit' here must be understood in a large way, must include the spiritual result along with the material one. If the guidance does not yield this result, it may be ego-prompted and will then hold the possibility of error.

(18) Their self-conscious attempts to appear original may justify criticism but at least they show appreciation of the idea that originality is creative, is a ripple from the higher levels of our being, is something to be admired, valued and sought for.

(19) What he learns in a wordless way from such contacts with Nature will not be less precious than what he learns in uttered sentences or written paragraphs from human teachers.

(20) These glimpses will last longer and come more easily, hence more often, if the mind and the feelings are properly balanced, and if, at the same time, the body is purified, its organs cooperated with and its forces regenerated.

(21) When the sacred moment comes let him not hesitate to let himself go, to adore the Overself ecstatically and to let his heart be ravished.

(22) Even those men who assert or lament that they have never had a single glimpse during their whole lifetime, will get it at the end. For it is a divinely ordained part of the process of dying.

(23) If it comes without preliminary meditation, then it will probably come unexpectedly and suddenly. Therefore a certain amount of either knowledge or experience is required to recognize the authentic signs of its onset and to detect the precious opportunity which offers itself.

(24) When a piece of deep music or a chapter of illumined writing puts him under a kind of spell towards the end, when the aesthetic joy or intellectual stimulus with one or the other gives him the sensation of being carried away, he ought to take full advantage of what has happened by remembering that he is at the gate of the Overself and that by putting aside the thought of the music or book, replacing it by the

(25) The writer who daily takes up the Net of Words and walks the Shore of Truth, seeking subtle thoughts and revelatory ideas, is as much a priest as the man who is officially appointed one.

(26) If he can lay himself open to the power of beauty in (I) art or Nature, letting it get deep inside him, he may receive an intuition or attain an experience as mystical as the meditators.
(27) They dynamic inspiration imported by this experience will continue long after the experience itself has ceased.
(28) The experience is so beautiful that no description can transfer the feelings it awakens from one heart to another.
(29) Each glimpse generates afresh confidence in the existence, and wisdom of the World-Mind.
(30) The glimpse makes him feel exalted and strengthened, even though it thwarts his ego and weaknes his lusts.
(31) But even though the glimpse does not last, memory can preserve

(32) That a number of black pen-marks on sheets of paper should produce this effect, is astonighing.
(33) When the thing has led to the exalted thought, when the mind is lit up by the glimpse, then the work of art or Nature

(34) When an author can effect contact with his Overself his writing becomes a spiritual activity. It inspires him, teaches him, uplifts him.
(35) If a work of art or a piece of writing cleanses the heart or stimulates the search for truth, it is worth what it costs, if you have to pay for it, or worth your time if you do not.
(36) The intuition never needs to hunger for truth. While the intellect is seeking and starving for it, the intuition already knows and feels it.
(37) One day there will be a response to the search of his mind for its creative inspirational source.

(38) Shall he wait until intellect confirms in the slow course of time what intuition tells him in an instant of time?
(39) It is more prudent to obey warning premonitions than to ignore them.
(40) The glimpse comes to him and leaves him. Thereafter he is haunted by the thought: "Will it ever come again?"
(41) The enjoyment of a lovely sunset or the appreciation of fine music can be used to carry us over into the deeper beauty of our best self.
(42) The intuitive consciousness eludes common sense at some times but aligns with it at other times.
(43) The more he follows this intuitive leading the more he not only learns to trust it but also develops future response to it.
(44) It is a loss, and a grave one, to let oneself remain torpid to untuitive feeling so much of the time, while alert and alive to every lesser and lower feeling.

(45) If he will follow his intuitive thoughts faithfully and perseveringly, they will lead him to his best.
(46) If we respectfully meet each intuitive feeling and give it our trusting collaboration, it will little by little become a frequent visitor.
(47) It is only by constant use that intuition can mature into mystical enlightenment.
(48) How often he will have to erase words and alter phrases and improve sentences, if his communication is to fit the thought which his intuition has given him!
(49) There will be decisions that he does not think out logically, moves that he does not plan calculatingly. Yet the sequence of further events will prove the one to be right, the other wise. For they will have come intuitively.
(50) If a piece of writing is to leave a lasting impression it must have beauty of force or inspiration.
(51) It is not that they are wholly insensitive to the touch of the Overself but that they keep on pushing it away from themselves. And this they do for various reasons, according to their individual nature and situation.
(52) Art is at its best and greatest when it is motivated by the endeavour to express such a glimpse.
(53) The writer reduces life to words, that is to mere symbols.
(54) These great minds actively live again in his own consciousness during the intent study of the ideas in their writings.
(55) If the intuitive feeling leads him gently at some times, it also leads him firmly at other times.
(56) That which comes to him in the writing of these pieces, may come to others in the read ng of them.
(57) Technique does count. Sentences which are slipshod in construction irritate the reader and phrases which are awkward in form obscure the meaning.
(58) It is a useful exercise to memorize the most inspired or the most appealing passages in books written by masters of the spiritual or philosophic life.
(59) To read inspired books is to love for a time with inspired minds.
(60) He may have no i ea how to get out of his predicament. Yet suddenly he will make some unreasoned and unpremeditated act which will do this for him.
(61) If anyone has a clear intuition about a matter, it would be foolish of him to trust intellect alone in the same matter.
(62) If men followed their intuition more there would be less tragedies that could have been prevented or regrets that could have been avoided.

(63) Without this constant listening for, and submission to, intuitive guidance, we waste much time putting right the mistakes made, curing the sickness which could have been prevented and bemoaning the calamity which will power could have averted. None of these were God's will, but our own causation.

(64) In gazing steadily at some painted master piece or listening intently to some inspired instrumentation, there may come a minute of ecstatic uplift to the ivory-tower where it was born.

(1) Too much remembrance of the world leads to too much forgetfulness of the higher purpose of our life in the world.
(2) Nature is a good physician when she prescribes periods of rest from work and abstinence from food.
(3) Those who feel that there are too many evils in the contemporary ways of living and of earning a livelihood, who sincerely deplore these evils, nevertheless often feel also that there is little or nothing they can do about it until society as a whole develops new and better ways. But this is only a first look at their situation; it reveals the appearance of it but not the reality. Do they really need to wait until the unlikely event of a wholesale and voluntary amendment takes place all around them? For the challenge today, as will be made clear in this books later course, is <u>not</u> a social but an individual one. More men are free to take the first steps towards their own liberation from these evils than they usually realize. When their caution becomes excessive, it also ~~prevents~~ becomes a vice. It may prevent them from making mistakes, but it also prevents them from doing anything at all, leading in fact, to a kind of inertia. Even if they cannot do more, they can make a start to apply new ideals and then see what happens.
(4) We ought not, in our appreciation of a spiritualized worldly life, minify the value of a monastic life. Let us not forget that the man who becomes a monk to the extent that he sincerely and understandingly embraces the new ideal, exhibits admirable qualities. In taking the vow of poverty he shows forth his tremendous faith, for he will rely upon the infinite life-power to sustain him henceforth. In taking the vow of obedience, he shows forth his great humility, for he confesses that he is unable to guide his own life and thought wisely, but will take his guidance henceforth from those who stand nearest to God. In taking the vow of celibacy he makes a magnificent gesture of defiance to his own lower nature, against which he will henceforth fight and to which he will not willingly succumb.
(5)Even metals like steel are found in the laboratory tests to suffer from fatigue when over-used. How much more must the delicate elements composing the human body suffer from it? If they need the rhythm of rest, how much more do we? The living tissue of the flesh shows its wonderful balance in the unconscious action of both diaphragm and heart muscles, where every movement is counterbalanced by a rest. If Nature assigns such an indispensable place to the principle of balance in the human body, it is perfectly logical to believe that she assigns it in the human mind too.

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(6) We are able to help others only to the extent of our ability. We must accept this limitation.

(7) It is needful to bring oneself to abstain from all actions for a short time daily, and to let thinking and feeling slip little by little into complete repose. As the movements of the body are suspended and the workings of the mind are reduced, the rest afforded both of them opens a way for the presence of intuition to be detected, recognized and connected with. The ego begins to get out of the way, giving what is behind it a chance to reveal itself and be heard.

(8)The first step is to secure enough mental and emotional rest each day to give the intuition a chance to be felt and recognized. This is done by relaxing mentally and remaining inactive physically for whatever period of time the aspirant can both make available and endure. He has really nothing to do except refrain from all those activities which keep his ego assertive. He has only to get himself out of the way. This practice will not only restore/nerve energies but also (depleted) bring poise into the mind.

(9) This feeling of a need to get away from crowds into solitude, to escape from city tumult into rural quietude, may be the intuitive warning from the higher self of an impending deterioration unless this change be made. It may be a guidance toward better nervous and even physical health. To denounce it, as a materialistic section of psychiatrists denounce it, as morbid and psychotic, escapism, is a grave error.

(10) The criticism that the man who withdraws and excludes himself from the turmoil and agitation of ordinary life for spiritual reasons, is anti-social and selfish is a narrow, one-sided and superficial one. If he uses the hermit-like retreat to improve his character and to foster resolves to amend his conduct, when he returns to society, he will surely be a better member than before. Since society is composed of individuals, that which leads to their moral elevation cannot fairly be called anti-social. And since everyone benefits by it in the end, it cannot be called selfish.

(11) Some leisure and a little training are certainly desirable advantages for metaphysical study but they are not absolutely essential advantages. Again if city life denies the first it offers the second whilst if country life denies the second it offers the first. The moral is that we must make the best of what equipment and what conditions we already have. To the extent that we do this, we invite help from the Overself's Grace.

(12) Shall he withdraw from it all and disappear into the empty vacuum of some ashram safe in its sheltered unreality and soothed by its pious somnolence? Or shall he find, through intervals of occasional retreat (meditative) and longer purposeful activity that balanced rhythm of living which is true sanity?

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(13) Modern civilization, with its tensions and comforts, its speeds and extroversions, its pleasure and treasure hunts, its complicated activities and economic necessities, has trapped its victims so securely that he who would follow an independent path would have to make excessive efforts. It may seem foolish to suggest a scheme of living which involves the sacrifice of time separated out from a pressing day and given up to purposes seldom bothered with by civilized society, whose ways in fact, would impede it. It may seem unlikely that people will follow such a scheme when, even if they theoretically accept those purposes, they deem themselves too busy or know themselves too lazy to operate it. It may seem impractical to offer it, especially to those who are dependent upon their work for a livelihood and who lose so much time getting to and from it. And even if they or others could be persuaded into adopting it, there is little likelihood that its exercises would be kept up for only a comparative few are likely to have the needed strength and perseverance to keep it up. Where then is the spare time out of the modern man's daily program and the continuously driving will to come from? Where are the exceptional persons who would make the requisite sacrifices? No man will take up such a course of self-improvement and self-development unless he is thoroughly convinced of its necessity. And even then he may lack the will-power to declare war against his bad habits, his sloth and complacency, his pessimism and surface-comfort. He may be unable to change his pattern of thought and life, even if he wants to.

(14) To recognize that the conventional world is ruled by monstrous stupidity and malignity; to realize that it is useless vain and to no purpose to fight these powerful rulers, since failure alone can be the result, is practical wisdom. Let it be called selfishness and escapism, but to refuse the sacrifice of energy and the spending of time in so-called service of humanity is simply an acknowledgment partly that no good can come from meddling in other peoples' affairs that would not have come anyway and partly that the character of humanity cannot be changed within one man's lifetime but only by the slow long processes of evolution. It is delusory to believe that anything effectual can be perceptibly done to weaken the real rulers of the world, the stupidity and malignity against which prophets have spoken and sages have warned mankind since thousands of years ago. The fruit of their denunciations hangs on history's tree before us - more stupidity and more malignity today than ever before! Time has not evolved virtue; it has only accumulated folly.

(15) The goodness and wisdom that are within us maybe tremendous but if we are not intuitively receptive to them, they might as well not be there. Retreat helps to make this receptivity.

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(16) To let the world and its burdens go for at least half an hour every day, whilst relaxing the mind and body in the repose of meditation or in the aspiration of prayer is absolutely necessary to him. He ought to realize this, for the benefit will be out of all proportion to the time spent.

(17) Ought we to flee the world and live in ascetic disdain of its attractions? Or ought we to inlay a mystic-philosophic pattern into the picture of everyday duty? The answer is that both courses are correct. We must build sufficient strength to detach our hearts from enslavement to desire and we must make practical the insights conferred by this quest of the Overself. And we must learn how to do the first without shutting ourselves in monastic seclusion, and how to do the second without losing the proper balance between the universal and personal outlook, a balance which marks the sage. We must mingle with mankind to show them that a nobler existence <u>is</u> possible and to share with them whatever they can absorb of insights and experiences which only the elect usually have.

(18) If we must escape to some rural retreat in the country whenever we can, to shut out the world's turmoil and turbulence, its din and clamor, and to shut ourselves in with peace and calm, let us do so. But if we are captives of the monstrous city and cannot even do that, let us do the next best thing. There are churches where we may sit in quietude for prayer and meditation. There are the early morning and late night hours when the world is quieter.

(19) Those who criticize this refusal to engage in service prematurely, this seeming mystical isolationism - and most Occidentals criticize it - should ask themselves the question: How can people who are unable to live in harmony with themselves, live in harmony with others? Is it not wiser, more practical, to establish harmony within oneself first and then help others to do so?

(20) If the world's activity is too strenous for them, if they are not capable of participating in its fierce competitiveness without suffering the shame of inferiority or the misery of defeat, why should they not withdraw from it into the sheltering walls of a cloistral retreat? Those who say this is a backward movement must first prove whether the assumed going-forward of the world's activity is a reality: it may equally be an illusion.

(21) He who can balance his continuous activities with periodic hibernations, will act more wisely. He who is immersed in practical matters but no so immersed that he cannot withdraw from them into spiritual ones, will achieve a more balanced life.

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(22) They are not necessarily strong and heroic who stay in the world and disdain flight from it. It may be that pleasures and possessions keep them there. Equally, those who have nothing worth renouncing --the poor, the unlucky, the disappointed and the frail --make no sacrifice in passing to the cloisters shelter, the monastery's peace.

(23) It is from these hours of silent contemplation that a man draws his true strength and real wisdom. They charge the battery of his will and purpose with renewed energies. They fill his mind (highest) with a goodness which gives him a feeling of peace and gives others a feeling of uplift.

(24) Today the average American city dweller tries to do ten times more than the average European city dweller of a hundred years ago did. He is over-active in a physical and mental sense.

(25) The cycle of activities can easily deflect him from his high purpose, if he fails to withdraw from it every day to calm his emotions and pacify his mind.

(26) So long as he remains busy attending to the development of other people, so long he remains unable to attend to his own. The disciple who can free himself from sentimentality and thus accept this cold truth, will cease involving himself in their affairs prematurely and recognize his duty to himself.

(27) Hermits who dwell overlong in mountain eyries get out of touch with common life. Their outlook becomes narrow and confined; their thoughts become unable to take wide generous and balanced views. They fall into a fatal complacency.

(28) "May our studies be fruitful. May we not quarrel". -Keno Upanishad.-So even in those days, and even in the forest ashrams, the dissensions which mar modern communal retreats, also existed!

(29) We need quiet places where the earth is left in its natural state and where men can seek in leisure and freedom to recover their independence of thought and to restore awareness of their inner selves. -So hard to gain and so easy to lose in the modern world.

(30) There is a dangerous side to excessive solitude spent in efforts at meditation. It may lead to a dried-up, holier-than-thou sanctity which hides and protects the very egoism he sets out to kill. It may breed hallucinatory visions and pseudo-revelations, in which he gradually becomes lost to the truth and sanity of real vision and authentic revelation.

(31) It is not that he is coldly insensitive to the world tragedy around him but that he needs time to equilise himself to deal with it.

(32) When he is charged with nervous tension a man more easily commits errors of judgment.

(33) Mind turns itself more readily and more easily to these devotional and meditational exercises of the inner life where there is quiet, peace and beauty in the outer scene.

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(33) Mind turns itself more readily and more easily to these devotional and meditational exercises of the inner life where there is quiet, peace and beauty in the outer scene.

(34) The man who will so far follow an uncommon path as to detach himself for meditation from all other pursuits for ten to forty minutes a day, will be well rewarded.

(35) Love is to be given as a first duty to our own higher self, and then only to other men. We are here on earth to find the soul, not to better the social relationship nor to construct utopia. These are highly desirable things, let us seek them by all means, but let us not make the mistake in thought of calling them first things. The two ideas are not mutually exclusive. They ought to, and can be, held side by side, but one primary and the other secondary.

(36) Stop doing what you usually do, cease your daily toil for a while, and - be still! Thus you die daily to self.

(37) Those who seek inspiration and revelation withdraw into solitude and Nature for there they may best achieve their purpose. Jesus departed into the desert, Buddha into the forest, Zoroaster, Muhammed and Moses into the mountains.

(38) The notion that life in the world is necessarily worse for the aspirant than life in the monastery, is not a correct one. It might be but it need not be. If it is beset by dangers, so is the other. If it has vices and struggles, so has the other. Ambition, sensuality, pride, covetousness, envy cruelty and intrigue are weeds to be found in both gardens.

(39) This need of solitude and privacy as being not merely a temperamental but also a vitally spiritual one, is recognized by some monastic orders. In Catholicism, the Carthusians live shut in their individual cells.

(40) These intervals of retreat give us the chance to lift the mind above all the hates, fears, and greeds of negative suggestions from our surroundings.

(41) The would-be mystic who feels the imperative need to stand aside from the rushing throng and delve within himself rather than act in the world is justified. But he is only justified to engage in such retreat for a limited time, not for a whole lifetime.

(42) He should certainly think of his own welfare, it would be foolish not to do that. The mistake or sin is to think only of himself or to make the welfare of others entirely subservient.

(43) The prudent and sensible way, which is also the philosophic way, is to retire from the world as and when such a course is needed, as and if one can, and then to turn one's back on retirement itself.

(44) We go apart into solitude or take a walk alone to think over a personal problem which has suddenly come up. How much more is solitude desirable to think over the larger problem of life and to meditate deeply on oneself?

(34) The man who will so far follow an uncommon path as to detach himself for meditation from all other pursuits for ten to forty minutes a day, will be well rewarded.

(35) Love is to be given as a first duty to our own higher self, and then only to other men. We are here on earth to find the soul, not to better the social relationship nor to construct utopia. These are highly desirable things, let us seek them by all means, but let us not make the mistake in thought of calling them first things. The two ideas are not mutually exclusive. They ought to, and can be, held side by side, but one primary and the other secondary.

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(45) The mass of outer activities becomes a heavy burden. Whether trivial or important, casual or essential, they keep us from looking within for the real self just as much as preoccupation with the mass of superfluous possessions.

(46) He who fails to take even a short time every day for silent communion with his Overself - which is true holy communion - robs himself of opportunity.

(47) Every self-respecting man allows some time of the day for his personal grooming, hygiene and toilet. Every aspirant may demonstrate his sincerity by allowing some further time for trying to rise up in consciousness to his Overself.

(48) If a man's life is hemmed in with limitations and dark with sufferings, he is entitled to profit by a way of escape which is honorable to himself and harmless to others.

(49) To relax is to free oneself from undesirable bodily attitudes and to drop undesirable emotional ones.

(50) In today's hectic life the gaining of inward peace becomes a necessity. It is no longer a luxury for monks and nuns only

(51) Some find it easier to leave the world than to live in it. But others do not.

(52) He may one day turn to the hour of meditation with the eagerness, the ardor, and the turning-aside from other joys of a lover expecting an ecstatic meeting.

(53) If he suffers from that kind of nervousness which shows itself in fidgets, he ought to begin by repressing them and by declaring war on them.

(54) There can be little inner peace in a man who is always tense and never relaxed.

(55) It is not enough to visualise oneself living the ideal; one must also learn to retain the picture.

(56) In these short periods the exhausted body will regain contact with Nature's forces and replace what it has lost.

(57) We need to provide for ourselves the time and give ourselves the place where exercises for stilling the mind in quiet and solitary conditions maybe regularly practised.

(58) If he grows in real spirituality, and not in the emotional imitation of it, he will grow to love solitude as much as most people dread it.

(59) The failure to relax the body's muscles and nerves their too incessant activity, leads to strain and imbalance.

(60) It requires tough nerves to cope with the world as it is today and the man who is disinclined to make the effort has a good excuse.

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(60) It requires tough nerves to cope with the world as it is today and the man who is dedicated to make the effort has a good excuse.

(61) The needs of enlightening the ignorant and encouraging the aspirant may draw him out of his hole in the mountainside or his retreat in the woods. For his own earlier purpose he had to become an individualist. For compassion's later purpose, he had to return to the crowd. Both purposes are right in their time and place but wrong if not.

(62) It may ask a little courage from him to tune his movements and activities to the more leisurely and less hasty tempo indicated by the inner voice. Some risk of loss may seem to be that way. The risk is an illusory one. Nothing that is really worth while and really meant for him will be able to miss him. The rest does not matter. The higher forces which he is beginning to invoke will attend to his true welfare as he attends to them.

(63) No man can escape responsibility for the way he uses his day. He can either carefully organize it to serve his highest purposes or he can c arefully fritter it away in trivail activity or idle sloth.

(64) Those who feel the need of living in the green countryside but who do not feel they want to desert people for total solitude altogether, need not do so. They can compromise by going far-enough away from cities to be in reposeful surroundings yet not too far not to be able quickly to visit them.

(65) So many unnecessary motions of the trunk waste muscle and nerve force; so much useless fidgetting of the hands ~~xxxxxxxxxxxxxxx~~ drumming of the fingers and feet imposes extra strain; (shaking of the) such constant tension of the whole man dissipates the mind's attention and depletes the body's energy.

(66) It is good to forget for twenty or thirty minutes each day the world and its affairs in order to remember the Overself and its serenity. This forgetfulness is exalting and uplifting in proportion to the distance it carries us from the ego.

(67) Civilisation has carried us far away from the sources of life. We have no first hand contact with the Mother Earth. The problem for those of us who are disquieted by this unhealthy condition- though (r) every sort of malfunction and evil happening must eventually force awareness of its existence upon the others - is how to go back some of the distance to our origins without abandoning our machines or discarding our material comforts.

(68) The exercise can be fitted into a busy day, if there is enough appreciation of its eventual benefits. It provides the very antidote needed for all this one-sides extroverted activity.

(69) Until a few years ago, the art of meditation just managed to survive in the Western countries with Protestant majorities. But today a place is beginning to be found for it.

(70) To The active ambitious city dweller such lives may seem utterly futile at least, gloriously futile at most.

(71) Are we not suffering from too much civilization, too much science, too much loss of contact with Nature, too much restlessness? For when excess is leading to destruction is it not more prudent to call a halt, and adjust the unfair balance? Has not the time come to look the other way for a while? Keeping our gains meanwhile?

(72) The perplexed men who work and walk in our larger cities seldom take time to consider metaphysical or mystical topics. Yet since these deal with the purposes of living and the fullfilment of human existence, they are worth a little thought every day.

(73) Release from tension is the beginning of release from ego. To relax body feeling and mind is to prepare the way for such a desirable consummation. The current propaganda and education of people in relaxation methods is to be welcomed for this reason alone, quite apart from the reasons usually given beyond which the propagandist's vision does not usually extend. But to remove tension is only a first step, not a final one.

(74) To arrest worldly activities and retreat into this placid existence, may appear as a lazy refusal of responsibility to most observers. If he disregards the noisy scramble for pelf or place, the man who looks intently within himself for the kingdom of heaven is only obeying, after all, the command of Jesus.

(75) There is a danger that the atmosphere of goodness evoked and cultivated in monastic institutions may become artificial and studied. Goodness becomes more natural when it is lived out and tested in the busy haunts of men.

(76) Our worldly life takes up too much time and energy. The ideal existence would be to vary it with occasional periods for retreat into solitude, preferably with Nature. If we can get away into the country, into the hills, into the forest, or to the sea, that would be excellent.

(77) In the Tibetan records of the Buddha, it is expressly mentioned that he sent out apostles "to spread the doctrine that would help all creation." Thus, even Gautama, the founder of monasteries, did not intend them to become places wholly given over to self-centred spiritual development alone. He knew that the truth is really for all, because it can benefit all; it is not merely for hermits and monks. Even where he turned numbers of men into monks, he did not wholly withdraw them from society but laid down a rule that they should preach to all classes of people. Thus he insisted that they should serve the useful purpose of being spiritual teachers.

(78) The aggressive world of our time needs to learn how to get out of time. The active world needs to learn to sit still, mentally and physically, without becoming bored.

(79) By inserting these periods of withdrawal into the business of everyday living, that very business will itself take on clearer meaning.

(80) The man who renounces a worldly career and joins a monastic community because he seeks to concentrate all his energies upon the spiritual life, is right if he does so in obedience to an authentic inner prompting. But let him not therefore say this is the only way nor even the best way. It is a biased and unbalanced evaluation to assert that the monastic path is the sole path open to man if he wants to lead a higher life.

(81) The peace which depends on taking refuge in monastery or cave is questionable for it may not be peace but escapism. The peace which remains adamantine in busy towns and unshattered by constant work is unquestionably the true peace. It will have this advantage over the other kind, that it will be so strong and stable that it can neither be shaken by unexpected attack nor overthrown by unexpected temptation.

(82) We can gain wisdom as the ascetic thinks by impoverishing our experience. But we can also gain it by studying our experience. Both are useful at different periods of our inner life. Both can and should complement each other in a rhythmic pattern.

(83)When a colony of strangely assorted people live together in an ashram

(84) The philosophic way is neither to live a crippled ascetic life out of touch with the times nor to give itself up totally to the foolishness of the times.

(85) The criticism is heard that this idea if put into practice today seduces the intelligent individual to try to strengthen himself by weakening society at a time when society itself is most in need of being strengthened, and that it withdraws the unselfish man from the common effort at a time when his services could be most fruitful.

(86) (Relaxation Exercise): If he chooses to sit in a chair his feet should not be pressed heavily on the floor but allowed to rest lightly. The palms of his hands should not suspend from the arms but be supported by his lap, where they may rest on one another. His eyes should not be tightly closed but slowly and gently the lids can be allowed to droop until they shut.

(87) On the stroke of each hour commence practising the relaxation exercise.

(88) Those who make of mysticism a refuge from the world's troubles are entitled to do so.

(89) There is no doubt that the man who has completely mastered relaxation can let it pass into meditation more easily and quickly than the man who has not.

(90) An ashram is not the spiritual paradise outside believers might wishfully think it is.

(91) He needs to renew his outlook.
(92) By communing with his deeper self in quietude and solitude he can renew his battered ideals and fortify his aspirations.
(93) It takes so little part of our time/that we ought to be ashamed of searching for excuses (to meditate daily) or surrendering to pressures.
(94) We are not aware of how taut our bodies are.
(95) The practice will benefit health, too, by increasing resistance and decreasing nervousness.
(96) He must cultivate a sense of the value of meditation. It is not to be regarded as a hobby for odd moments. It is to be prized as the way to a peace and contentment worth as much as any material comfort or possession.
(97) There are times in the career of an advanced meditator when he needs to avoid contact with humanity and live entirely alone.
(98) The mystical temperament covets solitude and quietude, detests multitude and noise. The mystical way of life renounces the limited ego, battles against the lower instincts and abjures personal strife. Consequently, the mystic is inevitably repelled by much that belongs to the active life. His breadth and depth of outlook find little attractive in it. He wants to save the time and energy it absorbs so as to make his life inwardly profitable.
(99) The growing desire for a more satisfying way of life and a more comforting view of man's near future will bring more people to these retreats.
(100) If we give a part of the day to the purposes of study, prayer, meditation and physical care, it may begin as a duty but it may end as a joy.
(101) To begin the day with such high thoughts, such metaphysical reading, such meditative calm, is to begin the day well. All this reaction to its coming events will be influenced by this wise procedure. He is a far-sighted man who refuses to be carried away by the speed and greed of our times but insists on making a period for elated feeling and exalted mind.
(102) If he is to find time for the practice of these exercises he may have to cut out the distractions and temptations of city life.
(103) It does not need much thought to understand why it is easier to find the presence of God in the absence of people.
(104) The two great daily pauses in Nature offer wonderful minutes when we, her children, should pause too. Sunrise is the chance and time to prepare inwardly for activity; sunset to counter balance it. We do not take proper advantage of the gifts of Nature but let ourselves be defeated by the conditions in which we have to live under our times and civilization.

(105) The observance of this custom of physically pausing in the day's affairs and mentally retreating from them for a short time can do much good for his welfare.
(106) He will be called an egoist who runs away from problems and hides from the world. But is he any more egoistic than those who stay in the world either because they are chained to it, powerless to escape, or because they have personal ambitions to satisfy?
(107) This foolish attempt to climb higher and higher in the Tower of Babel which they have built itself arises out of false notions of success and failute. They measure success by the conditions surrounding a man and assess failure in the same way. There is a harsh lesson that life will ultimately teach them - that there is no equivalent compensation for the loss of spiritual values.
(108) Those who pick up the jargon of modern psychoanalysis are likely to see in these retreats forms of escape from responsibility and in the retreatant himself a runaway yielding to his weaker impulses.
(109) The simpler life begins when we separate acquisitive wants from genuine needs.
(110) Once he has set them, he ought to try to keep place and time sacred for this special purpose. That will convert the one into a shrine and the other into a sacrament.
(111) When a man enters this phase, he begins to feel a great weariness with life. He loses his interest in many things which may have absorbed him before. He becomes emotionally indifferent to activities and persons formerly attractive to him. He withdraws more and more from people and society. When this fatigue with all existence descends upon him, then he will be more ready and more willing to lose the personal ego in the universal ocean of being.
(112) The inclination which comes at times to go away by oneself into refuge from civilization's pressures or into retreat from society's worldliness, is a sound one. It ought to be respected.
(113) There are a few periods of his inner life when complete isolation is greatly needed and greatly advantageous.
(114) The idea of living in a little religious colony called an ashram, monastery or retreat attracts some people. But this will probably end in merely living in an impotent little world of their own making or else of the holy man's making.
(115) He can do nothing better for himself and, in the end, for the world than to step out of its current from time to time. If he uses the occasion well, he will bring back something worth having.

(116) When the city job becomes a source of ulcers and the city apartment becomes a strait-jacket, it is time to remember that woodlands, beaches, rivers, hills, meadows and wide open spaces also exist and that the man who makes up his mind that he wants to live among them part, most or all of the year can find some way to do so if he is really determined enough. If it involves taking some risks at the beginning, he will take them only if his desire to escape is ardent and strong.
(117) It is needful to achieve a kind of rhythm in the day's living, a withdrawness new and then punctuating the outwardness of the active hours. This is needed whether the activity be mental or physical.
(118) It is essential to set aside a part of his morning for this important purpose. It need only be a tiny part, if he feels that is all he can spare.
(119) We begin by acquiring delightful possessions. We end by having mere encumbrances.
(120) The law which completes everything and every movement in Nature by its opposite or contrast acts here too. If a period of self-sought isolation is prolonged enough, a man inevitably gets tired of it and desires a change.
(121) Start relaxing the body from the top of the head, then nape of neck, then shoulders

(122) So far as the rest of mankind live for aims directly contrary to his own, he himself must live inwardly apart from them.
(123) Are the professed servers of mankind really doing any good to others if they have not previously enquired what the real needs of others are?
(124) This continuous attraction to outer embroilment is fatal to inner life. It exists only because they abandon the real self for it. It exhausts them, so that neither the desire nor the energy to search for this self are able to arise.
(125) His earthly business will not suffer <u>in the end</u> but he himself will gain much profit if he detaches himself from it once or twice a day to turn his attention toward celestial business for which he was really put on earth.
(126) In whatever way he uses this period, whether to pray, to relax physically emotionally and mentally, or to meditate, the first need is to drop his affairs of the moment abruptly and let go of them completely during this short pause. No matter how tightly bound to a timed schedule his business has made him, here at least he enters a timeless world.
(127) If he feels the urge to discard superfluous personal possessions, he ought to obey it!

(128) A day begun with mental quiet and inner receptivity is a day whose work is well begun. Every idea, decision, move or action which flows out from it later will be wiser better and nobler than it otherwise would have been.

(129) On that mountain-top level he is settled in a curious Olympian unconcern about the world's condition, rejecting any responsibility for it and denying any responsibility toward the world.

(130) Although an obscure and peaceful life may be his desire, karma may will otherwise and bring fame and action, with their concomitant troubles, into his existence.

(131) Read the Book of Genesis and note how Joseph's inward liberation came during his outward imprisonment. Read the biography of Sri Aurobindo and note how his spiritual awakening came during the year spent in jail. Read the poems written by Sir Walter Raleigh during his last confinement in the Tower of London, and note the depth of religious feeling they reached.

(132) Prolonged isolation from his fellows can fill his mind with unreal imaginings about his own experiences and wrong ideas about other people's.

(133) Periodic retreats into solitude are a necessity to the advanced soul if he is to fulfil his purpose in attaining true free and inspired Individuality.

(134) Those who keep their leisure too busily occupied with too many unessential activities, useless gossip or excessive entertainment to have any time left to spare for the higher purposes of life, will have only themselves to blame if later, the outer crisis of life find them without the inner resources to meet them.

(135) Although few will have troubled to perceive the fact, or may even be able to perceive it, we all have to live in inner solitude anyway.

(136) If he will devote a short part of his time each morning or evening to unfold this intuitive element in his nature by meditation exercise, he will gain much.

(137) The period consecrated to meditation will touch its highest arc if all thoughts of worldly affairs are shut out, all remembrance of personal activities put away.

(138) Should he shut himself up in a monastery, or in a room, or in a cave, the problem of his ego-centred thoughts remains the same.

(138) They never hear the inner call because they never listen for it. The setting aside of special times for meditation is like lifting a telephone receiver to hear a voice at the other end of the wire. If the receiver is left always on its hook, that is if the mind is kept active with other matters, no connection can be made.

1) When, some years ago, I stayed in an ashram in Western India and idly looked through the volumes on its library shelves, I found a highly-abridged version of a work called Yogavasishta, I realized that I had also found one of those Eastern writings which deserve Western readers, too. That version had been made by an Indian scholar long before, had apparently never circulated beyond the Indian shores, and try as I might, I could not secure another copy to take away with me. I think it had been privately published, but anyway it was out of print. The contents were so interesting that I never forgot the Sanskrit title. - Now another and new abridgment is in my hands. Its reading has given me pleasurable hours, interesting hours and thought-provoking hours. It is a book that should be also in the hands of every mentalist.

(2) The expanding interest in yoga is in part due to its value as a technique of increasing our understanding of ourselves, achieving more happiness and peace of mind. It can be applied to normal living by normal persons, and it's use is not limited only to hermits and monks.

(3) It comes to this, that we have to learn the art of doing nothing! It would seem that everyone could practise this without the slightest preparation or training but the fact is that hardly anyone can do so. For the phrase 'doing nothing' must be interpreted in an absolute sense. We must learn to be totally without action, without thought - without any tension or manifestation of the ego. The Biblical phrase, 'Be still!' says exactly the same thing but says it positively where the phrase says it negatively. If we really succeed in learning this art, and sit absolutely still for long periods of time, we shall be given the best of all rewards, the one promised by the Bible. We shall "know that I am God."

(4) If a student is not purified enough, nor informed enough, it is better not to endeavor to reach the trance stage. He should devote his efforts to the control of thoughts and the search for inner tranquility along with this self-purification and improvement of knowledge.

(5) It is a useful exercise to spend time recollecting the previous day's actions, situations and happenings in the same order in which they manifested. Those persons who appear in them should be recalled as vividly as they were then seen, and their voices heard as clearly.

(6) It is most important to practise regularly, for every lapse throws success farther away quite disproportionately to the time lost.

(7) Perhaps the only part of the body which is not to be allowed to fall into this relaxed state is its back.

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(8) If he holds firmly to his purpose, the day must come when the meditation period will be regarded as one of daily blessing, one to be enjoyed and no longer merely worked through. Indeed, the more he deepens his inner life the more he will want to be alone for these practices. He will take care to keep away from unnecessary meetings with others. For him the hours of useless idle talk are at an end. The delight and fruit of meditation replace them. Time is now a part of his most precious possessions and no longer to be thrown away thoughtlessly.

(9) The picture must be perfectly vivid and sharply formed. It must be held for a little while. Then let it slowly fade away into the still center of your being, absorbed by its light and love.

(10) A housewife wrote to me that she found herself too busy with her duties to sit down and meditate but by thinking about spiritual subjects as she went about her work, she found with time that this not only lightened its drudgery but also developed into a kind of meditation itself.

(11) Some meditation exercises are not without danger but this is because most exercises share such danger. Hence, they are usually prescribed along with the religious devotions, intellectual training and moral disciplines intended to eliminate their danger. Where these safeguards have been absent, unfortunate results may be perceived both in the Orient and the Occident, both in the past annals of mysticism and the present ones. The philosophic discipline and the purificatory preparation are also intended to guard against the danger of inflation of the ego. The cultivation of humility, the moral reeducation, the rigorous self-examination and the honest self-criticism form part of these preparations.

(12) The belief that reality can be touched only in the trance state implies that its attainment is an intermittent condition and that a man would have to spend twenty-four hours every day to sustain it if he wished to remain perfectly enlightened. This is an error, a case of confusion between the end and only <u>one</u> of the means to this end. It is the love which he brings to the task which really matters. Prolonged trances, set meditations and formal reflections are, after all, only instruments whereas such love is the dynamic power that wields them.

(13) At this point where concentration has been fully achieved all striving should cease. The mind is then able to repose in itself.

(14) At first you will find that you cannot keep your attention on the selected idea. But pull your thoughts back to it again and again.

(15) Always close your meditation or end your prayer with a thought for others, such as; "May all beings be truly happy".

(8) If he holds firmly to his purpose, the day must come when the meditation period will be regarded as one of daily blessing, one to be enjoyed and no longer merely worked through. Indeed, the more he deepens his inner life the more he will want to be alone for these practices. He will take care to keep away from unnecessary meetings with others. For him the hours of useless idle talk are at an end. The delight and fruit of meditation replace them. This is now a part of his most precious possessions and no longer to be thrown away thoughtlessly.

(9) The picture must be perfectly vivid and sharply formed. It must be held for a little while. Then let it slowly fade away into the still center of your being, absorbed by its light and love.

(10) A housewife wrote to me that she found herself too busy with her duties to sit down and meditate but by thinking about spiritual subjects as she went about her work, she found with time that this not only lightened its drudgery but also developed into a kind of meditation itself.

(11) Some meditation exercises are not without danger but this is because most exercises share such danger. Hence, they are usually practised along with the religious devotions, intellectual training and moral disciplines intended to eliminate their danger. When these safeguards have been absent, unfortunate results may be perceived both in the Orient and the Occident, both in the past annals of mysticism and the present one. The philosophic discipline and the purificatory preparation are also intended to guard against the danger of inflation of the ego. The volitive action of humility, the moral resolution, the rigorous self-examination and the honest self-criticism form part of these preparations.

(12) The belief that reality can be touched only in the trance state implies that its attainment is an intermittent condition and that a man would have to spend twenty-four hours every day to sustain it if he wished to remain perfectly enlightened. This is an error, a case of confusion between the end and only one of the means to this end. It is the love which he brings to the task which really matters. Prolonged trances, set meditations and formal reflections are, after all, only instruments whereas such love is the dynamic power that wields them.

(13) At this point where concentration has been fully achieved all striving should cease. The mind is then able to repose in itself.

(14) At first you will find that you cannot keep your attention on the selected idea. But pull your thoughts back to it again and again.

(15) Always close your meditation or and your prayer with a thought for others, such as: "May all beings be truly happy".

(16) Nor should the physical preparation neglect the hands. Free them too from tensions, the fingers from being taut. Let them rest lightly on the knees or, one palm inside the other, on the lap. Relax the hands - and it will be easier to relax the thoughts.
(17) After some practice he will less and less consciously think of the technique and more and more instinctively follow it.
(18) Meditation ordinarily needs quiet surroundings and closed eyes.
(19) The reason why a lying-down position is to be avoided is that it tends to sleep.
(20) All bodily movements should be brought to an end until the close of the session.
(21) The deeper he penetrates the closer he comes to his true self.
(22) Let him immerse himself in that feeling and little by little a powerful sense of well-being will penetrate his heart.
(23) The ability to bring the mind to controlled one-pointedness is extremely difficult and its achievement may require some years of effort and determination. He need not allow himself to become discouraged but should accept the challenge thus offered for what it is.
(24) It is better to take plenty of time, to sit as unhurriedly and as leisurely as possible, and thus get the correct form established from the beginning.
(25) When his thoughts are brought into a stilled condition and his awareness fully introverted, a state resembling sleep will supervene but unlike sleep will be illumined by consciousness.
(26) In this exercise he thinks back to the time that is not too near the present nor yet too far from it. He tries to reconstruct imaginatively a major episode which affected his feelings to the uttermost. But while doing so he also judges those feelings from his present standpoint and knowledge - philosophically.
(27) During that blessed hour when he sits in contemplation he finds his true self.
(28) It is not advisable to keep the eyes too widely open, for this will tire them.(Tratalsa):
(29)It would be easy at certain stages to feel this fascination of interior states so powerfully as to become alienated from everyday existence.
(30) Whenever a glimpse is given to him, he should stretch its duration to the utmost. This can be markedly helped by being very careful to keep his physical position unchanged, by not even slightly moving hand or foot or trunk. The perfectly still body offers the best condition for retaining the perfectly still mind. If attention is to be placed anywhere on the body, it should be placed in the region of the heart.

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(31) The practice of self-inquiry begins with the self's environment and ends with its centre. It asks, "What is the world?" Then, "What is the Body?" Next, "What is the Mind?" Then, "What is the source of happiness?" And finally, "What am I?" at the threshold of its innermost being.

(32) The first step in mind control is to restrict the area in which thoughts can move about. This is done by taking a single subject, a single object or a single sentence and, for a period of time daily, limiting attention to it.

(33) This practice of picturing oneself as one ought to be, of visualizing the man free from negative qualities and radiant with positive ones that is part of the Quest's ideal, has near magical results.

(34) The thought-flow may be stopped by forcible means such as breath control but the result will then be only a transient and superficial one. If a deeper and more durable result is desired, it is essential to conjoin the breath control with other kinds of self control, with a discipline of the senses and a cleansing of the thoughts.

(35) Meditation needs to become very intense and very deep before the last phases of the second stage can be left behind. It is in these phases that the great truths concerning the ego, the self, God and the world can be most profitably held before the mind.

(36) Getting the practice underway during the first stage requires cutting loose from memories of the day's earlier acts. The more incisive and determined this beginning is, the quicker he will be able to finish this stage and pass into the next one.

(37) In the Lotus Posture the hands are placed in the lap, one on top of the other. There is both a symbolical and practical meaning in this posture. The hands folded in the lap stand for complete rest from all earthly labors and worldly activities. By stilling the mind and body, the man withdraws from the Not-Self into his meditational quest of the True Self.

(38) It is important to give the mind a definite idea to hold and mull over or a definite line to follow and concentrate on. It must be positive in this early stage before it can safely become passive in a later stage.

(39) It may seem curious that the physical preparation for a mental process like meditation should involve the feet, as is evidenced in for example in statures of the Buddha sitting with loosed ankles. This is because there are nerve centers and endings in the soles which when pressed or when the blood flow is inhibited, have a reflex action on their opposite number - the head.

(40) This first stage is devoted to gaining prompt and effective control of attention.

(31) The practice of self-inquiry begins with the self's envelopment and ends with its centre. It asks, "What is this world?" Then, "What is the body?" Next, "What is the Mind?" Then, "What is the source of beingness?" And finally, "What am I?" at the threshold of its innermost being.

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(33) This practice of picturing oneself as one ought to be, of visualising the man free from negative qualities and radiant with positive ones that is part of the Quest's ideal, has many magical results.

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(39) It may seem curious that the physical preparation for a mental process like meditation should involve the feet, as is evidenced in the major example of the Buddha sitting with locked ankles. This is because there are nerve centers and endings in the soles which when pressed or when the blood flow is limited, have a reflex action on their opposite number - the head.

(40) This first stage is devoted to gaining prompt and effective control of attention.

(41) Could one of these yogis practise his meditation while assailed by the deafening noise of a steel girder rivetting machine operating outside his cave? Is it practicable to follow the advise of the Maharishee, which I heard him give a would-be meditator complaining about being bitten by mosquitoes, to ignore them? Let it be noted that no person who is trying to practise this art could be distracted if he did not attend to the sense affected, whether it be hearing aroused by a machine or feeling aroused by a mosquito.

(42) The shoulders come in first for attention because any tenseness of feeling is reflected in them. Loosen the shoulder muscles and then shake the nape of the neck a few times to free it from strains.

(43) The miseries and errors of the past are all obliterated in the intense peacefulness of the present.

(44) The mind can be influenced by the five senses only when it attends to them.

(45) Before anyone starts the practice of meditation, it is advisable that he first make some effort and some progress toward becoming a well-adjusted person. Otherwise he will either profit little from his attempt or else the capacity he does develop will be erratic, deceptive and possibly even harmful in its results.

(46) At a certain depth of penetration by the meditator into his inward being, pain of the body and misery of the emotions are unable to exist and disappear.

(47) The second stage of meditation shows its largest fruits when the meditations are practised with patience and they become deep, long and intense.

(48) The more time you give yourself for these exercises, the less hurried you will feel. And this in turn will allow you to express more successfully the qualities of patience and reverence which an approach to the Overself must necessarily have.

(49) Withdraw attention from everything outside and imagine a radiant shining Presence within the heart. Visualize it as a pure golden sunny light. Think of it as being pure Spirit.

(50) The philosophical system of meditation combines all those varied methods and diverse subjects which are needed for an all-round, well-balanced development. Therefore it combines several techniques, such as the constructive use of imagination in character building with the passive waiting for intuition in cultivating awareness. It brings together one form which calms the mind, with another which stimulates it.

(51) One thing which he is likely to derive from the <u>regular</u> practise of meditation when some proficiency is attained, is a sense of inner growth, a definite awareness that progress is being made.

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(51) One thing which he is likely to derive from the regular practise of meditation when some proficiency is attained, is a sense of inner growth, a definite awareness that progress is being made.

(52) If he cannot fit this period into the early morning or late night, let him fit it into any time of the day that is convenient to him. But if, in the pressure and busy-ness of modern city living, he cannot even do that, then he can adopt the two practises of first beginning and closing the day with short prayers and second, repeating a declaration semi-mechanically during the day(s activities.

(53) A fit theme for his meditations is to take an attribute of the Overself.

(54) In the meditational work upon eradicating the fault, he may begin by trying to remember as many occasions as he can where he showed it, and express repentence for them.

(55) When he can sit still and composed, shutting the door of this thought and room on the endless agitation of worldly business or worldly pleasure, these hours will grant him the true significance of his own life.

(56) During the first period, which may extend to half an hour, when nothing seems to happen and the line of thought or awareness is wobbly and uncertain, discouragement irksomeness and impatience quite often overcome the practiser. They may induce him to abandon the session for that day. Such a surrender to defeatism is unwise. Even in the case of those who have practised for some years the tedious initial waiting period may still have to be endured. For it is the period during which thoughts settle slowly down just as a glass of muddly water slowly clears as the mud settles to the bottom. The proper attitude to hold while this process continues is patience. This is quite indispensable.

(57) It is an art in which he learns first to absent himself from his surroundings by concentrating on a thought and later, to absorb himself in the Spiritual Mind by dismissing all thought.

(58) A new day can bring a new hopefulness to the most wretched of men provided he begins it with a meditation at dawn. For then life is really fresh, the mind is quite unfatigued and contact with the intuitive self a little easier to get. A meditation at such a crucial yet glorious hour can fix the whole day's pattern.

(59) He is unlikely to be able to get settled in the first stage if his body is disturbed by stinging mosquitoes or uncomfortable seating, by freezing cold or sweltering heat. It is prudent to take the requisite preventive measures before sitting down to practice rather than to have to abandon the attempt after pursuing it in vain.

(60)If, in the middle or later part of his practice someone speaks to him but get no reaction from him, he can be sure that this first stage has been mastered and that the second stage is well advanced.

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(60) If, in the middle or later part of his practise nonsense speaks to him but yet no reaction from him, he can be sure that this first stage has been mastered and that the second stage is well advanced.

(61) It is one purpose of such meditation to create, for a short period and under favorable circumstances, those new and higher qualities, as well as that power of mastery over his being, which the aspirant will one day be able to express continuously and under the most difficult circumstances.

(62) All the work he is called on to do in the first stage is to secure the right conditions in the place around him, to calm the emotions, control the breathing and concentrate the attention. Only when all this has been sufficiently achieved is he ready for the second stage - meditation proper - when the objective is to turn yearningly towards his higher self. Everything before this is merely preparatory work, to enable him to keep his mind steadily upon the principal objective which emerges later during the second stage.

(63) (Visualization Exercise): It will help him if, for a few minutes he stops whatever exercise he is engaged with and projects the mental image of himself doing it successfully.

(64) How can a few feeble minutes produce great results? We need to take more time, to sacrifice some non-essential activity and to fill in the many momentary interludes during and between the essential ones with spiritual recollection.

(65) What is the best bodily position to assume for the practice of meditation? The answer depends on the particular kind of exercise to be done, on its objective, on the previous experience, or lack of it, of the meditator himself, but most of all it depends on what he finds easiest and comfortable. But once started, he should try to sit perfectly still and not to move his seat or fidget his hands. It is better to sit upright than to slouch or to recline.

(66) In this matter of attending to his exercise, he should be stric with himself. If he is faithful, he will develop slowly to the degree where habit will lead him to the meditation room at the appointed hour even if he has forgotton his duty.

(67) The sublime peace of meditation can only be had by forgetting the world and its worries, by turning attention partially or wholly away from the personal life and physical surroundings.

(68) It takes determination and persistence to bring the mind during these practice periods into a fixed concentrated state. The man who gives up too soon and too easily is evidently not ready yet and must work at preparing himself in other ways.

(69) It would be a foolish waste of time to approach the meditation period under a sense of pressure, with half the mind already looking forward to its termination. It would defeat whatever effort is made and doom it from the start.

(70) The second stage is fully attained when his mind becomes so absorbed in the object or subject of its attention as to forget itself utterly as a result.

(71) When he feels the first signs of a mood favorable to meditation, he ought not to let the chance go. It ought to be sufficient excuse for putting aside either his laziness or his other activity.
(72) Bringing the imagination to his help and making a mental image of the kind of man he desires to be is a useful form of meditation.
(73) The eyes are to be closed or outward and visible distractions will claim his attention.
(74) The simplest position for a Western-born student is to sit in a straight-backed chair, to place the hands on the knees with palms down resting on them, to hold the chin in and head up. The place where he practises should be one where he can be alone, see no people and hear no voices.
(75) A Jain Yoga Meditation Standing posture is shown by Colossus at Shravana Belgola, Mysore. The figure stands erect, toes slightly turned out, feet three inches apart, arms hanging down at sides and the palms of hands touching the side of thighs.
(76) When the intensely positive work of the first stage is over, then - and not before - he can let himself go as if ready to float idly on a stream.
(77) He may, if he holds on and succeeds in crossing the border of the intermediate stage, begin to feel a sense of impending discovery
(78) In this state, he becomes oblivious to the passing of time.
(79) He must pursue this faint feeling as it bears him into the inmost recesses of his being. The farther he travels with it in that direction, the stronger will it become.
(80) The most prudent arrangement is to set himself a fixed hour for the practise from the beginning, and to allow no excuse, no pretext, to cause him to deviate from it. (or sky alone)
(81) He should sit down by the seashore or on a hillside or on the roof of a tall building, or in any other place where he can get a long uninterruped view of ocean and sky. If no other place is available, let him lie on the ground and gaze at the sky. Then let him think of the Spirit as being like this vast expanse in its freedom and uniqueness but infinite and boundless where the other is not.
(82) Ordinarily our minds have too limited and too egocentered a range. It is needful to broaden them by reflections and meditations which are highly and totally impersonal. (abstract) "The universe is infinite and unmeasurable. How tiny and insignificant is this planet Earth in relation to it! How trivial and unimportant are earthly things, if the planet itself is such! How ridiculous to let oneself be captured and imprisoned by momentary sensual pleasures which have not even the duration of most of these things.!" Such is one sample of how this exercise could begin.
(83) At this great depth of consciousness nothing from the body's world is heard or seen or registered.

(84) The second and third stages may have five stations from start to finish, although this is not the experience of all aspirants. In the first the body becomes numb and its weight vanishes. In the second, a fiery burning force uplifts the emotions and energises the will. In the third a sensation of being surrounded by light is felt. In the fouth the man is alone in a dark void. In the fifth he seems to dissolve until there is nothing but the infinite formless being of God.

(85) Let him pause in the day's routine once every hour to recollect himself.

(86) It was sweet to be in the temple of true consciousness but I could not stay indefinitely. I roused myself to ordinary waking consciousness.

(87) The most balanced procedure is to alter the themes and exercises from time to time to meet the different requirements of his all-round development as well as the different intuitive urges and passing moods which may manifest themselves.

(88) Whenever the fixed hour is indicated by the clock but not by his memory, or, whenever it is overlooked under the press of business, the invitation to meditate will silently and sweetly be delivered to his conscious mind by the subconscious.

(89) There are techniques which, enable him to achieve this state of mind.

(90) It is not helpful to meditation if one becomes aware of the presence of others. The awareness will interrupt the attempt to concentrate. This is one reason why solitude is nearly always prescribed

(91) The superior type of aspirant can dispense with symbols but this type is much less to be found.

(92) Once he has assumed his position for meditation, it is better not to shift it, and it is certainly essential not to fidget.

(93) The aim is to work, little by little, toward slowing down the action of thinking first and stilling it altogether later.

(94) The intenser the longing for enlightenment, the easier it is to practise recollection.

(95) By this single act of recollection, he brings several benefits in its wake.

(96) More Medieval Christians practised the techniques of meditation than modern ones do. But a principal reason for that was the existence of more monasteries and convents to take care of the meditators. Those who did not care to be buffeted about in the storms of the world found plenty of harbours of refuge to which they could turn their boats.

(97) He will come in time to start the period with ardor and to spend it joyfully, its minutes will be regarded as precious ones; its high peaks of achieved stillness as Elysian interludes.

(98) In all relaxation and meditation exercises which involve sitting in a chair, both feet should rest flat on the floor.

(99) He must train himself during solitary hours in the qualities he seeks to express during active ones. Creative imagination and concentrated thinking are the means for this self-training.
(100) When all movements are at an end, and all physical actions are suspended, he can enter into the most interesting of all states.
(101) Whether in a monastery, a church or an ashram, I never cared for group prayer of group meditation. It seemed that the people were too conscious of one another when they ought to have been conscious of what was going on in themselves.
(102) The art of meditation cannot be mastered in a hurry or learnt as a hobby. One must give it the patience and imprtance it merits .
(103) When he can give total attention to the thought, and sustain it to the end, concentration will have been achieved.
(104) When he closes his eyelids to meditate, he should close out the world and its cares.
(105) The esstasy of that state is rare, the abundant happiness it yields is unforgettable.
(106) The aim is to make such recollection a continuous affair ultimately.
(107) He is a sailor, taking spiritual soundings in the deeper water of his own being.
(108) The first drawback of meditating in the prone position is that it is more favorable to drowsiness.
(109) It needs only a brief interval now and then to practise this self-recollection during the day; it is only a matter of two or three minutes.
(110) The clearness of mind which pervades this state is extraordinarily intense. It lights up every person and every incident coming into the area of thought but even more, himself.
(111) The practise will have no chance to succeed unless it is begun in a mood that knows no haste.
(112) When body, mind feeling and Overself are all in harmony, the highest goal of meditation has been attained.
(113) The semi-darkness, the shut door and shuttered windows help to cut off disturbances from without; the help to cut off distractions from within.
(114) The man who is impatient for quick results will soon find meditation exercises irksome, dull or forced labour. This is an art which yields little result to dabbling but great one to slow steady plodding effort.
(115) He must wait in the stillness until there is a sudden catch at his heart, an abrupt intake of breath.
(116) The initial period is comparable to the initial "warming-up" period which electronic and radio tubes require before becoming active.
(117) ~~The surrender of self alone is then present.~~ In complete meditation the surrender of self is also complete. The Overself alone is then present.

(118) These physical details are important partly so that he may be sufficiently comfortable to forget his body and partly because

(119) If the initial period of distracted, wandering over-active or restless thoughts irks him by its length, he should remember that this shows the state of his mind during most of the day.
(120) The hour when the sun either appears or sets on the horizon is a good one to practise these exercises.
(121) The ego dissolves into that infinity of relaxed being which is unforgettable and therapeutic. All strains fade out, all pressures vanish with the gentle influx of this peace-filled mood.
(122) He begins to practise real meditation only when he begins to reach the silence of feelings and thoughts inside himself. Until then he is merely manoeuvering around to attain this position.
(123) Shutting the eyes is only the first step toward shutting all the senses. That in its turn is only a step towards the still harder task of shutting out all thoughts and all ordinary everyday feelings.
(124) It is as if he were bodiless, a purely mental being.
(125) Concentration is the opposite of diffusion.
(126) He is determined to stop the mind's wanderings and to impose his command upon it.
(127) In that deeper state when the body is held still with concentration, the mind paradoxically feels most liberated.
(128) It refreshes the heart and renews the will in the most extraordinary way if we sit, with hands crossed in the lap or open on the knees and with mind surrendered, quiet, empty.
(129) That desireable inner state is close to us, but its attainment is elusive to us. The mind is more slippery than an eel when one touches the fringe of the state for, usually, the next minute one loses it in a flash.
(130) If he emerges from this deep state, he will recognise his surroundings by slow gradations only. His reluctance to leave that region of absolute delight may account for this slowness.
(131) What man could do anything but succeed if he started meditating with the attitude that no matter how long he has to wait for the feeling of contact with the Overself, he will continue to sit there.
(132) In daytime draw the blinds in day or switch off the light in nighttime. Place the feet together.

(133) Let the hands rest relaxed on the thighs or in the lap.
(134) It is something far deeper than mere restful quietness, something dynamic and intense.

(135) He feels that he is gazing down at himself from a height seeing his personal ego for the trivial thing that it is.
(136) There are definite stages ~~that~~ which mark his progress. First he forgets the larger world, then his immediate surroundings, then his body and finally his ego.
(137) The exercise of watching a thought arise and vanish and then intently holding on to the interval before the next thought arises, is a hard one. It needs months and years of patient practice. But the reward, when it comes, is immense.
(138) In the deeper phases, certain thoughts which come to him can be taken as divine guidance. "Thy will".
(139) The most important of the several purposes of this period is not achieved until he is able to withdraw from being the person bearing his name and from playing the role which he habitually appears on life's stage.
(140) Sit in reverence before the setting or rising sun.
(141) Those who have tried it know how much harder real meditation is than mere thinking. The two are not the same.
(142) As he enters this fourth dimension of the Soul, infinite well-being pervades him.
(143) He will arrive at the happy stage of being aware in his deepest mind of this holy sanctuary.
(144) His virtue is not cold and selfish and self-admiring although it may seem so to those who

(145) Winter marks the opening of that period from just before Christmas and culminating with Easter when the inner forces of Nature make it possible for man to make quicker progress than during the rest of the year. It is a suitable period to intensify aspiration, increase study and meditate more.
(146) At this point he may lose touch with the outer world and no longer see or sense it in any way. The consciousness sinks away from place and form, the passing of time and the solidity of matter, into its own being.
(147) He will no longer feel the weight of his body pressing on its seat. Instead, it will feel as light as air.
(148) There is no experience in ordinary life equal to it, no joy so perfect.
(149) The five senses serve us well in the ordinary hours of actual life but tyrannise over us when we try to transcend it and enter the spiritual life.
(150) The hours of long meditation will fix in time a serence expression upon his face.
(151) If he is responsive to music, he may employ its help to stir spiritual feelings as a preparation for the actual period of

meditation.

(152) When thoughts are utterly quiescent and the body utterly immobile, the meditation has finished its second stage.

(1) To all those student who complain of inability to get correct guidance on their problems and confusion in their worldly lives, answer: This is because they are not practising what they have studied. They are not applying the philosophy. They allow negative moods emotions and thoughts to take possession, instead of firmly exercising their will to resist beginnings and crush the danger in the bud. They want the guidance without having prepared the conditions which make guidance possible. If aspirants do not try to deny themselves in certain ways, they remain unprepared and therefore unfit for illumination: They must firmly resolve to lift themselves above the level of blind animal impulse or mere inert drifting. Otherwise, what is the difference between them and the multitude of ordinary folk who do not even know there is a Quest? This quest is not for weaklings. Let such go back to popular religion. It is only for those who are ready to be steeled in will and shorn of self-pity. Real aspirants show they are such because they do not weary in their efforts and remain uninfluenced by the setbacks and difficulties that they meet with on the way. There is good hope for a man no matter how much of a beginner he is, but only if he is eager to see his mistakes, if he is his own harshest critic and if he puts forth a continuous and persistent effort to amend his life.

(2) The mimd is prevented from knowing the truth by its own defects limitations or deficiencies, by its own passions self-centerdness and possessiveness. The philosophical discipline sets up as an objective the elimination of these hindrances. Such disciplines are physical, mental and emotional

(3) He may become unduly sensitive to other people's thoughts during the period. He should take care to separate himself from them.

(4) He can recognize the usefulness of an institution or organization or a group without wishing to identify himself with it. For he knows at the same time that there is also a limitation in it which would stop the freedom of his search for truth.

(5) The achievements of such personal self-sufficiency, of such detachment from the world of agitations and desires, is, he will say, something entirely superhuman. "Why ask frail mortals to look at such unclimbable peaks, such unattainable summits?" Philosophy answers, "Yes, the peaks are high, the summits do cause us to strain our necks upwards. But he is wrong in saying that they are unclimbable. There is a way of climbing them, little by little, under competent guidance, and that way is called the Quest. True, it involves certain disciplines, but then, what is there in life worth getting which can be got without paying some price in self-discipline for it? The aim of these disciplines is to secure a better controlled mind, a more virtuous life, and a more reverent funda - mental mood.

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(2) The mind is prevented from knowing the truth by its own deceits limitations or deficiencies, by its own pernicious self-contrivances and possessiveness. The philosophical discipline sets up as an objective the elimination of these hindrances. Such disciplines are physical, mental and emotional

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(6) If his earlier aspirations have not been realized and a knawing regret is the sad consequence, he may still hold the compensatory thought that the effort put forth must produce some result, must have some effect. It will not be wasted.
(7) The objection is made that to engage in the total approach - hatha, bhakti, raja and gnana yogas - - is too large a program for any man outside an ashram, too impossible in the case of the average man in the world,.Who after the work of his business or livelihood has the requisite energy for its study or practice? Who, with a family-wife and children-has the requisite time? My answer is: "True! But you can do a little of each Yoga. Make the best of the situation and thus tempt the Grace of the Overself to ease the situation."
(8) The feeling which draws him to the Quest also prevents him from putting it out of his thoughts for any long time.
(9) It takes much inner experience, much reflection on the immutable laws and much outer experience that confirms those laws before his confidence in the divine wisdom becomes as unshakable as a rock, and before all negative moods become powerless to touch him.
(10) Any man who has reached the middle or late period of his life has reached an age when the most important activity he can undertake is to try to fulfill as much as possible of the higher purpose of his life on earth. The basis for this activity must necessarily be self-improvement, the building of character and the overcoming of the ego.
(11) The means needed for the quest have been listed in Buddha's 8 fold path: 1) right belief -2) right decision -3) right words - 4) right dealings -5) right livelihood -6) right tendency -7) right thinking -8) right meditative immerssion into oneself.
(12) He may admit that the Quest is a wise undertaking but he will put it off and procrastinate none the less.
(13) It is the primary purpose of a book to give individual instruction. Nor could it do so. Its statements are necessarily general and therefore need making and taking with caution.
(14) It is inevitable that the aspirant who follows only a single way of approach becomes so attached to it that he is likely to regard other ways as inferior.
(15) If the faculties of mind and the qualities of character which the successful man of affairs already possesses were to be transferred to the field of understanding and mastering life itself, he could quickly progress in it.
(16) There is no specified route which will suit all persons. There are as many routes as there are individuals.
(17) Some drift through life, others follow a zig-zag course. But the man who accepts this ideal and faithfully works for its realization, knows where he is going.

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(17) Some drift through life, others follow a zig-zag course. But the man who accepts this ideal and faithfully works for its realization, knows where he is going.

(18) He should accept and encourage the inner promptings that urge him to get quiet times and occasional retreats for meditation and self-recollection.

(19) The young man who has the wisdom to devote some of his abundant energies to this quest will one day be the envy of the old man who would devote only his slackened forces and shortened days to it.

(20) B E G I N  I T !

Lose this day loitering —'t'will be the same story
Tomorrow —and the next more dilatory
Then indecision brings its own delays,
And days are lost lamenting over days.
Are YOU in earnest? Sieze this very minute —
What you can do, or dream you can, begin it
Courage has genius, power and magic in it
Only engage, and then the mind grows heated —
Begin it and the work will be completed!2-Goethe

(21) Why are they seeking truth? Because they have at last become sensitive enough to respond to the existence of the diviner self within them, the Overself in which only truth exists. The fact of its existence has pressed them subconsciously from within and finally provoked them into feeling a need to become aware of, and co-operative with, the Overself.

(22) So hard is the task that he alone is likely to succeed who is willing to take rebuff after rebuff, who refuses to be turned aside who perseveres until the goal is reached.

(23) As the years go by he may find retrogression instead, that the pressure of materialistic environment affects him more and more until his actions are no longer coincident with his high-minded ideals.

(24) It would be welcome indeed to learn that an aspirant could accomplish this at a single and sudden bound. But neither life nor the quest is so easy as that. There must be a linked continuity between the goal and his preliminary efforts. The talk of Satori, or sudden enlightenment in Zen Buddhism often leads to misunderstanding of this point.

(25) Those who do not find that they make the expected progress and throw up the Quest in disappointment, reveal not only their own impatience but also insufficient understanding of what it is that they undertook.

(26) Only some aspirants can take up in their fulness and at once courses of rigorous self-discipline and adopt habits of self-denial. Most ought not be expected to do so without long and sufficient previous preparation.

(27) Why does the oldest Indian text, the Upanishad, assert that the seeker after Truth and Reality must tread a path so hard that it is likened to the sharp edge of a razor?

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(21) Why are they seeking truth? Because they have at last become sensitive enough to respond to the dictates of the diviner self within them, the Overself in which only truth exists. The fact of its existence has pressed them ~~xxxx

(28) If the aged have a rich store of experience wherewith to feed their deeper reflections upon life, they also have physical infirmities which engage much of the attention which is needed for those reflections.

(29) My advice is often asked about forming a little group of people to study my books. Ordinarily, there is no objection to a few people meeting together for such study, as they might help answer mutual questions. But it is best not to let the group increase its size. There are several reasons why it is better to restrict the class to a small number than to let everyone who wishes enter it. Quality should be the only consideration in such admissions, quantity would in the end disintegrate the group. Let the effort be limited to study, clearing up questions and talks. Group meditation should not be practised among beginners if there is no powerful uplifting leader in their midst to protect them. There is a right time and a wrong time for personal endeavour to lead and assist a spiritual group. The right time will come only with competence. Until then there is the ever-present task of the student's own self-improvement. That is above all else.

(30) To play with fancies of lofty mystical experience but to do nothing toward obtaining them is not enough.

(31) Wisdom and prudence call for an exact appraisal of such situations; he cannot afford either to under-assess the forces to be dealt with nor to over-assess them. (Both)

(32) The quest may seem a long and difficult affair: it is. But since even a little effort in travelling it brings a noticeable reward, while saving some avoidable suffering; and since the questless life is in comparison a useless effort to hold on to many illusions: it still offers enough inducement to make a start and exert oneself to enter on the first stage.

(33) What if the goal seems too distant or the climb too steep! Do as much or as little as you can to advance. If you lack the strength to go all the way, then go some of the way. Your spiritual longings and labors will influence the nature of your next body and the conditions of your next incarnation. Nothing will be lost. Higher capacities and more favorable circumstances will then be ours if we have deserved them. Every virtue deliberately cultivated leads to a pleasanter rebirth. Every weakness remedied leads to the cancellation of an unpleasant one.

(34) It is not by joining a group or belonging to denomination that the Quest is entered. This is done only by personal effort

(35) There is something within us which will not let us rest in what we are, which urges us to think of still higher possibilities.

(36) He needs a humbleness like that of the grass which is trodden by all feet, a patience like that of the tree which is exposed to all weathers.

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(37) "I indeed baptize you with unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." -St. Matthew, Ch.3; Verse 11. (2?)

Water has been universally used in sacred literature as a symbol of the emotional nature of man. The fluidic character of both is the reason for the use of this symbol. What John called, "Baptism by water", means therefore such a cleansing of the dominance of his animal passions, desires and appetites. Consider further that it is the tendency of water always to flow downwards in obedience to the law of gravity, and then note the striking contrast of the tendency of fire whose sparks always soar upwards. "Baptism by fire," therefore refers to a process on an entirely higher level, not to a merely negative purification but to a positive illumination. Light is one of the effects of fire. The work of John the Baptist was concerned with clearing the way for Jesus, the light-bringer, a preparation that was not only outward and annunciatory, but also inward and purificatory. John collected "followers" for Jesus; they were the masses who sought physical help and emotional comfort in their troubles and sicknesses. But Jesus, when he came in person, not only gathered all these followers but also collected "disciples"; they were those who had no necessity to seek such help and comfort, but were attracted by the Spirit itself as it shone through Jesus. They were the few who received the baptism of fire and by the Holy Ghost. Many people became followers but few became disciples.

There is further, a difference between the baptism by the Holy Ghost and the baptism by fire. The baptism by the Holy Ghost arouses and awakens the potentialities of the dynamic Life-force, raising its voltage far above the ordinary. This process is usually accompanied by thrills, ecstasies or mystical raptures. It represents the first awakening on the spiritual level as it filters through the partially cleansed emotional nature. Baptism by fire represents the next and highest stage after this event, when the thrill of the new birth has subsided and when in a calmer and steadier condition, the intelligence itself becomes illumined in addition to the feelings, thus balancing them.

(38) Book teaching is too general. It makes no allowance for individual differences, for the wide variation from one person to another adapt the teaching to the readers own sex, age, character strength and circumstances.

(39) This tormenting feeling of the lack of a spiritual state in his own experience, will drive him to continual search for it. But his whole life must constitute the search and his whole being must engage in it.

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(39) This tormenting feeling of the lack of a spiritual state in his own experience, will drive him to continual search for it. But his whole life must constitute the search and his whole being must engage in it.

(40) If the aspirant discovers after several years that Nature is still resistant, that the leopard spots are too deeply dyed to change easily, and that his character keeps its weaknesses despite all his efforts to dislodge them. Then the hopes with which he began the quest may begin to fade in this grey dawn. He realizes that they were over-exultant and over-optimistic. He despairs of ever remaking himself successfully. He even has thoughts of abandoning the quest entirely. But does this discovery really call for such defeatism and such despondency? No, it calls for a resigned acceptance of the situation as it is, for a realistic measurement of what can be done within the limits of a single lifetime, for a recognition of the wisdom of Nature in providing him with numerous future reincarnations in which to achieve his purpose. He must refuse to follow the common error and identify himself with this one physical body of the present incarnation. Rather, he must identify himself with his mental being, and feel this as something immortal, something reappearing on earth time after time and coming closer and closer with each appearance, to the goal. He must believe in the truth of evolution, even while he perceives that it takes time, plenty of time, for such evolution to become a fact. He must admit that he is not left without signs by the way, nor without glimpses to inspire him, or tokens to encourage him. Against the pessimistic moan that the leopard cannot change his spots, there is the optimistic teaching of Socrates that "Virtue can be learned." Against the worldling's sneer that the quest sets itself an impossible task, there is the encouragement of every religious prophet and seer history has known. The last gift that lies waiting with cheerful patience in Pandora's box, the voice of hope, is for him. Admit that the discipline is hard, attainment is rare, and few are in a position to turn their minds away from the pressure of environment, and circumstance in which they find themselves. However, glimpses, intuitions, uplifts do come at times, even if after long intervals. Most people can and should get a correct sense of general direction for the course of their inner life,. This alone is a great gain.

(41) Even a teacher can only help him to help himself. It must be his own effort that will uncover the wisdom and beauty he seeks and that are within him. Continuous, courageous and never-ending attempts in the face of repeated failures are necessary parts of this effort.

(42) Before anyone can make progress in the inner life, he must acquire the needed qualifications for it.

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(43) His devotion to the quest is something that he may not usually talk about to others, something that he finds himself forced to hide like a secret love. He dare not speak one word about it for fear that it will be received with utter incomprehension or open ridicule. This may be true of his family or his friends, his associates or his chance contacts. A shyness developes which may make him unable to seek help even from those who are more advanced on the same quest.

(44) He can use books as a preliminary guide to working on himself. The study and observation of his conduct, the analysis of his past and present experiences in the light of his highest aspirations, the attempt to be impartially aware of himself in various situations, will open the way more direct to guidance through intuitions from his higher self.

(45)Attentive study; faithful practise of the exercises given in my books; and the re-education of character and conduct along positive lines will help to prepare him for glimpses of enlightenment.

(46) If you want to know the purpose of life read(Acts XVII,2): "God made man to the end that he should seek the Lord."

(47)The preliminary phases of the quest are too far from the terminal ones, for any easy short-cut to be possible.

(48)If it is right to forgive others their sins against us, it must also be right to forgive ourselves and not constantly condemn ourselves to self-reproach. But we ought not do so prematurely.

(49) By maintaining the humility of the learner and the questing spirit of a seeker, he improves his own usefulness as a channel to help other people.

(50) There is no permanent way of escaping difficulties other than the way of seeking spiritual realization. That is what we have really incarnated for. This may seem hard on us, but life on earth as it is known today is also hard for many people.

(51) Aspirants come from the low, the middle and the high strata of life - with most probably from the middle.

(52) However different personal reactions will necessarily be with every individual seeker, there will still remain certain experiences requirements and conditions --and these are the most important ones --along his path which must be the same for every other seeker too.

(53)The uninformed man is blind to the work of spiritual evolution which goes on within him and consequently thwarts and obstructs it unwittingly. The informed man sees the work and cooperates with it consciously.

(54)Those who embark on the quest must pay for their journey with personal self-denial and unceasing self-struggle.

(43) His devotion to the quest is something that he may not usually talk about to others, something that he finds himself forced to hide like a secret love. He dare not speak one word about it for fear that it will be received with utter incomprehension or open ridicule. This may be true of his family or his friends, his associates or his chance contacts. A shyness developes which may make him unable to seek help even from those who are more advanced on the same quest.

(44) He can use books as a preliminary guide to working on himself. The study and observation of his conduct, the analysis of his past and present experiences in the light of his highest aspirations, the attempt to be impartially aware of himself in various situations, will open the way more direct to guidance through intuitions from his higher self.

(45)Attentive study, faithful practice of the exercises given in my books, and the re-education of character and conduct along positive lines will help to prepare him for glimpses of enlightenment.

(46) If you want to know the purpose of life read(Acts XVII,2);
"God made man to the end that he should seek the Lord."

(47)The preliminary phases of the quest are too far from the terminal ones, for any easy short-cut to be possible.

(48)If it is right to forgive others their sins against us, it must also be right to forgive ourselves and not constantly condemn ourselves to self-reproach. But we ought not do so prematurely.

(49) By maintaining the humility of the learner and the questing spirit of a seeker, he improves his own usefulness as a channel to help other people.

(50) There is no permanent way of escaping difficulties other than the way of seeking spiritual realization. That is what we have really incarnated for... This may seem hard on us, but life on earth as it is known today is also hard for many people.

(51) Asplrants come from the low, the middle and the high strata of life - with most probably from the middle.

(52) However different personal reactions will necessarily be with every individual seeker, there will still remain certain experiences requirements and conditions --and these are the most important ones --along his path which must be the same for every other seeker too.

(53)The uniformed man is blind to the work of spiritual evolution which goes on within him and consequently thwarts and obstructs it unwittingly. The informed man sees the work and cooperates with it consciously.

(54)Those who embark on the quest must pay for their journey with personal self-denial and unceasing self-struggle.

(55) A passionate eagerness to find the Overself is a necessary basis for all the other qualifications in its pursuit.
(56) Under great strain and amid grave dangers the aspirant will find courage and endurance in the talismanic power of remembering the Higher Self. It is always there.
(57) He will need to keep up this inner work until the old self dies and the new one is born.
(58) The sparseness of the following for these ideas forces the individual student of them to live in isolation from his spiritual kin.
(59) Since each man's path is peculiarly an individual one, no book may help him through some situations, inform him about the general course of inner developement and warn him against the probable mistakes and chief pitfalls. (A book) (can guide all his ste
(60) Because in the past it was invariably men who appeared as prophets or founded religions whilst women became their followers, since the nineteenth century we have witnessed the beginnings of a reversal of this situation. That became evident when a number of minor sects arose in England, all started by women, and when Mrs. Eddy, in America, founded Christian-Science, a religion to which many men have attached themselves.
(61) Do not let the past hold you down. Do not let dust-laden memories keep you down. Make today a fresh day, a new beginning.
(62) After every period of stagnation, he should resolve to go on with the quest as keenly as ever, In the meantime, he may have made some growth in understanding.
(63) What use is it to undertake ascetic tasks beyond his own capacity and endurance?
(64) He will know that he is growing when peace seeps into his heart and strength into his will.
(65) To have right direction, to have gone a little way along it, these are good things and he should be glad because of them, not depressed because he has not gone farther.
(66) The quest follows both a zigzag course as well as an up-and-down one.
(67) The danger of taking to these breathing exercises for the sake of developing personal powers is that if the powers are finally gained, the spiritual path is often lost.
(68) Those who feel their own path or school or cult calls to them should heed it. It is right for them. But they should not be so narrow as to proclaim it to be the only way to God.
(69) All men are moving, through advances and retrogressions alike, toward this discovery of the Overself.

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(70) The awakening of serpent-fire gives a tremendous stimulation to the nervous system. There may be difficulty in sleeping as a result

(71) It is a wise rule of aspiration not to seek for more power than you are able to use or more knowledge than you are willing to apply.

(72) Even before one begins to get a mere fraction of knowledge of what life is about one has to spend away half of it.

(73) Book teaching is too general. It makes no allowance for individual differences, for the wide variations from one person to another
adapt the teaching to the readers own sex, age character strength and circumstances.

(74) He is a lucky aspirant who does not encounter at some time persons, situations or appearances which seek to separate him from his teacher or teaching.

(75) The earlier the age at which a man begins these studies and practices the better for him. To be born into a family where they already prevail, is to have an exceedingly good destiny. But however late in life anyone comes to them, it is never too late. He will have to contend with set ways and fixed habits that will need changing, it is true.

(76) There is a pattern of growth in all the different parts of a human being. If man reaches his physical maturity in the twenties, he reaches his intellectual maturity in the thirties, emotional maturity in the forties and intuitional in the fifties. This is one of the reasons why those who are really interested in religion and mysticism come so largely from the middle-aged and elderly group.

(77) The experience of the Interior Word brings with it, or is heard in an intensely concentrated state. With it there is a positive feeling of being the assured master of one's mind, emotions and body.

(78) It is wrong and yet common notion to believe that one is not in a position to start out on the Quest. The business man pleads his business cares, the sinner his sins, the old man his age and the young man his youth as excuse for failing to make any beginnin at all.

(79) Those who come to the Quest through necessity of finding con solitery peace are more numerous than those who come through desir of finding truth. But all are welcome.

(80) The statement is true but not encouraging to trembling begin ners, in whom it is likely to induce an attitude of despondency.

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(81) The passions obscure the advantages of young manhood. The man of middle years is more cautious about falling into a temper and less addicted to falling under the sway of sex.

(82) When he has travelled to this stage of his journey; when he can close the door of his chamber, lie down and listen to the Interior Voice; when the silence within becomes audible with clearly-formulated instructions then only is he ready to speak to others or write for others, and teach them. Until then he is a deaf mute, unable to hear and untrained to speak the sacred language. Now the pentecostal power has descended on him and he is able not only to see the truth through the surrounding darkness but also to give it to those among his people who can take it.

(83) There is no universal experience which makes the spiritual progress of all aspirants exactly the same. With some it is slow and steady, with others nearly imperceptible or apparently absent, with a third group it is quicker but followed by lapses and losses, with a four th group it is slight for long periods and then dramatically advances by series of forward leaps and abrupt awakenings; with a fifth it shows haphazardly and erratically; with a sixth it is a powerful climax to aspiration and discipline, releasing new and added energies for achievement in a particular desired direction .

(84) Just when he has fallen into the depressing belief that he will have to accustom himself to a spiritually arid existence, something may happen and hope may light up anew. (arid)

(85) The very name "Quest" implies movement, traveling journey; those who remain stationary cannot be said to be on the "Quest". By this I do not mean those who find themselves stagnating against their will, but those who make no effort inwardly to advance.

(86) Progress is not constant from one year to another. Rather is it an erratic movement. This is because human feelings are the raw material being worked on, not wood or iron. It moves over long monotonous plateaus where, apparently, no upward ascent is happening, as well as over steep hills where height is gained with every step.

(87) Although the middle-aged and elderly, being more experienced, are more receptive to this ideas of emotional control and personal detachment, philosophy is not necessarily a subject fit only for those in their sunset years.

(88) The ideas which come to his mind through the Interior Word come stamped with the certitude of truth.

(89) He should fit his aspiration to his estimated capacity but, in order not to miss unknown possibilities which might yet emerge to the surface, he should do so loosely and not rigidly.

(90) The more developed a man is, in intelligence character and spiritual consciousness, the larger is the auric field around him.

(91) He is likely to attribute it to his own incapacity when it is really caused by the operations of his destiny.

(92) The phenomen of the Interior Word does not ordinarily appear before he is able to carry the mind to a certain depth or intensity of concentration, and to hold it there continuously for not less than about a half hour.

(93) He starts out with enthusiastic easily-held and passionate hopes but time does not seem to fulfil them. In this disappointment his ideals become first isolated and then forgotten.

(94) Here are some of which, if recognized, may enable his to gauge his progress.

(95) The Quest provides an aim to a man's life, an ideal for his character, and a technique to enable him to transform himself.

(96) Can he stay fixed in his purpose until the last day?

(97) Through the heartwe feel, through the will we act and through the intellect we understand. Illumination must be brought into all three, and sought by all three, if it is to be complete.

(98) His road lies through doubts and vacillations, uncertainties and conflicts, so that the Quest which ought to bring him peace, brings him torment instead.

(99) Can they continue when the first enthusiasm is over?

(100) The Interior Word carries an authoritative and commanding tone.

(101) He gives an irremovable loyalty to the Overself an unwavering dedication to its Quest.

(102) He feels he has gained some measure of peace but is still not satisfied since it is not perfect peace.

(103) He will study his own character and other people's with the utmost impartiality.

(104) No church, no monastery, no ashram can shut in the divine life behind its walls. THAT is for all.

(105) The Interior Word is not heard with the reasoning mind, even though its statements may be very reasonable. It is not connected with the intellect at all, as are all our ordinary words. It is received in the heart, felt intensively and deeply.

(106) We have not yet become what we were meant to be. The conscious and deliberate attempt to do so constitutes the Quest.

(107) Once committed to the Quest, he will find that it is no light relationship. It exacts obedience, imposes responsibility and demand consideration in the most trivial and the most important departments of this business of living.

(108) All do not start with equal capacities for the quest. Each is qualified to go only a certain distance upon it. Those who exaggerate their capacities harm themselves by their presumption. Those who underrate them practise a false modesty. It is an error either to deceive oneself about one's aspirations or to deter oneself unduly.

(109) He will need much courage for the Quest because he will be confronted by two powerful enemies. One is himself, the other is society. Within himself he will have to do battle against the great desires. Within society he will have to contend against the great trad

-ditions

(110) Some reject the whole system for such reasons as "I do not want to become a saint," or "I have to earn my livelihood". This is an unwise attitude.

(111) He has made his decision and set his course. The next thing is to give himself time to travel it. This calls for patience.

(112) The journey from anticipation to realization is a long one. On this Quest the curiosity to know what lies ahead can never be satisfied with perfect cofrectness because it must necessarily differ with different individuals.

(113) Now that he has developed the capacity to hear, there sounds forth out of the obscure recesses of his being a silent voice, a messenger without name or form. It is the Word.

(114) The system he studies has become a mere trap. The thoughts he utters or writes are borrowed clothes. The moves he makes deprive him of the lessons of experience.

(115) They must try to work out interpretations of scripture and life for themselves, not remain tied to obligatory ones imposed from without. They must begin to stand on their own individual resources or they will never rise to the level of direct spiritual communion at all. The tendency to look to one man or one organization as the sole repository of spiritual wisdom may become dangerous to their further progress. In The Wisdom of the Overself it was mentioned that the currents of evolution and the circumstances of modernity have created new cultural values which in turn have lessened the need of such dependence. One proof of this assertion lies in the fact that the same line of change may be seen also in the social, political and economic spheres.

(116) There is one quality which reenters man when spring reenters the yearly cycle. It is hope.

(117) The man who has never been tempted to rise above himself, never yearned for more rays of light to penetrate the dark room of his life, will not be able to understand why other men and women have forsaken themselves or fled the world in search of God.

(118) The expectation that his progress will be constant and steady fills many beginners until time and experience teach otherwise. There are steps back and aside as well as interminably long pauses. Some go farther and expect Grace, whether direct or through a master, to work some spiritual conjuring-trick and change their nature almost overnight.

(119) In that state of inspired communion when the Interior Word is heard, thoughts keep coming into consciousness from a source deeper than the personal mind. The ego is not directly thinking them but instead experiences them as being impressed upon it or released into it.

(120) Alas! it is easy to stray aside unwittingly or take a misstep weakly.

(121) The world crisis as a sign that mankind are passing through a spiritual turning-point includes truth-seekers also. It is time for them to stop living by other men's spiritual experience and to start living by their own.
(122) The iron strength of his purpose will shield him from temptations, the intense force of his loyalty to the truth will carry him through obstacles and barriers. He is astonished to find how easily the man who knows what he wants can conquer his way to it, if his will is able to go straight to its mark.
(123) It is the fulfilment of his quest, achieved through the accumulation of every little undramatic resistance to the lower nature and every little discipline of the wandering mind.
(124) Once he has engaged himself seriously in this Quest, lapses from within and setbacks from without can only slacken his pace, never withdraw him from the enterprise itself. Its goal is the thing he must find if he is to fulfil his deepest urge.
(125) When a man passes from the self-seeking motives of the multitude to the Overself-seeking aspirations of the Quest, he passes

(126) The evolution of spiritual mindedness may go on quietly and slowly until a crisis gives it a sudden jolt.
(127) The decision to embark on this Quest may ripen for a long time in his unconscious mind before it is openly and slowly made, or it may explode impulsively in a wholly unpremeditated way.
(128) At this stage of his spiritual career, the more he obeys these inner promptings the better will he make progress.
(129) The slowness of his progress may be punctuated at long intervals by a spiritual jump forward.
(130) When the truth explodes suddenly like a blast of dynamite beneath the traditions or beliefs or habits which held him captive in untruth, the light may dazzle and bewilder him or it may set him free from them in a way and with a speed which could not have existed ordinarily.
(131) The path that suits and helps someone else will not necessarily suit him and may only waste his time if he tries it.
(132) The Interior Word is never enigmatic and puzzling but always direct and simple. Only the revelations of occultism are obscure, never the revelations of truth itself.
(133) If his exercises are to succeed in ridding himself of his emotional and mental deformities he must work at them in great patience and confidence, giving himself plenty of years

(134) It is a necessary rule of the aspirant's life, laid down by the yogic manuals of old and proven by experience today, that regularity should be faithfully observed in meditation practice and at least attempted in the other important duties of his spiritual career.
(135) The truth seems so stubbornly elusive, so persistently unapproachable.
(136) After all, his spiritual endeavours rest upon this unshakable conviction that there is such a thing as Spirit.
(137) Only time and experience will bring him to consider the fuller implications of the Quest and its graver consequences. He may then feel alarm or even repulsion; or he may find gratification and even joy.
(138) Most men are happy enough with the flesh, satisfied enough to live in the body alone or the body and intellect together. Few want the Overself, most are not even ready for it and would be blinded by its light.
(139) Only the uninformed can be deceived by the outside appearance of unity in these organized groups. The struggles and conflicts and factions which really exist inside them are a better indication of their moral grade than their tall talk in print or lecture.
(140) Before he joins the crowd pressing down the road, he wants to inquire where they are going, and whether it is right or reasonable and then to choose whether he wants to go their way at all.
(141) If he allows other people to influence him to abandon a worthy endeavor, he must blame only himself, only his own weakness, not them. If, too, he allows obstructive circumstance to influence him in the same way, he is again to blame. This fault is harder to see and to admit than the first one. But the Quest cannot be played with, nor undertaken only for his easier and more comfortable hours. It is a master to whom he has been indentured for lifelong obedience. It is a duty from which he must let nothing swerve him.
(142) What Rousseau and Koestler found many a Westernised Oriental is finding, that in middle age he has to return again and submit to the spirit.
(143) The sudden acceleration of progress which comes at this time

(144) Time itself is an opportunity to be used or wasted.
(145) Even if the full accomplishment of his new goals is apparently impossible, the partial or even large accomplishment of them is not.
(146) The Quest must become obsessive without becoming unbalancing.

(147) From the day when the resolution forms itself to live up, however partially, to the philosophic ideal, until the day when he is near the threshold of its full realization, the aspirant will have to face and overcome the opposition which this very attitude has aroused not only in himself but also in those outside, not only through weaknesses in his character and promptings in his heart but also through troubles or temptations in his environment.
(148) He can draw courage and strength from an inspired writing or an inspiring meditation, and they will urge him to go on when hindrances or obstructions appear in his road.
(149) How often have I heard, in talk or writing, that the philosophic requirements are set too high and are beyond average human compliance. My answer is that time and patience and work keep on pushing back the measure of what is possible to a man, that grace may fitfully bless him if he sustains effort and aspiration or recognizes opportunity and inspiration and that these requirements are not set for immediate attainment but as an ultimate goal to be striven for little by little and to give correct direction to his life. "Hope on and hold on," I told Rom Landau at an outwardly dark and mentally depressed moment of his life. He did! --and later found himself, his own peace, and became in turn through his lectures and books a help to many fellow Christians.
(150) It is a tradition in mystical circles that anyone who has ever felt the truth power or beauty of mystical teaching, however briefly, will not be able to escape being drawn to its practical consequence, the Quest, one day, however long deferred it may be.
(151) The organization or institution tends to beomce an entity separate from its initial purpose and mission. It seeks its own aggrandisement and ignores or despoils or injures that purpose and mission while doing so.
(152) From several different sources a variety of suggestive influences play upon the student's mind and habits, influences which may be all very well for others but which may be harmful to his own individuality at his particular stage of spiritual progress. This is true not only of the trivial affairs of everyday living but also of the loftier affairs of aspirational living. White truths and black falsehoods, cleverly-combined half-truths and half-falsehoods are continually being presented to his consciousnes .Not only his physical life, but also his mental life must become a process of careful acceptance and vigilant rejection. At a certain stage of this quest the seeker must be particularly careful to be on his guard against the skillfully suggested 'truths" of others who mistake their own candle-glimmer for the sun's glory and the prejudices born of their own narrow experience for the wisdom born of insight. This caution is especially necessary in the sphere of mystical experience.

(153) In ancient times the spiritual - the religious and mystical (but not the philosophic) - teachers, as a class, imposed their rules or accepted obedience without encouraging questions or clearing doubts on the devotee's part. Today the mentality of most people is more developed and seekers will not submit so blindly and so completely as in former times. This is in natural accord with the greater individual freedom of the present democratic epoch.

(154) This is not for those who are so satisfied with themselves that they want to preserve their egos just as they are. It is for those who feel the need of self-improvement, and feel it so keenly that, they are willing to work hard for this objective and to take time for it. The Quest is for those who have looked at their own faults and turned their head away from the unattractive and disconcerting sight with downcast eyes. But although their weaknesses have clung in the past to them like limpets, philosophy bids them take hope and take to the Quest which can liberate and strengh-en them in the future.

(155) The longing for personal affection to come from another person will fall away just as, at an earlier stage, the craving for physical gratification fell away.

(156) The Quest will reach its end and the absolute certainty he longed for will be his. This is what must happen if he holds to the course, however badly, weakly or erratically.

(1) Details are significant, but only in their relation to the whole, to the greater purpose of all life.
(2) Although he dwells in the Eternal, he lets the passing hour take from him what it needs. This is balance.
(3) The aspirant who lacks balance is liable to take a misstep at more than one point of his path.
(4) Because his whole nature is involved in the search for truth, it is his whole nature that in the end finds and receives it. Consequently he gains a certitude, a surety that is complete, unshakable and stable.
(5) The high pressure American civilisation, its swarming cities packed with frowning buildings and hustling people, need not hinder a man's mystical growth if only he will resolutely remain in inner harmony with Nature and regularly keep an appointment with his Overself.
(6) The first practical duty is to ferret out weaknesses and faults and set about to correct them. The second is to try to achieve a balanced personality. In order to be practical as well as idealistic he must cultivate a capacity for critical judgment so that he does not fall into superstition and fantasy.
(7) Some essentials are: purification of character, discipline of emotion, ennoblement of motive, practice of meditation, study of the metaphysics of truth, elevation of conduct and a constant heartfelt aspiration towards the Divine. Prayer, too, of the right kind, is helpful because ego-humbling. And the right kind is the philosophic kind.
(8)

The lines of evolution will not be fully worked out by a partial entry into truth. Man must bring the full measure of his wholeness into it. In this way he will not only completely realize himself as a spiritual entity, but will also achieve harmony and balance within the realization itself. Nothing less will satisfy his profoundest needs.

(9) Other experiences and other goals demand the strength and activity of only a part of his being from him but this search for a higher life demands his all.
(10) If his intellect has been highly developed at the expense of his emotion, or his personal feeling at the expense of his spiritual intuition, then his psyche will/comparable to a huge head mounted on a dwarf's body, that is to a monstrosity. Whatever be the quality which is missing or deficiant, the result will be a disharmony with the inner purpose of earthly life.
(11) He should certainly master the teachings and know them well through study. But he will know them far better if he also applies them correctly to his personal life.

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(12) We moderns have to learn how to pursue truth and practise meditation, how to worship God and overcome ego while in the very midst of active affairs, for no other way is open to us.
(13)What they do not perceive is that inward contemplation is only a technique, not an end in itself. The proper end of contemplation is the attainment of a higher consciousness. That consciousness is not, as they erroneously suppose, incommensurable with outward activity. But contemplation, as a practical exercise, certainly is. Here then is where they confuse a method with the goal of that method. It is perfectly possible to sustain both the higher consciousness and physical and intellectual activity at the same time. The latter need not necessarily imperil the former. Mystics who complain that it does do so are really complaining that it imperils the formal practice of contemplation --which is a different matter,
(14) To think out an ideal, a way of conduct, is only a part of the battle a man will have to fight with himself over himself. The other part is to do it. Only when the ideal is applied in action does it become wholly realized. This is why the monk's existence is not enough any more than the worldling's is enough We need the world of action and experience to draw out our latent resources, to give us the chance to develop in the whole of our being and not merely in thought alone.
(15) Its teaching and practice assure a balance between the Ideal and the Realistic.
(16) He will have to struggle many times before he can keep his heart in peace and his mind in balance.
(17) The intensive search and continuous research which culminated in the discovery of these truths, could not have been carried on by the intellect alone. Sensitive Religious feeling, spiritual intuitiveness and mystical states were also needed in the quest.
(18) The modern philosopher cannot fail to be a most paradoxical gentleman. He works as actively and apparently as ambitiously as other men, relaxes with entertainment or with the arts, but with all keeps his innermost self aloof and detached from the scenes and agitations around him.
(19) When the wisdom of experience is married to the drive of youth, tempering it but not paralyzing it; when dreams are fulfilled in actions and ideals are reflected in emotions; when intuition reigns over intellect and guides will, man has achieved a worthy balance.
(20) It is one thing to attain ahigher consciousness in a secluded life of meditation and another to retain it in a busy life of activity. Is the achievement possible?
(21) When thought and feeling grow purer together, when knowledge and aspiration wax stronger side by side, when idea and action progress mutually, he will come to know this truth about the virtues and values of balance by his own-self-experience.

(12) We moderns have to learn how to pursue truth and practice meditation, how to worship God and overcome ego while in the very midst of active affairs, for no other way is open to us.

(13) What they do not perceive is that inward contemplation is only a technique, not an end in itself. The proper end of contemplation is the attainment of a higher consciousness. That consciousness is not, as they erroneously suppose, incommensurable with outward activity. But contemplation, as a practical exercise, certainly is. Here then is where they confuse a method with the goal of that method. It is perfectly possible to sustain both the higher consciousness and physical and intellectual activity at the same time. The latter need not necessarily imperil the former. Mystics who complain that it does do so are really complaining that it imperils the formal practice of contemplation --which is a different matter,

(14) To think out an ideal, a way of conduct, is only a part of the battle a man will have to fight with himself over himself. The other part is to do it. Only when the ideal is applied in action does it become wholly realized. This is why the monk's existence is not enough any more than the worldling's is enough. We need the world of action and experience to draw out our latent resources, to give us the chance to develop in the whole of our being and not merely in thought alone.

(15) Its teaching and practice assure a balance between the ideal and the realistic.

(16) He will have to struggle many times before he can keep his heart in peace and his mind in balance.

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(22) No man can live continuously immobile. Every man (V)
who has senses and muscles in his body, must sooner or later move his body into action.
(23) When they are at the point of just ripening into middle age, the two opposing forces in man or in the universe achieve perfect balance of their polarities.
(24) With the aloofness of the Pharisee, they may well hold up their hands in horror at the thought of the mystic entering the noisy wicked world of action. If he is an unphilosophical mystic, if he is only a mystical emotionalist, a fanatical ascetic, a religious rhapsodist and nothing more, he may certainly harm himself and sometimes others by such intrusion.
(25) When what he receives from within at the intuitive level is transplanted without at the active level, it becomes complete.
(26) Fix the attention undividedly upon the Overself which is anchored in your heart-centre. Then everything you do during the day will naturally be divinely-inspired action and true service. The Overself is your true source of power: turn towards it and receive its constructive guidance for your task of daily living.
(27) It is unsafe to approach truth through any of these channels singly but perfectly safe to approach it through these same channels collectively.
(28) The Christian grace before meals, the Hebrew Thanksgiving before and after meals, were prescribed for the same reason that the muhammedan's brief five-times-a-day prayer was prescribed. And this was to bring the remembrance of life's higher purpose ~~in~~ into every -day living.
(29) Neither the devotee who thinks too little and feels too much nor the one who thinks too much and feels too little is balanced.
(30) Truth is a many-sided unity. It cannot be found by a narrow single-track mind. To take a fragment of truth and call it all of the truth, to stand on one point of view and ignore all other points entirely, is easier for lazy minds. But this is not philosophical. This is why some kind of preparatory self-training to broaden and deepen oneself mentally, is required of one by philosophy and why it cannot be handed over on a plate.
(31) If active intelligence will stop him from making one kind of blunder, active intuition will save him from a different kind. He cannot afford to neglect any part of his psyche. There must be an integral and total development of it.
(32)It calls man to action, to meditation, to devotion and to discrimination.
(33) We have not produced a race of full-grown men. That glory is yet to come.
(34)Prudence tells us that it is not his talk but his performance which best gives us a man's measure.

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(35) The Sanskrit word for inner Balance is Samadham, that poise which is maintained in all kinds of circumstances, constantly thinking about the falsity of the ego, about its phantom-like nature, it can be sublimated and its power divinely directed.

(36) He must be realistic enough to note clearly the world in which he finds himself and the conditions under which he has to live. He should be able to bring as great a capacity to any work or business as the man who shows no interest in mysticism and hardly knows its name.

(37) Let him keep a balance between a mind's eye vision and its practical application.

(38) If he does nothing to make use of these teachings, these truths and these principles in his personal life but leaves them as unfulfilled beliefs and unrealized theories, if there is no culmination of his interest in philosophy and it yields no practical consequences for him in the movement of his will towards action: he may not, of course, expect the rewards in their attractive fulness, the results in their described glory.

(39) It is for those only who are searching for a clear light that, while revealing the inner meaning of their own life, will not obstruct the free exercise of their reasoning mind. It is for those who are busily engaged in the world's work yet feel and must satisfy, a hunger for truth, a need of peace and an aspiration toward the Overself.

(40) To nourish one side but neglect the other is to leave a sick part of the psyche incured. To exercise one faculty and ignore the others is to turn it into a malformed entity.

(41) A one-sided, ill-balanced approach to truth can only bring about a like result.

(42) The needs of this age emphatically demand action in the outer world. Quite a few people of talent, position, vision or influence have adopted these views, and will take their place in the forefront of things when the destined hour of the New Age sweeps down.

(43) Philosophy criticizes any approach to truth which arrogates to itself the privilege of being the only path to enlightenment. For in practice philosophy makes use of any and everyone needful. It is too spontaneous to limit its efforts to purely ancient or merely Oriental forms.

(44) Neither the psycho-analysts nor even the religionist seek that full purification and total transformation of the human being which philosophy alone seeks and alone achieves. All other paths -including the mystical ones - seek to effect a particular purpose or a partial one: only this is informed enough and willing enough to fulfil the complete purpose for which man has been put on earth by the World-Mind and surrender absolutely to it. If the philosopher has any ~~xxxxx~~ desire at all, it is to know, understand and

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(con't. 44) cooperate with the infinitely intelligent and(E) perfectly efficient World-Idea.

(45) The Quest cannot be confined to the way of religious devotion alone, or of intellectual pursuit alone, or of yoga alone. Anybody who does so, and who despises the other ways has merely yielded to the preferences and prejudices of his temperament.

(46) During the moments of meditation he will find the wonderful possibility of what he can become but during the hours of action he will find the wonderful opportunity of realizing it.

(47) He will be active and creative, if the infinite inspires him to that end, or he will repose in utter stillness if its direction is to that one. In this rhythm he will live and through it achieve the dynamic balance which philosophy prescribes. The movement from one end of the spiral to the other will then be no change of being for him but only a change of focus.

(48) Many mystical cults present teachings which contain some sublime truths but which, because of their incompleteness or their ignorance of other truths or their wrong attitude towards the body, do not tend towards balanced living; and when they over-emphasize the particular feature which most interests the, they become unbalanced. The need today is for the balanced mystic.

(49) We must find truth with our intellect and feel it with our emotion, surrender to it with our intuition and apply it with our will.

(50) The active side of his personality must be properly balanced by the passive side.

(51) If intensity is achieved but other qualities neglected, then this very virtue may turn into fanaticism and balance lost. The Quest is a way of balanced thought and living, not a mania to unhinge the mind and disorder the emotions.

(52) It is far more common to find someone who has some degree of spiritual awareness than it is to find someone who has the full philosophic degree of it. For most mystics are illumined only in their emotions or in their intellect or on their plane of active will.

(53) A mysticism which does not take into account all the chief functions which make a being human - will, feeling, reason and intuition -leaves some of his evolutionary possibilities undeveloped and cannot give a <u>finished</u> result but only a partly finished one. It fails to do justice to the glorious ideal set before him by the World-Idea.

(54) He must use the teaching in his daily life to know its practical value and to prove its practical truth. As he progresses he will discover that the more he uses it, the more he gains in power and strength.

(55) All this work upon the different sides of oneself does not have to be done by turns, for each does not exclude the others. One will benefit more by doing it at one time, even though it will be probably necessary to stress the work on a hitherto neglected side.

(56) Modern civilization must unite somehow the hitherto non-mixable currents of scientific thinking and social action on the one hand with the mystical and individual path of self-development on the other.

(57) We should not act blindly, that is without the understanding of what we are doing and of the consequence to which it will lead. We should not act impulsively, that is, swept along by passion or emotion. We ought to act out of the corrective balance struck between intellect and feeling.

(58) Both a properly disciplined body and a philosophically -strengthened mind should be our reliance.

(59) He will have to live his meditations, not just to keep them for his private room and private remembrance. He will have to carry their effects into the active world and public existence outside his room.

(60) His thought of a deed passes directly into the deed. There is no intervening period of inertia or resistance, no conflict. He is one with his will.

(61) Let the beauty and virtue of those silent passive/hours spill over into the noisy active prosaic ones. (enchanted)

(62) The balanced person will not confine himself to one method alone, one exercise alone or one

(63) Both these partial truths are needed to make the complete statement of truth.

(64) The philosophic life tries to balance useful work with solitary meditation.

(65) Calmness and balance are the most admired virtues in the philosophic code. The first is developed to the extent of becoming superb ~~x~~self-composure, the second until it integrates utter opposites.

(66) When intelligence is combined with spirituality, others will be more effectively helped than when it is not.

(67) All though it is far better to read philosophy than to ignore it altogether, it is immeasurably better to feel the emotional urge and inner ~~x~~ drive which are needed to bring about its application to day-by-day living. If they are lacking but the wish for them is present two things can be done that will help to attract them. First, begin to pray to the higher power for such a grace. Second, establish contact, fellowship or discipleship with those who are themselves impregnated with such resolve fervor and deep yearning.

(68) The prudent aspirant carefully balances his spiritual life so that thought, devotion, study, meditation, physical chhaanings and exercises have their due place.
(69) Those who are willing enough and strong enough to let such lofty teaching enter into their lives are inevitably few.
(70) If the illumination is to complete itself, it must be passed through the intellect as well as the emotions, the will as well as the imagination, until it lives in every part of his being.
(71) Balance enables us to walk, which is a movement involving a fall after every step. The celerity with which we unconsciously attend to regaining balance by making the next step.
(72) Power will tread on the heels of knowledge only if we apply it.
(73) There is a little nucleus of earnest faithful students who try to understand the teaching and to apply what they learn.
(74) If its disciples fail to put philosophy into practice, their failure does not invalidate its truth nor derogate its worth but does show that they are only half-disciples.
(75) This teaching can be put to practical use and its value can be demonstrated by everyday experience.
(76) Only by putting them to actual test can anyone determine how practicable these teachings really are.
(77) He has to take the subtle thoughts of philosophy, the deep emotions of religion, the sensible practicality of modernism and the whisperings of his own intuition to form a composite systematic credo.
(78) The aspiration is good, necessary and important but it is not enough. Without the power to implement it, what is it?

(1) Habit, weakness and desire may prevent him from following behind the philosopher as he walks his lonely road, as they may prevent him from recognizing the logic of the philosopher's teaching.

(2) It is useless trying to explain his loyalty to the philosophic ideal to those who can see no use and no truth in philosophy itself.

(3) It is not enough to create these new ways of thinking. They must be supported by emotional steadiness if they are to be maintained and not lost again. Emotional enthusiasm is not enough.

(4) How many pious persons, acting under a sense of virtuous duty, have burned heretics or their books! The sense of duty itself is not enough.

(5) No matter how exasperating the situation, his politeness and patience never falter.

(6) Is not excessive melancholy just as undesirable, and asmuch of a stumbling block in the path of spiritual progress as, for instance, excessive drinking --or any other fault? What is being gained by these self-demeaning tactics? Is anyone benefitting fromthem? The time has come to ask himself these questions: Certainly he is not alone in having made mistakes: everybody makes them! Consider what would happen, however, if everybody continued to punish themselves over and over again, needlessly remaining on the level of their own errors? What then is to be done? His gloom situation can improve only when he is willing to change his attitude towards it. He must make a deliberate attempt to cultivate happiness! Just as he raises the windowshade in the morning to allow sunshine to pour into the room, so must he open himself to the higher power and let hope pour into his heart! As long as he continues to cling to despondency and misunderstand, he is shutting the Overself out and preventing its message from reaching him. Every day is a new day, with new possibilities of a fresh, determined and more courageous approach to all daily difficulties. Let him forget the past, and start planning for a happier tomorrow! No one else can do this for him but he can draw faith from the knowledge that his efforts will count towards his joyful resurrection.

(7) It is for him to resist the exaggerated needs and unbridled desires of modern civilisation, its quest for pleasure and sensual self-indulgence.

(8) We can get inner harmony and inner security, but we mustpay the required price in self-discipline.

(9) The chief enemies of a disciple are more often within him than without. They are ignorance, anger, unbalance, lust, hatred and the like.

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(10)Merely to recollect that he is on the quest should soft(VI)-en his angers, if not quickly subdue them.
(11) If he really works as he should on these exercises and disciplines, the benefits will show themselves and thus become the strongest incentive not only to continue them, but even to increase hem.
(12) It is certain that the heart which is agitated again and again by the yearning for sensual joys, will not know the calm happiness of spiritual joys.
(13) Those who sincerely wish to improve themselves, and who strive to realize their wish, find themselves engaged in a never-ending task.
(14) That desire is a true one whose source lies in a genuine need, not in mere greed.
(15) He will not permit himself to become a victim of negativity, will not weaken himself by fear, anger, despondency or the like.
(16) The sacrifices of today are he gins of tomorrow.
(17) By considering his opponents as his friends, his enemies as his helpers, he turns their opposition and enmity into practical service to himself.
(18)The baser passions have died out from his heart and the more emotional feelings have only the most tenuous existence.
(19) The weak-willed, the hysterical and the unbalanced are entirely at the mercy of what happens outside hem.
(20) When a man's conduct is incorrect, it is sometimes wiser to stop further efforts to help him on the outer plane however much we feel sorry for him, and let him learn the bitter lessons which he needs.
(21) It is necessary to find the spur within oneself for a better self-control and for a more continuous effort in meditation and the devotional attitude. Outward changes are in the end the result of such inner ones.
(22) The discipline of the lower nature is necessarily a sterm one.
(23) When he can smile at his disappointments and forget his desires, he is learning detachment.
(24) It is of little use to meet irrational arguments with xx rational statements if they are born of emotional prejudice or passionate bias.
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(26) He can try to understand why the otherm man holds views that excite aversion in him. Such understanding does not mean that he himself - need uphold them.
(27) The complexes and tendencies pre-existing the present birth an hidden deep in his subconscious mind, must sooner or later and h come through to the surface mind.

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(28) A man should criticize his own past not to bury his present and future self in the reaction of morbid misery but to free himself from both the past and the misery. He is to let them go as he determines to re-educate himself in the better management of his life.
(29) When he can bring himself to look upon his own actions from the outside just as he does those of other men, he will have satisfied he philosophic ideal.
(30) I once knew a man who followed Jesus literally. What he received with his right hand he gave away with his left - such was his utter indifference to possessions or his complete charitableness to the needy, call it as you wish.

(31) See yourself as you ought to be. Try to act accordingly.
(32) The moment a negative idea appears, repudiate it automatically by the use of a) counter-affirmations and b) imagination, which is the gate to creative subconscious mind
(33) No one who ever gives the philosophic life a proper trial for a sufficient time is likely to desert it. Only the one who has never given it a fair trial, or who has failed to understand philosophy's real meaning; is ever likely to join the herd again and remain an unaspiring, insensitive and prosaic creature.
(34) It will one day bepossible for him to rise closer to the point of view of this higher Self and disregard all the prejudices and dislikes of the lower self.
(35) We have to fight our way, inch by inch, through the battles for self-betterment to make the kind of man we ought to be.
(36) Those who can give only a possessive and imprisioning love, have yet to learn what love means
(37) With fanatic hatred as his spirit and verbal violence as his expression a man can never make a bad state of affairs better by thinking such false thoughts; he can only make it worse. When views are so wide of the truth and so violent in expression, he cannot become a leader of people but only their misleader. Heis an unfortunate sufferer in a psychopathic state and needs remedial treatment to restore his lost mental balance.
(38) To eradicate anger he should cultivate its opposite -forgiveness.
(39) While desires, created by the senses and by the self, rage unsatisfied in the heart, peace keeps far away.
(40) To confess present failings to his inner God and to repent past carelessness is the necessary beginning.
(41) The getting of dominion over oneself is no short or easy task . There will be failures and defeats. But there will also be successes and victories.
(42) The higher human feelings such as kindness and sympathy, patience and tolerance have to be nurtured.

(43) What is expressed by philosophy in this matter is much the same as what was expressed by Theophilus, one of the Fathers of the early Church: "When there is sin in a man, such a man cannot behold God."
(44) The same strength which is put into negative qualities like fear, grief, revenge and discord, to a man's own detriment, can be put into positive ones like courage, cheerfulness, fortitude, benevolence and calmness, to his own benefit.
(45) What better use can a man put his will to than the eradication of hatreds and the subduing of passions? For out of these two sources alone come so many wrong deeds and so much consequent suffering.
(46) Accept fully and without demur your self-made karma, even to the extent of refraining from asking to be forgiven your sins, for it is a just result. Ask instead to be shown how to overcome the weakness which had been the cause.
(47) Before a man can absorb truth he must render himself fit to do so. Otherwise, the violent intrusion of passion will cloud his vision, the sway of personal emotion will unbalance his understanding and the working of attachment or aversion will affect the correctness of his knowledge.
(48) Since he is called upon to forgive others, he must likewise forgive himself. He need not torment himself without an end by the remembrance of past errors and condemn himself incessantly for their commitment. If their lesson has been well learnt and well taken to heart - why nurse their temporary existence into a lasting one by a melancholy and remorse which overdo their purpose.
(49) If a man has inner peace he does not have emotional disturbances or mental agitations. Who then, really enjoys living --the disciplined philosopher who has the peace or the undisciplined sufferer from the agitations?
(50) Since every man is guided in his mind by, or is the end-result of, his own experience of life, it is conceit to act as a judge and critize his actions. If he were perfect he would not be born at all. Of what use, then, is blaming him? Since every man is, by the mere fact of his reincarnation here on earth, admittedly imperfect no other man has the right to upbraid him for this and yet become indignant when his own imperfections are pointed at and condemned.
(51) We ought never to wish that any harm should come to anyone. If a man is behaving in a dastardly way, even then it would not be right to do so. In that case we should wish that he should awaken to his wrong-doing.
(52) A close friend or kindly spiritual guide will render him a better service by making him more aware of his frailties than by remaining silent. For it is these latter that are the seeds of his future sufferings, as well as the bars to his future progress.

(43) What is expressed by philosophy in this matter is much the same as what was expressed by Theophilus, one of the fathers of the early Church: "When there is sin in a man, such a man cannot behold God."

(44) The same strength which is put into negative qualities like fear, grief, revenge and discord, to a man's own detriment, can be put into positive ones like courage, cheerfulness, fortitude, benevolence and calmness, to his own benefit.

(45) What better use can a man put his will to than the eradication of hatreds and the subduing of passions? For out of these two sources alone come so many wrong deeds and so much consequent suffering.

(46) Accept fully and without demur your self-made karma, even to the extent of refraining from asking to be forgiven your sins, for it is a just result. Ask instead to be shown how to overcome the weakness which had been the cause.

(47) Before a man can absorb truth he must render himself fit to do so. Otherwise, the violent intrusion of passion will cloud his vision, the warp of personal emotion will unbalance his understanding and the working of attachment or aversion will affect the correctness of his knowledge.

(48) Since he is called upon to forgive others, he must likewise forgive himself. He need not torment himself without end by the remembrance of past errors and condemn himself incessantly for their commitment. If their lesson has been well learnt and well taken to heart - why nurse their temporary existence into a lasting one by a melancholy and remorse which overdo their purpose.

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(51) We ought never to wish that any harm should come to anyone. If a man is behaving in a destructive way, even then it would not be right to do so. In that case we should wish that he should awaken to his wrong-doing.

(52) A close friend or kindly spiritual guide will render him a better service by making his more aware of his frailties than by remaining silent. For it is those latter that are the seeds of his future sufferings, as well as the bars to his future progress.

(53) Some temptations come on slowly, but others suddenly and before he fully realizes what is happening to him. Whatever the way they come - and this depends partly on his personal temperament, partly on the nature of the temptation - he should prepare himself in advance by fortifying the weaker places in his character.

(54) A man maybe so infatuated with his lower nature that he prefers to be agitated and disturbed by its passions rather than attain the unruffled calmness of his higher nature.

(55) One of the most difficult but necessary lessons to be learned in life is the understanding and control of one's own emotional nature. It must be constantly observed, understood and its energies re-directed to produce that condition of inner calm and stability which is indispensable to progress. A very necessary part of this study is to observe how the emotional conditions of others impinge upon, and affect, one's own, as well as the reverse process.

(56) Miguel Unamuno's declaration that "Love is the child of illusion" is one of those statements which are themselves, the product of illusion. For the pure state of love is the Cosmic Energy which holds together and continuously activates the entire universe. It is those shadows of shadows of love which appear in the beasts as lust, in the humans as affection, which represent states that are transient and in that sense unreal. This transiency is obvious enough in the beasts case but less so in the human's.

(57) One fruit of the change will be that just as the old idea was to watch out selfishly for his own interests, so the new idea will be not to separate them from the interests of others. If it be asked: "How can anyone who is attuned to such impersonality be also benevolent?" Because he is also attuned to the real Giver of all things, he need not struggle against anyone nor possess anything. Hence he can afford to be generous as the selfish cannot. And because the Overself's very nature is harmony and love, he seeks the welfare of others alongside of his own.

(58) The arrival at this state of perfect unity between emotion and reason need not turn him into a dry withered person. Feeling will still be there but it will be rich, noble beautiful and refined. For neither emotion and reason will rule him when the diviner quality of intuition is his real guide in life.

(59) The reward of all the years of long arduous striving will be their happy justification, the rich blessing of an infinite strength within him will pay off the failures and weaknesses of a past self which had to be fought and conquered.

(60) The quest's practical work seeks to rise above infantile attitudes, adolescent emotions and animal passions.

(61) Don Quixote found his frightening giants were only windmills after all. So exaggerated are many of our fears.

(62) It is easy for troubled persons to fall into a neurotic self-pity, to brood tensely over the picture of their personal miseries. They are doing what is right in a way which is wrong. It is right to analyse troubles so as to understand how and why they have arisen. But this should be done casually, impersonally, and with special reference to the faults or weaknesses which have caused or contributed to the arising. The lesson should be learnt, the resolve to do better in future taken. Then the absorption in such a gloomy topic should be brought to an end. The light of hope and faith and surrender should be let in.

(63) A seemingly trivial yet really significant symptom of our degeneration is the wide spread of the hothouse atmosphere of cocktail bars, the artificial glamour which they throw around their denizens, the uselessness of the kind of shallow escape they offer the lonely and the deceptiveness of the liquor and/or sex road they offer gregarious ones. The sexual sensualists, like many ascetics, seem to give sex an importance it does not deserve, and thus come both to venerate a mere orifice of the body and to be emotionally pre-occupied with its momentary condition. But the deeper fact is that the importance is really there, that they are desperately if unconsciously searching through this way for the elusive happiness that belongs to the Overself alone. When men are overcome by their obsession for a particular need or a particular idea, they seek it regardless of their other interests, which thus fall into danger. Their exaggerated attachment to things that are evanescent by nature and disappointing by result is sometimes grotesque. They try hard to make themselves happy with things that can yield only a transient pleasure at best. But of course they always fail. For so much dissipation, whether in sex or drink, is but an attempt to find a satisfactory substitute of the diviner life of the soul.

(64) They should deliberately face whatever it is they fear. When they become frightened, they should not seek escape, but, in times of meditation and prayer should turn full attention on its cause. Then, they should call upon latent resources and if the call is made in the right way, the response will appear in their conscious will. Thus equipped, they will be capable of compelling fears to subside and, in time, of overcoming them.

(65) The illumined man gives himself, the ignoranct one gives his possessions. If they are judged by appearances only, the truth of the situation will become reversed, and falsity will appear as truth. That is, the illumined man will seem the most uncharitable!

(66) All the passions of man's lower nature maybe dangerous to him, as well as to others, if they rush him into harmful, foolish or destructive acts.

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(67) Ascetic disciplines take four channels: physical, (VI)
mental, emotional and vocal. This last one, the restraint of
speech is threefold: first, ~~xxx~~ some of the Mantra Yoga practices;
second, the observance of strict silence for specified periods;
and third, the carefulness never to depart from truthfulness.
(68) Where other men become passionately excited over things they
desire or detest he must try to remain calm. Where they yield to
negative feelings or wrath or grief, or bitterness he must try to
keep far from such states.
(69) Even when the aspirant has won his victory over the animal-
istic nature within himself he often suffers a defeat from the
human nature for his very victory may fill him with spiritual con-
ceit.
(70) The man engaged in this tremendous task of self-reform must
reverse the common practice of being rigorously severe toward the
people's weaknesses but generously charitable towards one's own. He
must bow his head in humble awareness of his own frailty.
(71) Such passivity invites the continuance of attack and promotes
further crime. It persuades the criminal individual to turn poten-
tial victims into actual ones. It actually contributes to the other
man's delinquency by encouraging him to adventure farther into wrong-
doing.
(72) The Jain householder must meditate three times a day and fast
once a week. As he draws near his fiftieth year he must totally
abstain from sex indulgence and as he draws near his fifty-fifth
year he must withdraw from work and undertakings, dispossess him-
self of every kind of property, refrain from participating in any
business ~~xxxxxxx~~ even to the extent of/giving advice on worldly
matters and live on one meal (refusing to) a day. After that age he
becomes a homeless sanyassin and strict ascetic.
(73) The philosophical student in semi-tropic or tropical climates
who is unable to attend properly to his meditation because of inter-
ference by mosquitoes, may, without compunction, kill the disturbers
or have them killed for him. He will not be doing wrong. If he had
to kill human beings, the Nazis, during the war in defence of man-
kind's spiritual furture, how much more may he kill mere mosquitos
in defence of his own spiritual endeavours? Those who follow a use-
less asceticism and those who pursue a merely emotional mysticism,
may rebut this with their belief in non-violence but such counsel
is not tendered to them. It is tendered to students of philosophy,
that is, to lovers of wisdom.
(74) Th fifth of the "Yama" restraints laid down in yoga disciple
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~~word is PARIGRAHA by finding of~~ (non-taking) (non-taking)
The original word is "PARIGRAHA" in Jaina texts. My own view
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(75) Although the repulsions may be acknowledged frankly, he can and should rise high above them. On the practical level it is necessary to rectify the outer and visible causes of the disharmony between him and the other person, as far as that is possible. On the mental level it is necessary to deal with the inner and invisible causes. The easiest way to begin such work is to begin it in creative meditation. There he should take up the picture of that person and mentally rectify the relation with him, adjust the thought of it to what it should be from the highest standpoint. He should finish by prayerfully sending good thoughts for his inner improvement, and by forgiving any sins against himself. Thus instead of criticizing or attacking the person against whom he has a grievance, with results that may provoke still more trouble, he should remain emotionally undisturbed whilst using constructive endeavours in right meditation and unselfish prayer for that person. This may bring about a remarkable change in him, or else in the relationship with him, or at least in the aspirant's own attitude towards that person. For whatever is given out to others, in the end comes back to oneself.

(76) His handling of the other person will fail or succeed according to his practice of identifying himself with him when he deals or speaks to him. If he fails to do this, it means that he persists in identifying himself with his own little ego and its personal interests activities or desires - hence the irritability, bad temper and negative reaction to the other's deficiencies. But if, on the contrary, he instantly to feel with him, to identify himself with him, to give him temporary intellectual sympathy, that is to practise love, there will be forgiveness of the other's failings and mistakes, good humored acceptance of his deficiencies and laughing patience with .Both persons will then make more progress rapidly.

(77) We hear much counsel from the Orient bidding us relinquish career, fortune and family. Is the pauper to be an aspirant's ideal type? Even a man whom South Indians revere as one of their greatest saints and poets, in his most celebrated classic The Kural, Tiruvalluvar, rated poverty not only as painful but as a great evil. He abhorred begging.

(78) As a man advances in inward development, gaining ever-richer experience in fresh embodiments, he comes to see that he will gain more by practising cooperation than by selfishly seeking his own isolated benefit alone.

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(79) A rigid asceticism like the vow of poverty is not only unnecessary but also, for most of us, impracticable. The Indian yogi can successfully beg his way across his country, the tropic dweller can manage to exist on very few necessities, but the Euramerican can hardly be expected to do the same. If he were to get away from all possessions without at the same time getting into a monastery, he would find outer trouble and not inner peace. To have this, he must have some money. But by simplifying his way of life and reducing his social ambitions, he need not strive so hard to get the money that he <u>really</u> needs.

(80) Unless we have to come into a definite association with others, it is not our duty to approve or disapprove of them. Even then it ought to be done without personal emotions of a negative kind getting mixed into our attitude.

(81) When dealing with the impulsive independent, irritable but large-hearted type do not offer criticism however constructive and do not preach. Instead offer a silent example of superior conduct as this maybe followed. Do not answer angry words with the same kind but change the subject or remain silent. Show warm appreciation of the other's good work or deeds or qualities; such favorable notice may create harmony. Be unfailingly kind.

(82) Christian monks and Hindu yogi's change their names when first entering their new way of life. This act is more than a symbolic one, for it cuts them off from all those family and professional activities with which the old names were associated. It is in that respect "a dying unto self".

(83) We must learn to see more clearly, to separate our real needs from our fancied ones. Take a single example. Our real need is to be emotionally secure. Our fancied need is possession of or association with, a particular person through whom we believe such security can be had. This person may be a marital mate or a spiritual master.

(84) Self-examination gives the tangible picture to look at and decide what needs to be done. Study gives him the knowledge of how to set about doing it. Thus the art of self-improvement is to be practised.

(85) No one who sincerely and intelligently follows philosophy for even a few years could fail to become a better man as a direct result. If anyone does fail to do so, be sure he is unintelligent even if sincere, or insincere even if intelligent, that he has followed only his own ego-prompted imagination and miscalled it philosophy.

(86) If heart does not radiate silently to heart, then talk is idle dissipation of time and energy, even though it be continued for hours.

(87)

(87) There is no substitute for personal effort, no gratuitious presentation of the divine consciousness by a master, no escape from the hard necessity of unfaltering practice of the exercises, no way of being absolved from the need of patience.

(88) The way to get rid of an obstinate negative feeling is to supersede it by new positive one of greater intensity. Right thoughts about the wrong feeling will help to correct it, right imaginations about the new one will help to bring it in, but feeling itself must be invoked and fostered if success is to be attained.

(89) When all feelings are harmoniously adjusted, there is a happy peace in a man but when they struggle with each other there is no happiness for him.

(90) When negative or degrading or weakening suggestions enter his mind, from whatever source, he can deal with them in two ways, singly if that prove enough, combined if not. The first is to tense his will and by a positive commanding mental act master the suggestion and drive it away. The second is to turn away into its opposing idea and dwell firmly on that until the suggestion vanishes altogether. If, in spite of using these methods he is still defeated, then he can try remembering the Overself. Can he still carry out the evil suggestion while thinking of that serence divine presence? By aspiring to it for help and protection as fervently as he can, the negative idea may disintegr te like the ash of a cigarette.

(91) There are certain indestructible truths which reveal themselves through the ages to every man who, for a time at least, sufficiently masters his animal self and sufficiently quietens his human self. Those which we most need to learn today are simple and ancient yet completely relevant to the modern scene and completely adequate to the modern need.

(92) The impelling force of an ardent desire for self-improvement must unite with the attracting spell of the Overself's beauty to give him the strength for these labors and disciplines. On the one side he reflects on the disadvantages of yielding to his faults and weaknesses. On the other, to the benefits of establishing the virtures and qualities of his higher nature.

(93) Few are those who are psychologically ready for philosophy's disciplines, which call, not merely for a reluctant control of the animal nature, but for an eager aspiration to rise above it altogether. Few are ready for its ethics, which call not merely for a willingness to abide by society's protective laws, but for a generous dispositon constantly putting itself in someone else's place. The distance between the good religious man and the ego-tamed philosopher is about the same as that between silliness and insanity.

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(135) It may be disheartening to review from time to time the present state of his own failings but it is better than pretending they are not there and getting tripped by them in consequence.
(136) It is perfectly possible to attain equanimity, to keep worry out of the mind and anger out of the heart.
(137) Not to see one's own faults but always to see those of others, is a mistake. Not to strive against one's own faults when they are seen, but always to cover them up, is a mistake.
(138) If we notice that others are at fault in judgment or foolish in conduct, we should learn what we can from their errors rather than condemn them personally.
(139)What is inside of a man matters more than his outside appearance, more even than his whole body, but this is not always evident until time shows it to be so.
(140) We strive for one worldly good after another in the search for fulfilment and happiness. We clutch each in turn until, disappointed by the limitations of what it yields in contrast to our expectations, we let it go inwardly, sometimes outwardly too.
(141) To recognize the wrongness of past actions and then to be sorry for them is a necessary stimulus to firmly resolving that the weaknesses, or faults which caused them, must be eradicated.
(142) So long as we let other people's faults or blunders evoke our own in angry response, so long do we foolishly add an inner hurt to whatever outer hurt their fault or blunder may have caused us.
(143) If a man will not get this inner attitude toward possessions while he owns them, he may still fail to do so if destiny snatches them away.
(144) Many a man seeks protection from his enemies who needs protection from himself!
(145) From spark to flame, from flame to blaze, the higher qualities in man are inexorably destined to grow larger.
(146) For most people it is an ideal which seems so distant that to talk of attaining it is mockery to them.(or to mock them?)

(147) Those who pass through this phase when they see life as holding little that matters, and life's joys as being mostly empty, are marked out for philosophy: nothing else can serve them successfully after this experience although religion may help him for a time.
(148) The good in man will live long after his faults have been forgotten.
(149) They become problems to their own selves and menaces to other people.
(150) There is no celestial witch-doctor to change their characters overnight.

(151) The necessity of forgiving others what they have done to us is paramount. Nay, it is a duty to be constantly and unbrokenly practised, no matter what provocation to disobey it we may receive. Our contact with others, or our relation to them, must bring them only good! never bad.

(152) He will be charitable in feeling and tolerant in thinking toward those whose habits, environment and outlook is not at all like his own.

(153) If such a man is to live in untroubled inner peace, he can do so only if he no longer worries not only about himself but also about others.

(154) Conflict not only tests the quality of our inner life, it also enables it to assert the higher will and develop its latent possibilities.

(155) The sad history of human relations has taught this truth to the thoughtful, but the others will not learn.

(156) We must get money to satisfy our needs, whether we get it by utilizing our earning capacity or by some other way.

(157) Only when all men begin to find the Overself in the heart and express it in action, shall we witness the realization of these ideals.

(158) He may evade a temptation, succumb to it or overcome it.

(159) The longing for peace may be kept inside a man for many years, repressed and ignored, but in the end it has to come out.

(160) Only when the gathering of earthly gains seems futile, and the gains themselves mere dross, will he stop bartering his precious years for them.

(161) Whether or not we know what past history makes any man what he is, we must learn to be tolerant toward him. We have not the right to expect perfection from him, anyway.

(162) To meet the assaults of vicious human beasts with sympathetic non-violence in the optimistic belief that this attitude is not only morally correct but may also change the attacker's character, is to deceive oneself.

(163) There is a common notion that love, to be worth its name, must be highly emotional and dramatically intense. That of course is one kind but it is not the best kind which is calm, unchanging and unexcited.

(164) Experience in the world ~~fix~~ at first satisfies his desires but later purifies him of them.

(165) The thoughts he takes into his consciousness should be of a kind to carry him farther on his quest of the Perfect.

(166) By standing firm on this first issue he will save himself many unnecessary tangles later on.

(103) It would be a mistake to believe that because he makes no sharp exclusions and practises such all-embracing sympathytoward every possible way of looking at life he ends in confusion and considers right and wrong to be indistinguishable from each other. Instead of falling into mental vacillation, he attains and keeps a mental integrity, a genuine individuality which no narrow sect can overcome. Instead of suffering from moral dissolution, he expands into the moral largeness which sees that no ideal is universal and exclusively right.
(104) Desire is satisfied by possession but not ended by possession
(105) The act reproduces the picture he had painted of it in his imagination. His idea character, his perfect pattern of conduct need no longer remain unrealisable or frustrating.
(106) He will try to conduct himself at all times by philosophic standards, which means by the highest standards.
(107) It is ironic but factual that not a few who, earlier had been disappointed because they had been unable to acquire a coveted possession, later were also disappointed with it after they had acquired it!
(108) Such ideals are not easily welcomed for they flatten our ego, nor comfortably followed for they touch our conscience.
(109) The unblurred clarity of his conscience gives him a secret joy and strength, a silent triumph over detractors.
(110) How many men have started life with good intentions only to find them foiled by chance events or barbarous men.
(111) The Gita recommends those who live in the world but are not of it to work with complete detachment from the fruits and results of their activity. But how could any aspiring student achieve this? Only the master, the man who has uncovered his identy as Overself could succeed in laboring without caring what rewards he got or what effects he brought into being.
(112) The path from arrogance to madness is a short one. It is safer to keep humble if we want to keep sane.
(113) The way of decreasing possessions as a means of increasing spirituality is: necessary at certain times to certain persons, but not to all persons at all times.
(114) He will seek to develop the higher possibilities of his nature
(115) It is easy to talk vaguely of lofty ideals, hard to put them where they belong - in our personal relationships.
(116) A Warning is needed: When it lacks humility, moral self-examination often goes astray and yields a misleading result.
(117) The ascetics who seek to kill out desire are themselves inflamed with the desire to kill it out. They may lull, refine, purify or exalt desire - but its root always remains.
(118) It is pleasanter to meet recrimination with silence than with further recrimination.

(119) Those who are content with a life of nothing more than sitting down to meals, going out to make money and coming back to make love, that is with a solely materialistic life, find nothing in such inspired messages and get nothing from such mystical teachings.
(120) In the attempt to improve relationships with others belonging to his environment he will have to practise emotional control.
(121) Out of the animal side of human nature come up those destructive impulses which wreak so much havoc and bring so much misery. This is the side which must be firmly disciplined.
(122) The personal emotions entangle us in the events of life where the impersonal intuitions enable us to see them from above.
(123) It is not enough to show an outward good temper - excellent discipline though that be - if thought irritates and feeling boils.
(124) The aspirant who is more preoccupied with lamenting or criticizing his own imperfections than with those of other people is wise.
(125) Whatever blind and negative urge he discovers in himself is to be first resisted and then conquered.
(126) Once engaged on this Quest it becomes necessary to attend closely to the emotional and mental movements within himself, rejecting the lower ones and consenting to the higher. He must study carefully the differences between them, so that he may be able to recognize them.
(127) In so far as ascetic regimes clip our worldly desires, they also clip the illusions and deceptions which are bred by those desires.
(128) The habit of always remembering that he is committed to the Quest and to the alteration of character which this involves, should help him to refuse assent in temptation and reject despondency in tribulation.
(129) He is to work for the day when his character will be utterly transformed, when he will be incapable of meanness or animality, when he will live in constant awareness of the idea.
(130) Let him take off the mask he puts on for others and honestly see himself. Let him be brave enough to see the ugliness there is inside.
(131) When emotions have free and full sway in our natures, disasters and disharmonies have entry into our lives.
(132) It is easy to scold others for their faults, hard to scold oneself for one's own.
(133) He will be humbly attentive to those who criticise him, for by pointing out faults they cooperate in his own endeavors.
(134) It is easy to confuse respectable conventionality with authentic virtue.

(94) The idea that ordinary people can love one another, including those they have never met as well as those they meet day after day, is a pleasant piece of sentimentalism. It sounds well when solemnly uttered by ministers or religion before their respectful congregations or when published as advice by professional psychologists. But where are the individuals who succeed in following it? If we look at history or at the cities and villages we already know, we find that the only form where something like it is discovered is that of organized philanthropy. This is excellent, this is commendable but still it is not strictly love. Most ordinary people cannot get closer than this to the full sympathetic identification with another person which love really is. Only saints can achieve complete empathy; only they are capable of washing the leper's sores. For all others the idea is vague and unreal, although convenient to use in talk at Christmas time.

Karamazov, a character in one of Dostoevski's Russian novels drily said, "One can love one's neighbour in an abstract way occasionally perhaps, even from afar, but in close contact, almost never. ..It is precisely the neighbour, the one who is physically close to us, whom one cannot possibly love. At best one can love those who are far away."

Now this may be a little exaggerated but it does speak openly of the difficulty many people experience in their attitude towards those with whom they are in daily contact. It is still more difficult if they are forced to live with unscrupulous or unliked people. Then it will be all they can do to numb their revulsions.

But ordinary people have to come to terms with their associates or have at least to take care not to show their dislike. They must particularly learn to endure others who are different from themselves in habits, leaving aside the case of those who are thoroughly repulsive to them. Unless they do achieve this capacity there is no hope for the human race, which must otherwise go on fighting and warring until, with the frightful weapons now coming into its hands, it destroys itself.

Such tolerance is still only the first station on the route to that active goodwill which the more idealistic persons who take the Quest seriously must try to achieve eventually. Many of them find it hard to reach even this first halt. They are sensitive, they are often heterodox, and they cannot warm up to those whose ideas, habits, mannerisms or orthodoxies irritate them. The Quester who does not eat meat for instance, may not enjoy sitting down at table with those who delight in it. If he has the fortunate circumstances to do as he likes, he need not do so. But most are not so free. He may put up with the meat-laden table and its diners with bad grace or good grace, but put up with them he has to.

Or take another case, that of having perforce to associate with someone who indulges in frequent sniffles when such a personal habit is felt to be most repulsive. Again if he is a Quester and if he is free to do as he likes and to avoid the other person he is entitled to do so. But suppose he is not free? Instead of straining himself in the futile task of trying to love unloveable people, it is better to learn how to give them enough goodwill to tolerate them. That is within his capacity. If he has to live with them, ~~xxxx

(167) Under this persistent self-training, the obsessions of his ego gradually dissolve.
(168) In the end, when all this agitation seems to have been for little more than keeping the body alive, the failure to fulfil any higher purpose will bring sadness.
(169) Does this detachment mean that nothing is to make any difference in him? No, it means rather that he may let the different effects produce themselves but only under the check and control of a deeper abiding serenity.
(170) If misunderstanding comes to him from other people, he will meet it with a calm smile rather than a resentful thought. If misfortune comes to him from a source seemingly outside his own causation or control he will meet it prudently endure it bravely and emerge from it profitably. If he can get nothing more, he will get the lesson of non-attachment.
(171) He should make his mind the host to beautiful thoughts and fine moods and thus keep it ready as a place where the soul can enter untroubled.
(172) Nothing matters so much that we should throw ourselves into a state of panic about it. No happening is so important that we should let ourselves be exiled from inner peace and mental calm for its sake.
(173) Ordinarily it is not easy, not natural, to forgive anyone who has wronged us. The capacity to do so will come to us as understanding grows large enough or as meditation penetrates deep enough or as grace blesses us.
(174) While this welter of excited emotion surrounds them, they can neither see clearly nor judge correctly.
(175) When uncontrolled, emotion may be very destructive to oneself and to others but controlled it becomes constructive and beneficial to all.
(175) Are they not fools who look no farther than their present self-satisfaction and act as if it will last forever?
(176) If choice or destiny throws him into prolonged association with certain persons, he will tend to influence them and they him. It may be conscious or unconscious, or both.
(177) If we approach different theological authorities, we shall find that attributes to such important words as "salvation" and "sin" meanings which are at variance with those attributed by another.
(178) Even if the intuitive leading or reasoned reflection opposes his wishes, the imperativeness of following truth and presefving integrity will force him to desert his wishes.
(179) These illusions are shared by millions of people but this does not make them less deceptive.

(180) It may be a help to some in the attainment of inner freedom if they stop using the possessive pronoun "my" in reference to anything that belongs to them except their weaknesses.
(181) It is futile to expect from human beings what can never be forthcoming from them.
(182) When they awaken to truer values, they will desire a truer kind of life. They will want one that brings God into it, and they will view with remorse the past which left God out of it.
(183) When a desire lerks hidden in the heart it may sway actions or influence thoughts without resistance. But when it rises to the surface and is seen for what it is, then it can be fought and conquered.
(184) What is right at an early stage of development may not be right at a later one. The fitness of an ethos depends also on its time and place. It is better to define the concrete task of the moment rather than revel in abstract phrases about the distant future.
(185) If an enemy who is guilty of doing wrong toward him comes to him, whether out of personal need or by the accident of social life, there will be no hard feeling, no bitter thought, no angry word. For the other man, he sees, acted out of what was truth for him, what was valid by his own understanding. Even if his enemy had sought to gain something through injury to himself, then it must have seemed right to the greed in his enemy's ego, which could not then have acted otherwise. In this attitude there is an immense tolerance, and an immeasurable forgiveness.
(186) If the good and evil values of this earthly existence are in the end relative, partial and transient, there yet remains a supreme value which is absolute, total and eternal in its goodness. It belongs to the root of our being, the Overself in us that represents the World-Mind.
(187) Compulsive association with a disliked or irritating person can be met in the ordinary way with negative emotions or in the philosophic way with constructive ones. It is to be regarded as a provocation to deny the former ones at the very moment of their rising and show forth latter those of opposite character. The instant practice of a Spiritual Declaration is a useful help for some persons and the immediate concentration of attention on the needed virtues is a help for others. The longer the trial has to be suffered (and it is there under the law of destiny) the more deeply and firmly rooted will be the qualities and controls developed by the correct attitude. The test itself will pass away into a fading memory but those benefits will remain permanent.

(188) There is nothing new in this simple truth. More than 200 years ago it was plainly written down by that heroic Dutch lens grinder Baruch 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 inward and outward freedom. More than 2000 years ago it was plainly enunciated also by that heroic Greek citizen Socrates who preached freedom from those emotions which prevent us from pursuing truth.
(189) He should shun the unphilosophical attitude which he sees one side as all black and the other as all white for he should understand that both have a contribution to make. Nothing is to be hated but everything is to be understood. Nobody is his enemy for everybody is his tutor, albeit usually an unconscious one and often only teaching us by his own ugly example what to avoid.
(190) Only after he has received what he has desired, and come up against its limitations/ or defects or disadvantages, will spiritual desire begin to take meaning or offer higher value to him.
(191) All men are subject to some effect from the people around them but only philosophers are able to be fully conscious of the influences impinging on them and to reject part or all of them if necessary.
(192) Here is a useful standard by which he can measure his actions and to which he can bring his ideas for evaluation.
(193) Only after he has fully tasted and long enjoyed the fruits of striving ambition and straining desire will he be in a position to assess their worth correctly. Only then will he be perceptive enough to consider the vacuity of his ephemeral life.
(194) Let him not be afraid to admit frankly his early shortcomings.
(195) It relieves man of many fears and strengthens him to meet the hazards of living.
(196) Does this stoic attitude require him to pass through every experience with his feelings as immobile as a statue?
(197) There are snakes and wolves in human character.
(198) The raising of the motives for his actions to a higher plane is to be part of his work.
(199) Such negative thoughts as animosity and jealousy must be rooted out like weeds as fast as they spring up. This is both the easier and more effective way in the end.
(200) After all their conniving and calculating, those who eat the coveted fruits of selfish ambition will have to eat along with it the fruit of their egotism, illusion and passion.
(201) Those who follow spiritual ideals will have to take their stand. Unless they recant those ideals, they must oppose/evil. (the)

(202) As one form of self-training to help acquire this inner detachment is to practise seeing and hearing no more of what is happening around one than is absolutely necessary for one's immediate purpose, duty or activity.
(203) If we could learn to hold things less possessively and people less adhesively, we would enjoy the things and give joy to the people much more than we do now.
(204) We should not let ourselves be betrayed by personal feelings into a false position.
(205) What a man does with the money which comes to him will determine whether it is going to release him from some of his burdens or impose fresh ones upon him.

(206) As his desires quieten, he finds to his surprise that many things hitherto thought indispensable to existence, he can do well without.

(207) Men respond automatically and mechanically to the attractions and repulsions of the senses, as the dead frog's legs respond and move to charges of galvanic electricity.
(208) The changes and happenings around him, the temptations and tribulations he encounters will not affect his precious inner calm.
(209) The man who walks under the guidance of his lower passions is walking to the continuance of his spiritual darkness.
(210) When earthly things or human entities hold our heart to the exclusion of all else, they obscure the Overself's light and shut out it's peace.
(211) For some people the Quest begins with a feeling that something is missing from their life, a need that none of their possessions or relations can satisfy.
(212) If they uselessly seek to achieve moral perfection, they may hopefully seek to achieve inner peace.
(213) All that is best in the Christian virtues, the Buddhist virtues, the Stoic virtues, among several others, you will find in the philosophic ones.

(6) Among the moral self-restraints which an aspirant is required to practise is that of truthfulness. It is the second of Patanjali's five ethical injunctions for the would-be yogi. There are several reasons for this prescription. But the one which affects his quest directly is the effect of untruthfulness upon his inner being. It not only spoils his character and destiny but also deforms his mind. In the liar's mouth the very function of language becomes a perverted one. He renders defective the very instrument with which he is seeking to make his way to the Overself, becomes spoiled. If he meets with any mystical experience, it will become mixed with falsity or hallumination. If he finds spiritual truth, it will not be the pure or whole truth but the distortion of it. Where situations are likely to arise which make truth-telling highly undesirable, he should try to avoid them as much as possible by forethought. (the earnest aspirant) The pattern of indifference to truth-speaking must be broken up. The pattern of scrupulous respect for truth must be built up. The discipline of his ego must include the discipline of its speech. His words must be brought into correspondence with his ideals. Every word written or uttered must be steel-die true. If the truth is awkward or dangerous to say, then it may be advisable to keep silent. But let him not maim his heart nor deform his mind by formulating thoughts which are false. If philosophy be the quest of ultimate truth, then it is certain that such a quest cannot be carried to a successful conclusion if thi rule be broken. He who seeks truth must speak it.

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(1) Our approach to every doctrine must be to take its truth and leave its error. But we must do this in appreciation rather than in disparagement.
(2) There is as much mystery within us as there is without. We know not what we are nor what the world really is.
(3) The fully developed human intelligence is a combination of the reasoning and intuitive faculties. Judgement will be less faulty, understanding will be broader and deeper when both together are joined in holy matrimony.
(4) Here is one thing which does not have to move with the times, although the communication of it and instruction in it, do.
(5) There are two ways open to a sceptic,. One is to seek the actual experience of transcending intellect and becoming aware of the Overself; the other is to obtain intellectual proof of it. The first is a hard and long way; the second short and easy.
(6) Every error rejected and every truth accepted strengthens a man in character and mind.
(7) It is good to question and to search, even though the answers may not come easily.
(8) In the philosopher intellect is ruled by intuition whereas in the ordianary man intuition is dulled by intellect.
(9) The value of truth as an intellectual ideal has greatly increased We have used our brains during the last two or three centuries as never before, science has made giant's strides, and the pronouncements of the scientist are highly valued merely because we believe that he speaks impartially and impersonally as a truth-seeker.
(10) If he is too easily vexed by other peoples' critism, this is because the ego is still upholding his pride and vanity.
(11) It is natural for a generation which thinks that being sophisticated means being intelligent, to think also that spiritual means being idiotic.
(12) Many questions constitute a merely intellectual probing which would not defeat his prupose of spiritual progress. It is better to wait patiently for his own developemnt to bring him the answers he really needs at these higher stages.
(13) We moderns have tried to make Nature serve our pruposes. We have built a civilization on science and technology. But in the process of making material things our slaves, we have ourselves become slaves to them.
(14) The scientist who devotes his life to the pursuit of knowledge concerning atoms or planets, while knowing little about himself as a human being, and nothing about the higher laws of human life, is unbalanced.

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(15) The application of ethical teachings to the analytic study of experience is correct only for the Long Path. Since the Short Path teaches that there is no finite ego, there is no one to apply those teachings! Consequently there is no one to learn lessons from suffering and no one to commit the sins which create suffering.
(16) He will study the writings or listen to the criticisms of those who reject his intellectual position, attack his philosophical world-view, mix and refute his mystical beliefs.
(17) It is the custom among this type of devotee to censure the intellect. If they do this in a wholesale and unreserved manner, then they show one-sidedness and imbalance. But if they limit their censure to an intellect which is without the check of spiritual intuition or right faith, then they are well justified.
(18) Although the benefits and conveniences provided by this scientific age are many, and plain for all to see, the price enacted frm from us in suppressed spiritual inclinations and thwarted intuitive guidings is a proportionately heavy one.
(19) That outlook is a petty one which cannot see that the civilization which Western man has built up with so much toil and trouble does have something worth while to contribute toward human life as well as its obvious deficiencies and terrible dangers.
(20) Some are not so arrogant as to dismiss it with scorn. But it bewilders them all the same because it is too far from their experience and comprehension.
(21) CIosest to the human stage of intelligence comes the ape; then, in descending order come the monkey, the dog, the cat, and the elephant.
(22) The materialist's mistake is to exaggerate the physical facet of existence and then make a worshipped fetish of it.
(23) In being bewitched by the dazzling new light of scientific achievement, we have turned our back on the benignant light of spiritual achievement.
(24) There are metaphysical sects as well as religious ones.
(25) The intellect has been pushed far forward but the intuition left backward, if not denied nurture altogether.
(26) The materialist hops about on one leg/
(27) Such is the incontrovertible character of the philosophy of truth that it will always survive, however many civilizations rise and vanish, for both prolonged experience and sustained reflection always lead to, and confirm it, in the end.
(28) The scientific mind seeks for intellectual definition, the mystical mind for intuitive ecstasy.
(29) When intellect is completed by intuition, true intelligence is born.

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(30) Those who are too intellectually dishonest and too morally unscrupulous to be willing to accept the deeper implications of the new scientific knowledge because it would so endanger their whole position, are like criminals who do not believe in accepting the law of the land because it is against their interests to do so.
(31) If one remembers that speech is a form of communication with other men because it uses words, then he must conclude that thinking is a form of communication with himself since it also uses words. But that means he remains apart separate and distant from himself. This is why the art of meditation, which is the art of finding oneself, involves the practice of mental silence - cutting off words, and that which they express, thoughts.
(32) If he will give the matter sufficient intellectual study, he may be able to convince himself of these truths.
(33) He will understand the origin of different points of view, and temporarily appreciate them.
(34) The abstract profundities of metaphysics causes them furrowed brows.
(35) Clement, one of the Fathers of the early Christian Church: "The first saving change is that from heathenism to faith...and the second from faith to knowledge."
(36) It is better to be intelligent when he is searching among ideas and doctrines than to be credulous otherwise he may mistake human absurdity for divine mystery, but he can be so only if intuitive feeling is at work along with the reasoned thinking.
(37) Arguments or doubts about the soul can be settled for us once and for all only by personal experience of it. This is immeasurably better than logical proof, which is always open to equal disproof. This mystical experience is the challenge of our times.
(38) Reason properly used will critically examine an emotion which is leading one astray, whereas improperly used it will uncritically defend such an emotion. It will not hesitate to puncture the ego's inflated complacency in the first case whereas it will support this complacency in the second one.
(39) He has not only to purify his character of base desires but also his mind of false views.
(40) There is another way of knowing beside the ordinary way, through the channels of eyes or thoughts, a way which can be found only by quietening the mind and stilling the emotions.
(41) It is good to be sincere but it is not enough. Knowledge also is needed.

(42) For a long time - a hundred years at least - the world did not want us mystics, had no use for our mysticism. And now it is beginning to want us again. The wheel has turned full circle.

(43) We overwork the past if we drag it constantly into the present. And this is true not only if it appears in the shape of negative broodings and lamentations but also of intellectual beliefs and views.

(44) Philosophy rests upon the basis of intuitive perception and mystical insight.

(45) Without requiring the ambition for sainthood, it does require the capacity to recognise the need of a discipline and the willingness to undergo it.

(46) His intellectual integrity must be such that even if his search for truth ends in ideas which upset much of what he has hitherto accepted, he will not flinch from making the change.

(47) It is not something good only for the misfits and maniacs, the stupid and gullible, but quite unsuited to the reasonable and practical.

(48) Men who believe this worldof five-sense experience to be the only real one can form only a mental concept - and that a wrong one - of the Overself.

(49) If we rely upon intellectual ratiocination alone, the result will forever be inconclusive.

(50) To see only the bad qualities in anyone without appreciating fairly his good ones, is only to half-see him.

(1) Quite apart from the spiritual rewards, there are additional and tangible ones also, in better health, greater achievement and less avoidable trouble.
(2) The first effect of this revolution in living habits, after the eliminative period has been left behind is a feeling of buoyancy and energy in the body, clearness and cleanness in the mind.
(3) The custom of working earnestly at self-improvement through a series of exercises done every day, exercises which involve the body as well as the mind, is somewhat frightening to lazy people, somewhat impracticable to busy people and somewhat superhuman to average ones. This is why so many of those who start any regime of regular exercises fail to continue and finish the course. The longer the daily period required, the sooner their enthusiasm wanes. Those only succeed who have exceptional determination and unusual persistence. The fact is we are not easily amenable to rigorous discipline. But if the period of daily work were limited to essentials for a few minutes only, many more people would remain faithful to it. (of HathYog)
(4) The physical regimes and discipline's purify the body and tend to restore health, but they are not sufficient to answer the mind's questionings, nor to still the heart's yearning for peace.
(5) We are spiritually saved only when the whole of our being is so cleansed and renewed, when body, mind and feeling are purified and reborn. It is not enough to cleanse the moral character only.
(6) No one who has a heart ailment should practise any physical exercise without his physician's sanction.

(7) The artist, the thinker, or the mystic must not neglect the muscular vigor and health of body he can obtain through physical yoga. This would include deep breathing, stretching exercises, and a diet of light and easily digested foods which will not dull his inspiration.
(8) The body is a holy temple. The flesh is a revelation of the World-Mind's working.
(9) There is a link between the feelings and the body, between the thoughts and the feelings. The whole body tells the story of the mind and carries the status of the spirit to those who can read its alphabet.
(10) asceticism practises disciplines because it properly values the body, not because it hates the body. Incarnation is an opportunity for salvation.
(11) The greatest of all diet reforms is the change from meat-eating to a meatless diet. This is also the first step on the spiritual path, the first gesture that rightness, justice, compassion, purity are being set up as necessary to human and humane living, in contrast to animal living.

(VIII)

(1) Quite apart from the spiritual rewards, there are additional and tangible ones also, in better health, greater achievement and less avoidable trouble.

(2) The first effect of this revolution in living habits, after the eliminative period has been left behind is a feeling of buoyancy and energy in the body, clearness and cleanness in the mind.

(3) The custom of working earnestly at self-improvement through a series of exercises done every day, exercises which involve the body as well as the mind, is somewhat frightening to lazy people, somewhat impracticable to busy people and somewhat superhuman to average ones. This is why so many of those who start any regime of regular exercises fail to continue and finish the course. The longer the daily period required, the sooner their enthusiasm wanes. Those ody succeed who have exceptional determination and unusual persistence. The fact is we are not easily amenable to rigorous discipline. But if the period of daily work were limited to essentials for a few minutes only, many more people would remain faithful to it. (of Rathjog)

(4) The physical regimes and disciplines purify the body and tend to restore health, but they are not sufficient to answer the mind's questionings, nor to still the heart's yearning for peace.

(5) We are spiritually saved only when the whole of our being is so cleansed and renewed, when body, mind and feeling are purified and reborn. It is not enough to cleanse the moral character only.

(6) No one who has a heart ailment should practise any physical exercise without his physician's sanction.

(7) The artist, the thinker, or the mystic must not neglect the muscular vigor and health of body he can obtain through physical yoga. This would include deep breathing, stretching exercises, and a diet of light and easily digested foods which will not dull his inspiration

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(12)(IWAN BLOCH. MD.Ph.): "The later in the day that these heavy meals are consumed, the more dangerous are they in respect of their influence on the sexual impulse. I am fully convinced that the old German custom of taking the principal meal of the day at noon is greatly preferable to the so-called "English dinner" at six o'clock luxurious suppers, or even midnight dinners, must definitely be regarded as aphrodisiac...beer or wine, taken in very moderate quantities, unquestionnably give rise to sexual excitement." In the treatment of nocturnes the diet should be light and unstimulating, the clothing and bedding should be light and cool, climatic cures and hydrotherapeutic methods." GANDHI too offered suggestions from his wide experience of the matter: Of Sexual Self-control. He recommended unspiced food, gymnastics, unspiced literature, the avoidance of stimulating films and shows walking and work.
(13) Fasting gives the body a chance to regain its lost chemical balance.
(14) The man who is being treated in the Indian jungle for a snake-bite and whose wound must be cut out with a knife, is told to hold his breath during the cutting operation. Why?
(15) It is foolish to take a full meal when bringing a fast to an end. The digestive organ needs time to readjust itself. It is wiser to break the fast with liquid nourishment; go on to semi-solid and then only to solid food, by degrees.
(16) The cleansing called for will achieve its best results if it covers the complete man, not merely a part of him. On the physical side, several different factors can affect him and so it may have to include their use.
(17) Even the yogi who stares into the infinite must turn his gaze at some time toward the finite, for his body is still there and still claiming food, attention or shelter.
(18) If society finds him an odd creature, if it laughs at his peculiarities of belief, or frowns at his departures from convention, then he must not blame society. He must accept the situation as inescapable and submit to its unpleasantness as being better than the littleness of surrender.
(19) It is true that so far as history knows and literature tells sickness has seemed inseparable from human life. If that is human destiny we must accept it. But we need not accept those sicknesses due to our ignorance of hygienic laws.
(20) CICERO:) "A man who is too busy to take care of his health is like a mechanic too busy to take care of his tools."
(21) Adopt the erect spine, straight neck and head carriage when walking. There is less fatigue and the exercise of walking becomes noticeably easier.

(12) (IWAN BLOCH, M.D.): "The later in the day that these heavy meals are consumed, the more dangerous are they in respect of their influence on the sexual impulse. I am fully convinced that the old German custom of taking the principal meal of the day at noon is greatly preferable to the so-called "English dinner" at six o'clock luncheon supper, or even midnight dinners, must definitely be regarded as aphrodisiacs...beer or wine, taken in very moderate quantities, unquestionably give rise to sexual excitement." In the treatment of nocturnes the diet should be light and unstimulating, the clothing and bedding should be light and cool, climatic cures and hydrotherapeutic methods." DANIEL too offered suggestions from his wide experience of the matter: Of Sexual Self-control. He recommended unspiced food, gymnastics, unspiced literature, the avoidance of stimulating films and shows walking and work.

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(22) A balanced diet is not indispensable. The argument for it runs: Food is eaten to replenish the broken-down tissues of the body. They contain several different elements. An all-protein diet would fail to do this and could not support life for long. A fat plus carbohydrate diet would also fail, and so on. When the diet is not rightly balanced, the body does not get its proper supplies. It will suffer eventually in some way or other....What is my reply to this argument?

(23) The true place of asceticism is at the beginning and in the middle of this quest, when a man becomes conscious of his weakness of will and slavery of sensuousness. In order to strengthen the one and neutralise the other it is a part of yoga to practice hard austerity and painful self-denial. But this is done only for a time, it is a means not an end, a path to detachment and deliverance but not a goal for human life.

(24) The faculty of will is immeasurably more important to the progress of the inner life than that of intellect. For the passions and appetites of the body are controlled by will, the strength of the lower nature is at the service of the ego's will rather than of its intellect.

(25) A series of short fasts, which may be from one to seven days each set at intervals of not less than twice their own length in the case of the longer ones and six times in that of the shortest ones, will be the safest way for most people.

(26) Some of the modern habits of eating and ways of living are responsible for the ills and evils from which so many suffer. Only by correcting these bad habits and reforming those ways can we find fuller health, contentment and efficiency.

(27) The philosopher can find wisdom only in total abstinance because that best suits his own character. The man who has built a balanced nature finds such temperance a saner and safer path.

(28) When the body's appetites and the intellect's curiosity get an excessive grip on a man, they throw an air of unreality on aspiration which soars beyond both. This makes intuitive feeling and metaphysical thinking seem irksome or trivial.

(29) If the retention of breath which is the praised aim of Hatha yogis were enough by itself to confer spiritual benefits, then the pearl-fishers who dive far below the surface of the waters of the Arabian Sea and Indian Ocean holding their breath for several minutes should feel and show these benefits too. But no report of such a result has ever been made.

(30) The achievements of the will in emotional self-denial and bodily discipline result in great profit, for the clamour of the lower nature is thereby silenced.

(31) Gandi was guided by his long experience with fasting to the firm belief that it tended to ascendancy of the mind over the body. He resorted to it whenever the spirit intuitively moved him to do so.

(32) Ascetic regimes, just like other spiritual practices, maybecome a source of spiritual pride. It is needful for him to watch out against the subtle desire to indulge them as glorifications of the ego, instead of the proper desire to submit tb them as steps to the true consciousness.

(33)Philosophical guidance is not limited to how we shall think and feel; it is also available as to how we shall sit and stand, rest and walk, eat and breathe. That is to say it is full and balanced.

(34) Mustard, pepper and paprika stimulate sex organs.

(35) It is worth following customs of living if they are sensible, foolish if they are not.

(36) The practice of rigid self-denial helps to bring his lower nature under control. The fast is the severest reasonable form which this practice can take.

(37) Breathing exercises are best done in the morning. This is because the air is then purest, the body most in need of stimulation and awakening, the mind most ready to join with the breath in influencing the whole man.

(38) It is a heroic measure to deny oneself food but it is rendered easier when sustained by a dominant purpose.

(39) A proper adceticism is concerned with the curbing of desire, the practice of self-denial, the overcoming of weaknesses and the control of body, mind and speech.

(40) The difficulties of keeping to his own rigid mode of protective habit usually become too much in the end for a fastidious traveller. Sooner or later, he succumbs to them, and has to give way to the polluting drining vessels, contaminating eating plates and meat-smelling restaurants of the non-Brahmin castes. An iron will and inflexible determination to hold to one's regime is needed.

(41) Many of the monks and porters in Tibet make their lunch off tsamba--which is barley flour mixed with cold water, kneaded into raw dough-like paste, rolled into a ball, and eaten uncooked. The monks have only buttered tea, the porters beer, to complete their lunch. The porters can carry heavy loads on this diet, which is repeated at breakfast and at night. The point to be noted here is that although their work is exceptionally burdensome because of the steep and rocky nature of the mountainous ground over which they often have to travel, they carry it out quite successfully on such raw uncooked food.

(42) The intolerance of some aggressive and fanatical opponents of meat eating, smoking and alcohol drinking is itself a vicious attitude which harms them in a different way as much as those bad habits harm their addicts.

(43) Those who constantly numb their brain centers with alcohol and regularly debase their conduct with deplorable sexual adventures are less able to receive intuitions than others.

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(43) Those who constantly numb their brain centers with alcohol and regularly debase their conduct with deplorable sexual adventures are less able to receive intuitions than others.

(44) If the quest is to make little difference to his outer life, if he is to continue living eating and spending his time much as he did before, then it is still a theoretical matter with him. His intellect may be converted but his will and heart are still among the unbelievers and dwell apart. His position is spiritually still precarious. For that which ruled his conduct before conversion was the lower nature and the darkened mind, the body's miscalled natural appetites and the ego's worldly desires ambitions or attachments.

(45) The power to control sex lies partly in the mind where the media for this control are the imagination and the will united on the intuitive level, and partly in the body, where the media are dietetic restrictions, fasting, internal and external cleansings, and physical exercises.

(46) It is true that Gandhi drank milk but the fact always troubled his conscience.

(47) That man has attained mastery whose body yields to the commands of reason and whose tongue obeys the orders of prudence.

(48) Tolstoy took long cross-country walks and bicycle rides in the early period when he tried to eradicate all sex desires. Those who have no desire to go to the extreme length to which his highly ascetic turn took him, may nevertheless find cycling a helpful and healthy exercise.

(49) Alas! he soon finds that aspiration wavers, that ties with the unworthy past are not quickly cut and that lower appetites are tormentingly stubborn.

(50) The more anyone has practised over-indulgence of his senses, the more he needs to undertake the discipline of fasting. In renouncing food and drink, he renounces all the sense-activities which follow after their use.

(51) The energy saved by such self-control becomes available for higher purposes.

(52) Although these regimes have therapeutic value, this is not the reason why they are presented here. Although they tend to prevent disease or heal sickness the purpose of their use on the philosophic quest is to cleanse the body and purify the nature.

(53) It is a Jain belief that fasting helps to expiate a sin morally

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

(55) It is irksome to establish a new way of living, even though it is a better way. This is because it is easy to do what we are accustomed to do.

(56) Why tolerate habits which move him away from his ideal?

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(57) The creative energy is one and the same no matter how high or how low may be the level upon which it manifests and how refined or how gross the form through which it expresses itself.
(58) He will try to put into practice what is sensible and worthy, without being overawed by environment, habit or popular prejudice.
(59) If he practices these exercises he will actually come to know from experience what others can know only from theory.
(60) A proper self-respect will of itself straighten the posture and remove the sag in the middle. But the opposite is just as true. A proper posture will add self-respect to the character.
(61) It is hard for the civilised man to know what are his true instincts and what his false ones. What seems true may be merely what is habitual to him, what he is accustomed to. So he must get this knowledge from a revelation either an external or an internal one.
(62) Philosophy begins its practical work by correcting bad habits in feeding and mode of living.
(63) Too much exercise may be as harmful in the end as too little, while improper exercise may be more injurious than either.
(64) Hathayog exercises practised at night give him deeper more refreshing sleep; also he passes into sleep more quickly.
(65) Kundalini is the driving force of sex. It is the original life-force behind all human activity - mental and physical, spiritual as well as sexual - because it was behind the very birth of the human entity itself.
(66) In the properly developed person the strength of a man will be united with the tenderness of a woman.
(67) Only on such a physical foundation can the mental exercises have enough good results; otherwise it is too hard a struggle to aspire and try to meditate. The modern civilized environment is artificial is hostile to spiritual developement and periodic retreat flight or from it are essential.
(68) A tranquil mind does not live easily with a fermenting stomach.
(69) It is understandable that many lack the capacity to endure hard discipline.
(70) The soul-mate is really the Self within. He will find his true soul-mate when he finds his inner self, when he yields himself completely and lovingly up to it.
(71) The inner urge in its favour is need to sanction a fast, the instructive incentive must be felt before embarking on it. Otherwise, it will merely be forced starvation.
(72) When this process of balancing the two forces comes to an end, th the male-female consciousness of the real human being will be established at last.
(73) It is not a necessary accompaniment of spirituality that a man be weak and sickly in body.

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(73) It is not a necessary accompaniment of spirituality that a man be weak and sickly in body.

(74) The disciplines of philosophy impose only beneficial rules upon those who feel willing to turn theory into practice.
(75) It is a mistake to take a meal when mentally tired or emotionally disturbed. The benefit of food intake will be offset by the harm of upset digestion.
(76) Beware of the fanatic who, blind to everything else, tries to force his little reformist dogma on you as if it were the whole truth.
(77) He needs all the resolution he can command to resist a lifetimes trend and his environment's habits.
(78) His feet will have to tread the painful path of asceticism for a while. But whether it will be for a short or a long while, whether the pain will be little or great, whether the asceticism will be slight or extreme, will depend on the circumstances of each individual case.
(79) Can sex be completely mastered? Can this tumultuous passion be stilled forever? Those who are unable to do it themselves, often deny the possibility of anyone else being able to do it.
(80) Gluttony is a common sin, yet one which has been made highly respectable by conventional society, including statesmen, merchants and bishops. Nature punishes the cumulative effects of this sin by ill-health in the end.
(81) He who is owned by things and no longer owns them should turn to asceticism and practice the virtue of renunciation. But he who is so enamoured of asceticism that he shrinks from comfort and shudders at the sight of pleasure should turn away from renunciation. Balance is required.
(82) The effect of passional indulgencies spreads out on physical and mental levels.
(83) As men add some feminity to their nature and women some masculinity, each sex will become better balanced.
(84) Flirt before forty, if you must, and philosophise after it, would seem to be a rule followed by too many modern women. Fortunately, some will find better things to do in a better age than to spend their swift-passing years in seeking to attract the amatory attentions of men. They may then be able to pause and think for awhile as to why they incarnated. Flippant flirtation is certainly a pleasant mode of passing time, but it is not an activity that can be continued into the sixties and seventies of one's life. And those who become aware of this certainty in advance will not find life becoming an unutterable and unbearable bore as they become older, as do the others.
(85) Those who violate the laws of their own being, will suffer in health.
(86) With every inhaled breath, draw in mentally also the calm strength renewal of poise which you need most at the time.
(87) There is a single source of Life which envelopes the universe and pervades man. By its presence in himself he is able to exist physically and function mentally.

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(87) There is a single source of life which envelopes the universe and pervades man. By its presence in himself he is able to exist physically and function mentally.

(88) It is proper to defend one's life when it is menaced by aggressive men or by wild beasts but it is against philosophic ethics to take life without a just cause as when one kills animals for food; still more when one kills them wantonly for sport. Every higher instinct urges us to substitute compassion for cruelty in our dealings with the lower kingdom.

(89) I agree with the desirability of diet reform. I privately advised many people to effect this dietetic change and I intended to mention the matter publicly. I have not hitherto mentioned it in my books because until the war there was too much prejudice against such a change and I felt that my personal work was to help people primarily change their thinking, believing that after a change of thought the change of diet will follow.

(90) Once the transition period comes to an end a subtle change enters into his attitude toward the old habits. They lose their tempting qualities and instead begin to acquire a repelling one. This feeling will increase and become firmly established.

(91) It is a great beginning of the real quest when he comes to the clear perception that the lusts, gluttonies, wraths and passions have been lodged in him and have lived in his self yet are not him; that they are morbid creations which can be starved, exorcised and expelled just as surely as they have been fed nourished and embraced.

(92) The power of bodily conditions to control thinking is admittedly true. Experience tells us that this is so, that physical causes are effectual in producing mental-emotional results. But this is not the whole truth. The reverse fact, that spiritual and psychic forces can heal or injure the body, that thoughts and feelings can affect its functioning, must also be admitted into consideration.

(93) Those who feel called to complete celibacy must obey what is right for them. Those who feel (inwardly) so strong that a married life will not be incompatible with a spiritual one, must not be frightened by monkish denunciations. But since such mastery of the passions is not common, many men may recognize their weakness and limitation and work slowly patiently and by degrees through the years towards this goal either within or without a married life.

(94) He must deepen the rhythm of respiration if he is to strengthen the vitality of the body.

(95) By lowering the center of the body's gravity in all its activities whether sitting, walking or standing, we are raising its ability to obey the will and the mind.

(96) No doctrine preaching an over-rigidly asceticism is likely to get more than a very small following.

(97) The Jain Yogis even make the severest asceticism the chief feature of their path to the spiritual goal.

(88) It is proper to defend one's life when it is menaced by aggressive men or by wild beasts but it is against philosophic ethics to take life without a just cause as when one kills animals for food; still more when one kills them wantonly for sport. Every higher instinct urges us to substitute compassion for cruelty in our dealings with the Lower Kingdom.

(89) I agree with the desirability of diet reform. I privately advised many people to effect this dietetic change and I intended to mention the matter publicly. I have not hitherto mentioned it in my books because until the war there was too much prejudice against such a change and I felt that my personal work was to help people primarily change their thinking, believing that after a change of thought the change of diet will follow.

(90) Once the transmutation period comes to an end a subtle change enters into his attitude toward the old habits. They lose their temptting quality and instead begin to acquire a repelling one. This feeling will increase and become firmly established.

(91) It is a great beginning of the real quest when he comes to the clear perception that the lusts, gluttonies, wraths and passions have been lodged in him and have lived in his self yet are not him; that they are morbid creations which can be starved, excorised and expelled just as surely as they have been fed nourished and embraced.

(92) The power of bodily conditions to control thinking is admitted true. Experience tells us that this is so, that physical causes are effectual in producing mental-emotional results. But this is not the whole truth. The reverse fact, that spiritual and psychic forces can effect heal or injure the body, that thoughts and feelings can effect its functioning, must also be admitted into consideration.

(93) Those who feel called to complete celibacy must obey what's right for them. Those who feel (inwardly) so strong that a married life will not be incompatible with a spiritual one, must not be frightened by monkish denunciations. But since such mastery of the passions is a common, many men may recognize their weakness and limitation and wisely petition and by degrees through the years towards this goal either within or without a married life.

(94) He must deepen the rhythm of respiration if he is to strengthen the vitality of the body.

(95) By lowering the center of the body's gravity in all its activities sitting, walking or standing, we are raising its ability to obey the will and the mind.

(96) No doctrine preaching an over-rigidly ascetician is likely to get more than a very small following.

(97) The Yogin Yogis even make the severest asceticism the chief feature of their path to the spiritual goal.

(98) Buddha ascetically turned in disgust from the human body. He could see it only as an assemblage of loathsome elements. Plato artistically turned towards it in joy. He received inspiration through its beauty. Neither Indian nor Greek was quite right nor quite wrong. Each deliberately unveiled only a part of the picture. Whoever wishes to see the whole picture must put together both the bright top part and the dark lower part. He must comprehend that the body is doomed to decay and die but that its informing Life is destined to grow into Grandeur. Thus the finite form becomes a portal to the infinite reality.

(99) The lower nature does not let him keep this mood of high resolve long. Not many days pass before it seeks to discourage him. For the old cravings, the desire-habits and the emotional tendencies are still there. Soon they begin to trouble him again. "Why try?" his lower nature despondently tells him, "Why torment yourself uselessly? You can only fail in the end." Thus it creates the expectany of failure and turns his high adventure into a dismal ordeal. Only a fixed vigilant determination and correct approach willbring forth that inner consent to the new disciplinary habits so necessary to success. Only by reeducating his tendencies and gradually making them quite willing to conform to the right way of living, can the lower nature be beaten.

(100) There is a hidden teaching on sex in the Orient. This is known as Tantrik Yoga. The full teaching has usually been unavailable to the general public because of the dangers of misunderstanding and misuse should it fall into the hands of the unready or unworthy. The other systems of Yoga generally favor an ascetic and stoical attitude toward sex whereas the Tantric system does not In this modern age when so much of the hidden teaching has been revealed so widely, there is no reason why the Tantric teaching shoul remain completely hidden. If properly placed in the setting of a system of self-discipline and self-development, and if properly expounded with reasons, causes and effects made quite clear; if kept free from all the entangling symbolism which has grown around the teaching during the centuries, it may have something useful to contribute to modern knowledge and modern living.

(101) The practice of any physical yoga posture will necessarily b difficult in its early stages because it throws the body into unfamiliar and unaccustomed positions. The muscles need to be re-ed cated little by little. It is dangerous to try to force oneself into such a posture all at once. Therefore, the exercise should done for a few seconds only at the beginning, and the period ext ed by a few more seconds after several days, and further exten after a few weeks. In any case, it must be followed by a rest pe iod before being repeated.

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(102) Is the peaceable man to reduce or stop violent (VIII)
aggression against his fellowmen but to continue it against other fellow creatures. What about the animals? We are not entitled to de destroy animal life without an adequately necessary and morally justifiable purpose. Therefore it is well to enquire from the wise and good into the character of such purposes, and be guided by their counsel rather than by environmental custom. For the latter has led us, through its utter ignorance and total unawareness of the higher laws, into a situation where blow after blow falls heavily upon the human race. Why should we be so astonished that peace is so hard to obtain, that all too often flaming violence of war and death and mutilation is carried across the land despite our prayers to God and our plans to the contrary. So long as millions of innocent animals are bred only to be sent to the slaughter houses for our unnecessary food, so long will Life pay us in like coin. The lower characteristics are taken into the body, the blood the nerves and the brain. They become a part of us. The mind's response to higher ideals is dulled. The passions which make for strife and thence for war meet with less opposition from conscience and reason. The fear, suspicion, fright and desire for self-protection which contribte toward war, being impregnated into the blood of our meat during the moments preceding its slaughter are little by little brought into us too through the glands, the nervous system and the brain, as our own blood feeds them in turn. It would be desirable, although admittedly difficult, gradually to adopt as a help to secure both the individual's developement and the world's peace - a meatless diet.

(103) The practice of a wise and philosophic asceticism enables him to separate himself from a widespread illusion - identification with the body. When its self-denials are directed against fleshly appetites, passions and desires for the purpose of compelling them to submit to intuition and reason, greater health for the body and greater truth for the mind are secured.

(104)(BREATHING): Inhaling deeply is a health giving exercise which revives spirits, cures depression. But this is so only provided the air is sent to the bottom of the lungs and thus expands the diaphragm. Expanding the lungs sideways is not enough. They must also be expanded in a downward direction.

(105) The tremendous importance and immense value of these reforms are usually unknown to most victims of human frailty.

(106) The married relation offers an outlet for human affection and human tenderness. In this sense it becomes one of several opportunities which life offers for the disciplining of the ego. This applies both to the daily throwing together of two human personalities as well as to the consummation of the marriage in sex.

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(107) The serious obligations and powerful distractions which come with marriage constitute two of the reasons why celibacy has so often been recommended or enjoined for those who would scale spiritual heights. It is held that if they are to gain the leisure and strength needed for such climbing, worldly ties must be loosened and animal feelings must be controlled.

(108) If the impulse to embark on this quest is to be something more than an unstable fancy, a calm perception of its stubborn difficulties and a most especially frank recognition of its self-refusing demands, is needed. That man is mistaken who comes to the quest expecting its rewards without its pains, its peace without its emotional crucifixions, its strength without its bodily mortifications.

(109) Where man has given himself up to sexual excitement as a continuing and enduring feature of his life, as contrasted with the wild animals which experience it only at particular seasons, the cause exists not in the different nature with which he has been endowed but in the excess of strongly nutritive material which he has absorbed into his body. To prove that this is so, one has only to take the case of his domestic animals which, when also getting superfluous nutriment, are excited more often than the wild ones.

(110) The sexual impulse is one which, like the nutritive impulse, is easily and often carried to excess.

(111)If a man's inner life is repeatedly wasted by passion he will know no assured peace, and attain no enduring goal. He must govern himself, rule his passions and discipline his emotions. He must strengthen his higher will at the expense of his lower one. For the first promotes his spiritual evolution whereas the second inflames his animal nature.

(112) The aspirant who fails to practise non-injury sets up an evil relationship which will have to be worked out later, a relationship which will block his entry into the state of lasting enlightenment until it is so worked out. The unnecessary taking of animal life for his food is one form, although a mommon form, of violation of this ethic.

(113) The large cities have become large blots on mankind's inner life andouter health. They are marvels of ingenious arrangements but monstrosities of nervous strain and psychoneurosis. Their inhabitants follow an artificial existence under the delusion that it is a human existence. Everything within them is abnormal yet custom and cowardice, ignorance and selfishness, have proclaimed it normal. The air is filled with chemical poisons by travelling vehicles and factories and industrial plants. Their water flows thru miles and miles of sediment-lined pipes. Their food is stale devitalized adulterated and often disease-breeding. The unnatural living and high tension of millions of city-prisoned people exposes them to physical and nervous sickness.

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(114) He takes care not to hurt the body of any living creature, however tiny it be, nor to harm its well being. The only exceptions to this benevolent vigilance will be those cases where still greater evil will result by failure to defind himself against wild animals or verminous parasites.

(115) All the forces of a man have to be mobilized in the search for higher consciousness. He cannot leave sex-force out, for example.

(116) Body purification and strengtehing are a prerequisites and preparations for spiritual awakening and development. They allow passage of Kundalini and also awakens it. Hence, Hathyog being prescribed to start with.

(117) He will begin to watch himself, to become aware if he sits in a slouch or walks with a sagging posture.

(118) The work of purifying the body cannot be done sufficiently by fasting alone or by diet alone, or by postural exercises alone, or by any other physical means alone. Each may be important, one maybe more important to one individual than the others, but it is a combination of two or several that is needed.

(119) Any new bodily regime can be adopted more quickly and more easily if it is adopted more enthusiastically. Some people play with the thought of it for years but never get actually started on it. Others, frightened into it by some dire necessity or taking to it through strong yearning for its benefits, make up their mind to the point of getting excited about it. For them action is the direct consequence of aspiration.

(120) The snake crawling on its belly is as close to the earth as any animal could get. As a symbol this creature stands in ancient scriptures for earthly pleasure. And since there is no pleasure so intense as the sexual one, it has come to stand for that particularly. The snake rearing its head and holding itself upright stands for the sexual passion overcoming. It is not only a symbol of such mastery but particularly of the power arising from it being diverted toward spiritual knowledge and aspiration.

(121) Although he need not go out of his way to appear different from anyone else, although he must effect that compromise with society which will enable him to live in it as necessity dictates he must, he need not become so subservient to the social codes or subscribe so timidly to the social practices that he is willing to slaughter innocent animals for food just because everyone else is doing it. In this matter there can be no surrender, no frightened conformity with barbarous habits. In this respect he will see that the civilization in which he finds himself has not fully outgrown the savage elements. Its pregress in social manners and technical efficiency is one sided.

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(1)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 somekind of sickness or malfunction.

(2)A twentieth-century yogi, who for many months gave the world a heroic demonstration of the power of the mind over the body's pain as he lay dying from a virulent cancer, always affirmed the truth of mentalism, always proclaimed that his own mystical experience had dispelled the illusion of matter and presented the whole world as a thought to him.

(3) It is medically accepted that many functional heart disorders and stomach ulcers are the physical consequences of emotional causes.

(4)The close intimacy of feeling and flesh, thought and body, is plainly shown in fainting started by sudden joy or sudden anguish, when an extreme anemia of the brain immediately manifests itself, with a consequent inability or brain consciousness to continue. It is shown too in blushing, when a thought of shame or self-consciousness fills the small blood-vessels in the face and neck with blood.

(5)Even those who rightly object to the fanatical extremes in practice and exaggerated ideas in theory of these cults, cannot deny that the effects are in part quite good, that cheerfulness and self-improvement are sought and got.

(6)The influence of thought and the repercussion of the emotion on the body may usually be negligible but they may sometimes be complete.

(7)The psychic poisons resulting from civilized man's excessive exciting and ego stimulating activities must be treated on different levels, the antidotte is sleep, quiet, rest and relaxation.

(8)By means of a telepathic process, healing at a distance is possible.

(9) The inner nature that is rent by unresolved conflicts and unhappy divisions needs healing just as much as the outer body that is afflicted by pain-bringing disease.

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(10)Most people are careless about their mental habits because these seem of trivial importance by contrast with their physical habits. They do not know that sinning against the mind's hygiene may manifest in the physical body itself.

(11)If the patient recovers, the system of healing whether it be orthodox or unorthodox, gets the credit but if he fails to recover, the system does not get the debit

(12)The person who holds such negative feeling as chronic gloom and constant fault-finding, who worries self and nags others, is walking the direct path to a disordered liver or high blood pressure. Her vicious mental and speech habits injure her own body and demoralize other people's feeling. either

(13) It is essential to lie as completely recombent as possible. Make sure that the whole of the spine and not merely a part of it, touches the floor rug or couch-cover.

(14)The rule of casting out all negative thoughts, and keeping them out, is an absolute one. There are no exceptions and no deviations. Such negatives as hate, irritability and fault-finding make poisons in the body and neuroses in the mind. They irritate the nerves, disturb the proper movement of the blood, distort the internal secretions and destructively affect the chemical composition of tissue cells. Nor is this the end. They provoke like emotions in other people with whom we are constantly thrown in contact. We then have to suffer the effects as if they were echoes of our own making. Thus the discords inside oneself throw up disturbances outside oneself. One's anger provokes the other person's anger, for instance.

(15) If one emotion brings a blush of blood to the face, another takes the blood away and leaves pallor. In the first case, it has led the minute arteries of the skin to expand; in the second case, it has led them to contract. If this is what a momentary state of mind can do to the body, imagine what a persistent state can do!

(16) The theoretical basis of this teaching about the physical manifestation of mental sickness lies in mentalism. The practical basis lies in observation and experience.

(17)The use of psychological and spiritual methods should not supplant the use of physical ones. Self-help in this way should walk side by side with the help of a qualified physician.

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(18)The overactive hyper irritable nerve-and brain fatiguing kind of life in which civilised man has entangled himself builds up much inner tension and loads him with useless psychic burdens of negative feelings.
(19)All negative states of mind and emotions are destructive. They work harm to some one of the body's organs or interfere with its functions. If those states are continuous, they sink into the subconscious and the results appear as disease. This is possible because the sympathetic nervous system, which controls the automatic functions of the body, such as circulation and elimination, digestion and nutrition, is open to influence by the subconscious mind.
(20)Those who do not understand the Overself's workings expect it always to manifest-if it manifests at all-in all its naked purity. If they desire healing, they think that the Overself's help can show itself only in a direct spiritual healing, for instance. The truth is, that they may get the cure from a purely physical medium, like a fast, a diet or a drug yet that which roused them to seek this particular medium or gave it its successful result, was the Overself.
(21)More patients suffering from mental disorders drag out miserable lives in hospitals than those suffering from other forms of sickness although the latter may kill more people more quickly. This is only a part of the price modern man is paying for his "civilized" way of life.
(22)The physical cure will surely be accelerated and the physical therapy will surely be helped if mental and spiritual healing agents are also joined in. In this way the individual limitations of the method of treatment being used will be overcome and each will contribute to bring about a complete and successful result.

(23) The psychoanalyst may do useful work in bringing to the surface an earlier happening which gave a suggestion, whose work upon the mind and feelings led ultimately to illness.

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(1) Where it is possible to undo the past, he will try to do so, but where it is not he will remember the lessons but forget the episodes.

(2) Although philosophy considers all attitudes to be relative, it makes use of particular attitudes as and when necessary. Because it recognizes the factor of destiny and tries to detect the trend of events, and to adjust itself to that trend, at certain periods it is optimistic, at other periods pessimistic. It knows there are times when with the slightest efforts things will go well and other times when with the greatest efforts they will still go badly. This is why the philosopher disciplines himself to endure with equanimity misfortunes which are such that none can avoid them but on the other hand he seeks to overcome with resolution those which need to be fought against.

(3) If men knew that the law of compensation was no less operative than the law of their country, they would unquestionably become more careful.

(4) Every infraction of the great law of compensation on its moral side is cumulative, piles one upon another into a heap, which is one reason why we often hear complaint that afflictions are not in just ratio with sins.

(5) One important use of an astrological horoscope is principally to detect the presence of new opportunity, and to warn against the presence of dangerous tests, snares, and pitfall. It is often hard to make a decision, when an important cross-road presents itself, if one of the roads leads to disaster and the other to good fortune. At such a time a correct horoscope will be helpful in arriving at a right decision.

(6) People should be warned that cause and effect rule in the moral realm no less than in the scientific realm. They should be trained from childhood to take this principle into their calculation. They should be made to feel responsible for setting causes into action that invite suffering or attract trouble or lead to frustration.

(7)It is ridiculous for any sceptic to assert that it is impossible to foretell the future when science itself is doing it successfully every day of every year. Astronomical science foretells the time of eclipses. Chemical science foretells what will happen to litmus paper when it is applied to alkaline or to acid.

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(8) When he lives with such a conscious purpose the changing experiences which come with every year's wheel-like movement, are turned into lasting benefit.
(9)If the cause of his troubles is left unremoved, it will in time lead to new effects and simply add more misery to his existing burden. All his so-called escapes from them will be illusory, so long as this cause is still operative.
(10) But if man is to achieve his full welfare he cannot live solely on a negative wisdom, cannot be guided merely by the lessons gained from his mistakes. He also needs a positive truth to complement them.
(11)No man can help being the kind of person that he is, nor act as he does. His past has made his present. But this does not exempt him from the responsibility of modifying his present where advisable and so create a better future.
(12) When men come to understand that the law of compensation is not less real than the law of gravitation, they will profit immensely.

(13)The law of compensation does <u>not</u> measure its rewards and penalties according to the little scale of little human minds.
(14)We must learn to bear with fortitude what we cannot avoid with wisdom.
(15)The senseless repetition of habitual mistakes makes a foolish history. It goes on until he begins to enquire into the causes of his consequent sufferings, discovers most of them within himself, and sets out on their mastery.
(16)Too many people are praying to be delivered from the consequences of their errors or weaknesses, too few are trying to set themselves free from the faults themselves. If the prayers of the larger group are answered, the weaknesses still remain nd the same consequences are bound to recur again. If the efforts of the smaller group are successful, they will be delivered for ever.
(17)It is not only a misfortune for which he is to be pitied, when a man endures trouble of his ownmmaking, but also a fault for which he is to be blamed.
(18) The events of our future remain in a fluid state until a certain time. We have the free-will to modify them during that period, although it is never an absolute freedom.

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(19)What will happen to each one of us in the future is not wholly inevitable and fixed, even though it is the logical sequence of our known and unknown past. It is still unset and uncrystallized: therefore changeable to a degree. That degree can be measured partly by the extent to which we change ourselves and partly by the extent of our foreknowledge of what is likely to happen and the steps taken to circumvent it. The ability to evade these events is not a complete one however for it is always subject to being over-ruled by the will of the Overself.

(20)In the making of our future, a mixed result comes from the mixed and contradictory character of the thoughts feelings and desires we habitually hold. Therefore our very fears may contribute their quota in bringing about what we do not desire. Here lies one advantage of positive affirmations and clear-cut decisions in our a attitude toward the future.

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(1) The sage will help people on his own terms, not theirs -, and guide them in his own way again not necessarily the expected way.
(2)Teaching is necessary. How can those who do not know the true cause of their afflictions know the way out of them? Someone must warn them, someone must awaken them.
(3)The true teacher seeks to bring his disciples to learn how to guide themselves. So he patiently explains and willingly discusses his own counsel where the false teacher leaves it wrapped in obscurity and involvement. The ~~ture~~ true guide directs them continually toward that place where in the end they must realize the truth—within themselves—for there is its only source.
(4)Again and again the true teacher will enjoin the necessity of personal work to help develop himself on the seeker's part, will remind him that he cannot escape the duty of taking his mental and physical habits in hand and reforming them.
(5) The effect of this meeting, provided the proper conditions exist, is to give the seeker a powerful psychic and spiritual stimulus.
(6) A true teacher will teach and guide but only to the extent that the pupil can absorb the teaching and is ready for it. In that way he will leave the pupil his independence and not order and command him. He will make him realize that his own endeavors must be looked to for advancement and his own strength must liberate him.
(7)No real master is ever afraid that he might lose any particular disciple. He takes possession of no one and leaves everyone as free as he found them. He understands quite well that the man's need or search and his own higher self's gracious response brought the master into the picture as an indirect medium through which the response could operate. He understands too that all the instruction and advice, the uplift and help which he gives the disciple originate ultimately and really within the man himself, as the latter will one day discover when he has developed his own direct access to them, and therefore refuses to regard the relationship between them egoistically.
(8) A prudent master prefers not to help people but to help them to help themselves.
(9) Helping others to understand the art of proper living is itself an art. A man maybe good and yet not a good teacher.

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(10) It is not possible to find human perfection, not even among the mahatmas. Travel contact and experience with them reveals that not one was always infallible, not one failed to commit errors of judgment.

(11)The guide who refuses to appease the ego of those who approach him, may nevertheless be eager to help them. Yet they will resent his counsel and feel rebuffed! They do not see that he is trying to help them in a wiser way by showing them how to help themselves. Only longer time and further experience may bring them to their senses and show them the logic of his advice and the prudence of his attitude.

(12) He cannot give spiritual peace to the spiritually peaceless as a lasting gift but he can show them that it does exist as a reality and is no mere figment of imagination. And he makes this demonstration by being just what he is and acting just as he does.

(13)The service of an organization or a group association is that it may be able to point out the way to those who are just starting to travel the path. The disservice begins when it seeks to keep its own power over him and misguides him and misinterprets the truth under the sway of such selfish infatuation.

(14) To demand impossible perfection in any human being-spiritual-master or wifely mate-is as silly as to make impossible idealizations.

(15)It is hard to establish human contact with a master, hard to get him interested in one's personal activities.

(16) Spirituality in his aura is not always immediately recognizable although it is always indefinable. The effect he has upon those around him cannot be measured by its immediate result but only by its ultimate one.

(17) The disadvantage of adhering to a single system of belief or of joining a single organization teaching religious mystical or hygienic principles is that the sound truths given out are usually one-sided; they ignore others equally sound and valuable but outside the purview of the systems founder or the organization's leader. This neglect prevents attainment of the full truth about the subject.

(18) A man whose attempts to solve his personal problems consistently end in failure, may well be received with deaf ears when he propagates solutions of other peoples', still more of the world problems.

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(19)It will not be until a late stage that he will wake up to the realization that the real giver of Grace and the real helper along this path, the real is not the incarnated master outside but the Overself inside his own heart. What the living master does for him is only to arouse his sleeping intuition and awaken his latent aspiration, to give him the initial impetus and starting guidance on the new quest, to point out the obstructions to advancement in his individual character and to help him deal with them.

(20)It is human to seek perfection in a master or mentor but it is impractical to expect to find it.

(21)To be always aware of what the past held would lead to intolerable mental burdens which, in turn, might well lead to lunacy.

(22) The Sufi masters fall into two groups, the Mudzubs who are outwardly childish, fanatics, fools, extremists or even insane, and the Salike, who are outwardly normal, balanced and adult.

(23)Those who will not listen to the guides whom God sends to them and consequently violate the laws laid down for their onward evolution, will find themselves amid troubles of their own making.

(24) A man needs comfort and support in these times more than in ordinary times. Where can he best find them? By sitting humbly in intellectual discipleship under those who have been blessed by the higher power with the revelation of its own existence. He can absorb from them a certitude that the world is still ruled by higher laws and its history by higher purposes.

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(1)What they give out is only part of the truth. It is not the complete whole pattern of truth.
(2) The same time which made valid many traditional beliefs, also unmade them.
(3)When people are over much social-minded, they are likely to be too dominated by conventional and organized religion which is the pith and essence of real religion; they also become too extroverted to go within themselves and listen inwardly.
(4) Simple minds can be taught to accept the symbols of religion as realities, and the metaphors of its dogma as truths, but cultivated minds submit with difficulty.
(5) The narrow-minded religionist who believes that only through his own particular brand of religion can salvation come to mankind, will not appreciate these ideas.
(6)No matter what specific religion a man may be connected with, whether in name only or in real faith, he will be all the better for an examination of, and acquaintance with, the tenets of other faiths.
(7) A man who develops his own private approach to the Spirit has as much right to hold independeant views of it as others have to hold conventional ones. Societies rightly depend upon organized religions but they should learn to respect individuals who are unable to do so but who are not less appreciative of religions values in their loftiest sense.
(8) It is a teaching for men whose morality and mentality have grown too large for petty standards, too critical of stuffy pretentious atmospheres and too independent to submit to ancient stultifications.
(9) The nations which persist in calling themselves Christian, but which neither think nor act as Christ bade them, may cheat the millions incapable of independent thought but history always shows how retribution follows such discrepancy in the end.

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(1) It is well attuned to the twentieth century for it reflects the individualization of human thinking which is one immediate goal which confronts the race now.
(2) What they seldom see is that spiritual illumination and spiritual error can and do exist in the same mind at the same time.
(3) If the Overself meets with no obstructions in his mind, its manifestation will be perfect. But in the ratio that it does meet with them, its manifestation will be imperfect. The mind must not only be made sensitive enough to be guided by the Overself, it must also be made pure enough to interpret such guidance correctly and egolessly.
(4) So long as they are withdrawn into and united with the Overself their consciousness is richer than all others. So soon as they leave it, mingle with and apply themselves to human affairs, their consciousness shaped again by what they habitually are, and largely limited by it. From the Perfect they have returned to the Imperfect. From this moment error may creep into their minds, unwisdom into their actions.
(5) It needs again and again to be explained that after the Overself takes possession of a man's consciousness and begins to rule his will, it can take possession only of what it finds in his whole personality. If for example it finds an undeveloped reasoning power it cannot and does not suddenly develop it for him. Its communications to and through him will be perfect but their interpretation in his own mind and expression to others may, because of ~~right~~ this imperfect reasoning capacity be partly right and partly wrong.
(6) What he sees, and is, in that deeply withdrawn state, is not the same as what he experiences ~~as~~ later when he is back in the outer world again. The transformation is not steadfast and abiding. There, he was superhuman, here, he is all-too-human. Even his remembrance of it will necessarily be in terms of what he himself once again is.
(7) SU TUNG PO: "People who do not understand sometimes describe a state of animal unconsciousness as the state of samadhi. If so, then when cats and dogs sleep after being well fed, they too do not have a thought on their minds. It would obviously be incorrect to argue that they have entered samadhi."

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(8) Joanna Southcott was honest enough to tell the doctor who attended her during the few weeks before her death that she considered her inspiration and prophecies as delusion. Indeed she was scrupulously honest for then she called her leading disciples to her bedside and confessed her doubts and despairs to them. "Feeling, as I do now, that my dissolution is drawing nigh, it all appears delusion," she told them, "but when the communications were made to me I did not in the least doubt."
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(10) The mystic's own personality and his previous way of thinking and believsing will lead him unconsciously into interpretations of, and deductions from, his inner experience conformable with what he is. The truth of his revelation or experience is not absolute, but relative to his own particular human personality.
(11) Philosophy is for those who do not find enough nourishment in orthodox religion yet shrink from the emptiness of orthodox atheism as well as from the silliness of unbalanced mysticism; it is for those who have felt in the presence of Nature's grandeur or beauty intimations of a higher life and remembered the momentary exaltations induced by art, literature or deep repose, and who aspire to further and more prolonged contact with that kind of life.

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(1)I take comfort in the continental proverb, " A hundred years hence we shall all be bald!"
(2) PB spent many years on many trips in many lands studying mysticism. He met some of the leading mystics in Asia, Africa and Europe.
(3)In writing the 1952 book, I used all possible discretion in my references to the future course of events. I took every care to avoid giving ground for criticisms like warmongering, depressing the public morale and soon

(4)Much that was pertinent to the Quest was left unmentioned in the earlier books, partly through reluctance to speak of certain matters, partly through the writers own need of further personal development to attain irrefragible conclusions about other matters. The reluctance has now been overcome and the development has been achieved.
(5) When I went among the Orientals I put on the character and imitated the attitude of an Oriental, in order to get inside the Oriental mind and experience; but I always included the result and balanced it with these I already possessed from my Occidental birth.
(6) The teaching has grown up in the earth of wide experience and constant research. It is not an immature plant hastily cut.
(7) I refuse to let others regard me as a superior being and I will not meet them, either in person or by correspondence, on any other terms than those of equality. Since I make no pretentions on my own behalf it would be inconsistent to let them do it for me. It is unfortunate that the reputation I enjoy is so exaggerated! And it is amazing how often people want you to be dishonest with them, just to satisfy their delusive preconceptions of you. How many have tried to induce me to become their personal master, or the head of an ashram, or the leader of a cultist following! How firmly have I had to detach myself from thier pressures and become deaf to their importunities! No matter what I insisted to the contrary, they clothed me with qualities, powers and knowledge I did not possess. I became very uneasy. It was of no avail that I denied the reputation fathered on me. Finally I saw that I was lending myself to this false position by answering letters, granting interviews and getting involved with friends who were seekers after help. All this was a kind of insincere posing, although it did not appear

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(7) I refuse to let others regard me as a superior being and I will not meet them, either in person or by correspondence, on any other terms than those of equality. Since I make no pretentions on my own behalf it would be inconsistent to let them do it for me. It is unfortunate that the reputation I enjoy is so exaggerated! And it is amazing how often people want you to be dishonest with them, just to satisfy their delusive preconceptions of you. How many have tried to induce me to become their personal master, or the head of an ashram, or the leader of a cultist following! How firmly have I had to detach myself from their pressures and become deaf to their importunities! No matter what I imitated to the country, they clothed me with qualities, powers and knowledge I did not possess. I became very uneasy. It was of no avail that I denied the reputation fathered on me. Finally I saw that I was leading myself to this false position by answering letters, granting interviews and getting involved with friends who were seekers after help. All this was a kind of insincere posing, although it did not appear

SO ON THE SURface. So I brought it to an end, cut off nearly all contacts with others and made myself inaccessible. With that many turned to the spiritual guides who were quite willing to collect a following, lost interest or faith in me, and left me in peace. If it be criticized that I have adopted a selfish attitude I must defend myself by first recalling the Tibetan saying about a half-developed guide being like a half-blind man leading his credulous disciples into a ditch and falling with them too and then pointing out that yielding to misconceived importunities is a weakness even when it takes on the semblance of compassionate service. To allow others to thrust upon me the role of personal teacher when no mandate for it has been received from within myself, my higher self, would be wrong. It is therefore my duty to resist their pleading.

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(1)His life is no longer planned out meticulously in advance; he begins to live by the day, and cannot say what he will do within a month or a year, until the time actually nears or finally arrives.
(2) The stresses and strains have been increasing in intensity. In our time life is like climbing a steep rocky path. It does not permit us to rest. It calls us to overcome internal struggle and external opposition.
(3) One of the Indian Emperor Akbar's ppiritual guides was the Jain master Myoe Syonin. When a friend asked him to offer a prayer on his behalf, Syonin answered: I pray every morning and every evening for the sake of all being -s, and I am sure that you are also included among them."
(4) Whether this effective power be deep within the inner self or out beyond in the universe is more of theoretical concern than practical; what matters is that it really does exist and we really can at times enter into active relation with it by an inner act. And that act is expressed through prayer in some cases or meditation in others. If all the conditions created by us are right, the response of the medium of power will be reciprocal and effectual thus augmenting our own power in connection with our need.
(5) Johanna Brandt came with little money and no friends, to a strange land with a work of service to humanity's physical and spiritual health, Within a short time, she says: " When it became necessary to have a secretary, a woman with great executive ability stepped forward and offered her services. Her rooms were placed at my disposal for the reception of visitors." This is an illustration of the truth that whoever is animated by the quest ideal will find that whatever and whoever becomes necessary to his true and best life, will come into it at the right time.

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(1)The white man regarded Asia as his lawful loot, his God-sent dominion, and he regarded Asiatics as ignorant heathens. His formidable guns, his technical equipment in warfare, frightened the Asiatics and they yielded easily. But the wheel turned. The little Japs tutored by Western masters humiliated the Russian bear. The little Indians led by Gandhi disconcerted and shamed the English lion into giving them their freedom. The white man feels once backward but now awakening Asia slipping through his fingers, his prestige going with it and he knows there is little he can do about it. The forces of Nature were bringing the white, the yellow and the brown peoples together that they might affect each other, and contribute to each others wider and fuller development. The avoidance of contact was thus not possible. It was Japan's mistake in trying to shut herself up as a hermit kingdom, in the 19th century, as it was Tibet's mistake to do the same in the 20th century, If one thing is clear it is that a brusquely awakened Asia refused to drift helplessly but intends energitically to give a positive direction to its fate and fortune.

(2)We do agree with the late Abdul Baha, the Persian Bahai prophet, when he expressed the belief that "the day is approaching when the West will have replaced the East in radiating the light of Divine Guidance." But neither do we agree with the Swami missionaries, when t they express the belief that day is approaching when the West will look for illumination solely to India. The new spiritual impulse will not go out to the rest of mankind from India, despite what these swamis say, although it will unquestionably be indebted to India for some of its inheritance. Having travelled this wide globe I dare to affirm that it will proceed from a continent and a people where it is least expected. But once manifested, history will show that the European people are going to be more responsive to this truth than any other people on earth. For Asia is the victim of her own decaying past, America of her own fascination for mechanical civilization but Europe, as a victim of her own internal conflicts seeks solace in her suffering.

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(3) Light has always been worshipped by the higher castes Hindus. Every evening when lamps are lighted in a house all the members present remain in an attitude of prayer. In certain houses, when someone happens to be lying in a bed at dusk (which very rarely occurs except in a convalascent or indisposed state) he is asked to sit up, for this ritual.

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CARBON



(1) The close of war has also closed Europe's lordship over the rest of the world. Her grand cycle has ended. The future is not with her. She had been exhausted by the effort of war and distracted by its aftermath of internal conflicts. The political, economic, mechanical and cultural initiative of modern civilization are already falling from the faltering hands of the older continents and being picked up by young vigorous hands. This is due, in part, to having drawn off and having collected much of the best character and capacity from Europe. 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. Set in the deep crevasses of 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, these buildings of

Most Americans dearly love to join movements, to publicize ideas, to share group activities and to form social organizations. New York, represents the great pyramids of western activity. The straight clean-cut lines of the exterior, the modernistic cubes and parabolic curves of the interior, are fit symbols of directness and newness; the sky-jutting spire an apt symbol of the altitude of achievement which beckons young ambition. 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 youth 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 defects in its character. These are the contributions of the lowest European immigrant stock and the most primitive African Negro stock. They are the heavy price it has paid for being a melting pot. They represent terrific problems of her future, a tremendous drag on her true progress. The refined type of European visiting the country suffers a first impression which leaves him appalled by the lack of depth or creativeness in its culture, the absurd self-flattery of its business, the

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BLAtant charlatanry of its publicity, the grasshopper mentality of its readers and the adolescent state of its intellect. The popular music is a melancholy instance of artistic perversion. The progressed civilization emanating from the land discovered by the Genoa-born explorer, is also responsible for the wholesale perversion of professions like Publicity. The advertisement which fails to go into hypocritical rhaposodies about some very ordinary product is uncommon. The advertisement writer who fails to hypnotize himself into seeing imaginary all kinds of exaggerated virtues about the product, is uncommon. The advertized description which honestly tells you both what is right and what is lacking or wrong with the product, is non-existent. Such publication of the half-lie as if were the whole truth, of the cheap and sensational or the exaggerated and misrepresentative, is another form of that crude immature culture against whose world-spread we protest.

(1) When we keep ourselves busy with everything external and our minds with thoughts about everything external, the intuition is unable to insert itself into our awareness. Even if it whispers to us, we will not realize what is happening. If we continue to ignore it, we may lose the capacity to hear it at all. It is then that we have to retrain ourselves to do so. The practice of meditation is one such way of training our receptivity.

(2) He has the right to judge an intuition rationally before submitting to it, but what if his judgement is itself wrong?

(3) It is a task heavy enough to stimulate spiritual intuitions in our era without adding the extra burden involved in correcting its false appetites at the table. That is a thankless task which excites the greatest impatience in others and the greatest reluctance in oneself. One instinctively shirks becoming a dietary iconclast over-turning the ancient and beloved idols of whole peoples. For no habits are so hard to uproot as eating habits, none so much a part of ingrained human nature.

(4) Intuition is not the equal but rather the superior of all other human faculties. It delivers, the gentlest of whispers, commands from the Overself whereas the other faculties merely carry them out. It is the master; they are the servant. The intellect thinks, the will works, and the emotion drives towards the fulfillment of intuitively-felt guidance in the properly-developed spiritually-erect man.

(5) A man's life will be less troubled and his happiness more secured, if his reason governs his body, and his intuition governs his reason.

(6)He may get the spiritual-intuitive guidance from mute signs--such as environmental situations, printed books, unexpected happenings.

(7) If a man acts according to intuitive wisdom, all will go well with him. This is not to say that he will be free from external misfortunes. But if they come, they will be of the unavoidable kind and therefore less in number than if they included those of his own direct making. And even the others will be turned to profit in some way by the search for their underlying meanings. So that although humanity calls them evil, he will nevertheless gain some inner good from them.

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(8)The intuition must lead all the rest of man's faculties. He must follow it even when they do not agree with its guidance. For it sees farther than they ever can, being an efflux from the godlike part of himself which is in its way a portion of the universal deity. If he can be sure that it is not pseudo-intuition, trust in it will lead him to life's best, whether spiritual or worldly.

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(1)Those who conceive of this quest as escapism are neither right nor wrong. They are right when it is embarked upon because of a neurotic refusal to do for and to oneself with effort what it is hoped God or guru will be able to do without it. They are wrong when it is embarked upon because of an evaluation of life that is made above itsdistorting battle or out of a compulsive involentary and inner attraction toward the Ideal.
(2)If one part is constantly active but another just as constantly inactive the personality or the development considered as a whole, will be deficient troubled or distorted in some way.
(3)Wisdom reminds us that any one of these things is still only one of a number of component parts in a complete system. Their combination is needed to secure their full benefit for hey are all connected together.
(4)The foolishness of going to extremes is dramatically shown by the poisonous drugs. Strychnine taken inminute doses, is an invigorating tonic but taken in large doses, suffocates and kills. A little Morphine will help the insomniac get some sleep but a lot will close his eyes permanently.
(5)It is always better to keep on a line that is drawn between overdoing and underdoing. This leads to a well-balanced life. Only by keeping a prudent balance between these extremes can there be an equilibrated result.
(6)Occasional retreats are always helpful to meditation beneficial to character and restorative to depleted spiritual energies.
(7)The ratio of development needed by each part of his being will differ with every individual. Only a correct ratio will lead to a correct balance of all the parts.
(7)If he can keep his motives really pure and his ego from getting involved, he may find the way to render service. But few men can do it.
(8)Jesus showed men what to do for although he often went apart to commune with God, he always returned to live with his fellows
(9) A total and united approach to truth is what it best deserves but seldom gets.
(10)It is not enough to convert thoughts into deeds. The latter must also be done in the right place and at the right time, if they are to achieve their object.
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(12) It is possible, given certain conditions, to attain happiness thinking only of oneself and without care for the welfare of others but it is not possible to keep it. For if destiny or nature do not interrupt or destroy it, some among those others will become envious and thus turn into a potential danger to our happiness .
(13)The danger of adopting extremist attitudes is that, each being insufficient, its results are imperfect.
(14) A well-balanced development requires him to level it with the needs of other sides of his personality.
(15)The parts of his being must grow in the same ration if they are to be balanced.
(16)Philosophy treats man as a complete person and therefore the path it advocates is a combination of methods which will work on all sides of the human individual, not merely on one side.
(17) Sooner or later situations will form themselves which will remind him that only by enforcing the teachings in his own conduct can he get their benefits, only by applying them in deeds and linking them to daily living can he verify their truth.
(18) Few of us can withdraw from the world and most of us must engage in its activity. But that is no reason for accepting the evils which are mixed in with this activity.
(19)When he sees how much malignancy there is in the world, a man may be excused if, without turning misanthrope and for the purpose of higher development, he cuts himself off from his fellow men and withdraws into seclusion.
(20)The precepts of philosophy gain their real power only when they are applied to daily living and demonstrate their real usefulness only when they are made to rule acts and deeds.

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(2)The same Death brings the bad man whatever mental and emotional suffering he deserved but failed to get during his lifetime, brings the good and earnest man whatever spiritual and personal happiness he aspired to but could not achieve in this world of imperfections. It was the belief in this that, among other reasons, and under certain circumstances, prompted some of the Greek and Roman Stoics to take by their own hand the life which Nature would take later from them anyway.

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(1) If there were really a purpose in the bringing of the cosmos into existence, there would have to be an ultimate end to the cosmos itself when that purpose was realized. But this is irreconcilable with the eternal nature of the universe.

(2)We know that the cosmos manifests itself out of the divine Mind, and within it too. But why there should be such a manifestation at all, we do not know. Many students raise this query and are dissatisfied at the failure to obtain a good answer. Butthe fact is that such questions can not be adequately answered on the same plane as that on which they arise. If we could shift our consciousness to a higher one, we would find that they simply do not exist there. However although complete adequacy may be unattainable, some sort of working answer can be formulated and used for and by those who are unable to effect such a shift. If the human entity has no other purpose to fulfil on this earth than to return to the sphere of its origin, then it had no business to leave that sphere. There must be something to be gained by its earthly journey, if the universe has any sense in it at all.

(3)When Prospero says, in Shakespeare's play, "We are such stuff as dreams are made on," he implies the existence of some great Mind in which we are the dreams.

(4)Man gets no such treatment from Life that he could believe it takes heed of his personal feelings. It treats him quite impersonally, as if it were itself quite impersonal. Thus the test of experience contradicts the belief in a personal governor of the universe.

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(6)Philosophers devoid of reason find
This world a mere idea of the mind;
'Tis an idea--but they fail to see
The great Idealist who looms behind.

--JAMI

(7)In the Persian valley of Mourg-Avo there stand an immense pile of ancient ruins in white marble. Among them is a profile, winged angelic figure with the following inscription: "I am God and here is none else. I am God and there is none like me."

(8)If there is life in the plant kingdom, there must be consciousness also. What, then, is this consciousness? It is like that of a deep sleep. Nay, we may even go back further and assert of the mineral kingdom that there is life in it, too. For the cells of plants are built up out of the molecules. It is impossible for the human mind to conceive of what the mineral consciousness is like, but

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'Tis an idea--but they fail to see
The great idealist who looms behind.

—JAMI

(7)In the Persian valley of Bourg-Avo there stand an immense pile of ancient ruins in white marble. Among them is a profile, winged angelic figure with the following inscription: "I am God and here is none else. I am God and there is none like me."

(8)If there is life in the plant kingdom, there must be consciousness also. What, then, is this consciousness? It is like that of a deep sleep. Hay, we may even go back further and assert of the mineral kingdom that there is life in it, too. For the cells of plants are built up out of the molecules. It is impossible for the human mind to conceive of what the mineral consciousness is like, but

the closest description would be that of the deepest trance.

(9)The miracles of Christ were an expression of special power manifested by Him in virtue of His special mission to humanity.

(10)There is a time to attack ultimate questions, and the time to refrain from doing so.

(11)The origin in time and early history of the world, the varied phrases and permutations of its evolution, are concerns only for those who believe in causality as an ultimate truth and fact. There is certainly the appearance of causality in the world but when enquired into it is found illusory. The notion seems impossible but Planck has scientifically shown that strick causal sequence does not operate in the realm of ultimate atomic particles of the physical world.

(12) Are inanimate things included in the infinite life must answer itself, if you take one of the meanings of this term as being the Great, the All. As a matter of fact, however, science now knows that there are no inanimate things. Its high power microscopes reveal the presence of minute living cells in materials and substances and liquids which are seemingly dead whilst the sensitive electrical instruments reveal the presence of energies in others like steel. In the end we have to come back to the basic idea that the universal existence is like (but not actually) a dream inasmuch as it is all a series of mental experiences projected from his own mind. And because even the inanimate things such as tables and houses which a dreamer sees are really his ideas, that is reflections of his own mind and therefore of his own life-energy, consequently they are not really dead things. So are the mountains and rivers in God's dream. From this standpoint there is not such things as death, only life. But of course the life of a limited world is poetically like death when compared to the life of the divine world.

(13)Metaphysicians vainly continue their attempts to explain the inexplicable and to describe the absolute in finite terms.

(14) We must find the faith and some even the certitude that if it had been possible to think a better cosmos into being, the World-Mind's infinite wisdom would have done so. We cannot believe in God without accepting God's universe also.

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(15) No man can form even the faintest conception of what this infinite power really is.

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(1)The sage will not need to advertize himself as such. People who are sensitive or discerning will come in time to recognize his rare inspiring quality. Others who are in vital need of the peace that emanates from him or of the truth that fills his words, will learn sooner or later, by some way or other, of his existence, and beat a path or send a letter to his door.

(2) He who has attained to this utter calm of the Overself, or come near enough to feel it every day, individualizes himself out of the crowd and finds his own soul. He no longer has to be with the majority to feel at ease.

(3)He becomes in time, according to the measure of his development, a dynamic influence upon others. This is in part because people begin to see the benefits which he cannot hide, and in part because he wins their respect by the superior character which he manifests in times of crisis or difficulty. Among those who laughed derided or complained about his eccentric convictions, some live to tolerate or even accept them.

(4)In the statement "Tat Tvam Asi"(That art Thou) we must observe that the existence of 'That' is put first whilst the 'Thou' is identified with it only later. This is significant.

(5) This peace is not to be confounded with lethargy and inertia, for it is a dynamic condition. It is the peace that comes after storm. It puts tormenting desires to rest. It brings the confused mind into surety. It heals the wounds caused by other people, by our own self and by a harsh destiny.

(6) Whoever finds his Overself and draws from it the will and desire to serve others, will radiate joy, confidence and peace to them.

(7)There is a godlike thing within us which theology call the spirit and which, because it is also a portion of the higher power within the universe, I call the Overself. He is wise indeed who takes it as his truest guide and makes it his protective guardian.

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(1) The materialistically-minded persons are too sceptical to take up this training and re-education of the mind; the self-indulgent ones are too lazily unwilling to disturb their comfort with it and come out of the groove in which they have sunk; while the egoistic are too uninterested in merely long-range, far-off and intangible benefits to see any value in it.
(2) It is not always easy to discriminate right from wrong conduct. Conscience may approve or disapprove of what we do, but its voice is not always clear or unmixed with desire.
(3)It is a fact worth speculating upon that so many groups of early Christians were both mystical and vegetarian. Had they not been ousted by the Emperor Constantine, whose imperialistic political purpose they did not serve, from the 'official' Christianity which he (and not Jesus) established, we might today have seen half the Christian world holding a faith in mystical beliefs or practices and eating fleshless foods. The France of Louis XII saw some the last of that, for it saw the remnants of those early sects, such as the Albigenses, Montanists and Camisards--one third of the total population--living as vegetarians.
(4) Be grateful to the one who criticizes you, whether he be a friend or a foe. For if his criticism be true, he renders you real service. He may point out a flaw in your character that you have long neglected, with unfortunate results to yourself and others. His words may prompt you to remedy it.
(5) Too many of these neurotics are too full of unstable egoism to have their emotional complexes soluable by any other psychological treatment than a robust and direct attack upon these complexes. A mushy sentimentality will merely prolong their life.
(6) He will defend himself and others against evil aggression but he will not retaliate against it.
(7) Everyone is entitled to do what he can for himself but not everyone is wise enough to do what is good for himself.
(8) The freedom to command one's life in one's own way can be got only by first getting the fearlessness to disregard the criticism and to ignore the expectations of other people.
(9)What is the use of studying philosophy unless we are to become wiser in the future and unless we use its lessons to discipline the impulses and dominate the senses?

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(10) They must be guarded and prudent in their dealings with men who breathe naturally the air of evil thinking. Non-resistance, if indiscriminate would invite crime and encourage evil men to continue in their evil-doing because they would find it both unhindered and profitable.

(11)"I think it an impossibility to obtain philosophic tranquility without riches; and I ridicule the opinions of those philosophers who boast of internal peace, in the midst of penury: and I listen to their assertions with incredulity." These words were written more than a century ago in Italy by the Marquis Francesco Guasco. How can anyone remove the sceptical nobleman's doubts? No argument is so solid and convincing as that of personal experience. Nothing else can bring a man to believe that those sages and mystics who felt and proclaimed this peace, despite their poor external conditions, were neither telling lies nor suffering delusions. They had found true inner felicity and the incredulous would be talking better sense if they objected not to its feasibility but to its difficulty.

(12) To practise non-violence is not only to contribute to the criminal's delinquency, but also prepares the way for new and successively larger crimes, thus hurting society physically and the criminal morally, whilst when eventually the criminal is punished he is also hurt physically.

(13) The wisdom of knowing his weaknesses, and pitting them against his strengths, is essential to the man who wants to live realistically and think honestly.

(14) It is a feat of emotional surgery to relinquish attachments and to renounce possessivenesses.

(15)Neurotics are moody, sometimes very attractive with their gay and brilliant charm but sometimes repulsive with their black despairs and criticizing tantrums.

(16) Psychiatry takes itself too seriously and so overestimates the worth of its findings. If it could pick up a sense of humour, its results would be more accurate

(17) A seemingly trivial yet really significant symptom of our degeneration is the wide spread of the hothouse atmosphere of cocktail bars, the artificial glamour which they throw around their denizens, the uselessness of the kind of shallow escape they offer the lonely and the deceptiveness of the liquor and/or sex road they offer gregarious ones. The sexual sensualists, like many ascetics, seem to give sex an importance it does

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not deserve, and thus come both to venerate a mere orifice of the body and to be emotionally pre-occupied with its momentary condition. But the deeper fact is that the importance is really there, that they are desperately ~~searching~~ if unconsciously searching through this way for the elusive happiness that belongs to the Overself alone. When men are overcome by their obsession for a particular need or a particular idea, they seek it regardless of their other interests, which thus fall into danger. Their exaggerated attachment to things that are evanescent by nature and disappointing by result is sometimes grotesque. They try hard to make themselves happy with things that can yield only a transient pleasure at best. But of course they always fail. For so much dissipation, whether in sex or drink, is but an attempt to find a satisfactory substitute for the diviner life of the soul.

(18)His weaknesses must first be found and then removed--sometimes a lifelong task.

(19) The monk in some abbey, wearing the garment of renunciation, is to some extent protected by it for its existence reminds him of his pledge-purpose and holds him back from any impulsive fall into worldly sin.

(20)A generous act not only helps the beneficiary but, if the motive is pure, ennobles the doer. The wisdom of the act is, however, a different matter and requires separate analysis.

(21)We need the body to fulfil our higher purpose thru it. We need things for life, not life for things. Those who fail to make them a means to this higher end, fall into discontent and frustration.

(22)When desires die without regrets, he begins to taste real peace. When cravings slough off naturally, like a serpent's skin, he finds tranquil happiness.

(23) Their faith in a higher purpose of life having failed, it is not long before the labor of correcting and purifying human nature will seem unnecessary.

(24)Whatever is gained too easily, may go too easily. This is true of the worldly pleasures and satisfactions. But the spiritual ones, which come from self-mastery in thought emotion and body and after long struggles stay and do not pass away.

(25) We should need neither bait nor reward to live as we ought to do. For by this our external well-being and internal welfare are both helped, our true happiness built-up or extended.

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(26) The first value of self-confession of sin is not so much getting rid of an uncomfortable sense of guilt or over a particular episode or series of episodes as getting at the weakness in character responsible for it or them, and then seeking to correct it. Merely to remove the sense of discomfort and to leave its moral source untouched, is not enough. Any priestly rite of forgivness is ineffective until this is done. It must produce repentance if it is to be real and that in its turn must produce penance if it is to be successful in purifying his character. (1st value) The second value of the confessional is to induce the sinner to make amends or restitution to those he has hurt and thus balance his karmic account with them.

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(1) Although applied philosophy could be the solvent of all the fratricidal conflicts of men, it is beyond their acceptance today as it has ever been in the past.
(2) Those who come out publicly to help mankind free itself from false ideas sustained by selfish vested interest, or who give out teaching which dissipate the ignorance sustained by powerful forces that are insensitive to the Spirit's voice, may earn the gratitude of some people but may have a penalty inflicted on them by these others.
(3) It would be too much to expect the mass of people to take to this quest in its fullness. They are unable to make more than an elementary effort to confine their lower nature within the required limits.
(4)Only a few will from the very beginning seek, and in the end select, the best teaching on the subject.
(5)Because he believes that a higher power is in very truth taking thought for men and taking care of the universe, he does not seek excitedly to convert them but simply to state the fact of its existence.
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(1) When the innate tendency to creative enthusiasm is joined to the equally innate responsiveness to fresh ideas and idealism, there arise out of this union noteworthy qualities.

(2) The young are more likely to hold these new ideas and generous ideals, and hold them enthusiastically. They are virile enough to count action as a twin inseparable from thought.

(3) He experiences a veritable rebirth, an inspiring renewal of all his being, a feeling of liberation from darkness, weakness and moral blindness.

(4) The young usually have little right knowledge or balanced character. When they develop some with the years, they are usually too old to benefit by applying it.

(5)Grace may be granted at any unexpected time. We supply the channel but do not determine the means.

(6)It is inevitable for the ego to try to free itself from the restrictions put upon it, and so bring about a relapse . Its natural greed for self-indulgence comes into conflict with these restrictions. Therefore the novice who feels he has made a great advance, should not exult too prematurely or he may find that his advance is less stable than it appears.

(7)He who has helped himself to inner strength and knowledge, outer health and spiritual energy, becomes a positive force in the world, able to assist others instead of asking assistance from them. Self-salvation must come first.

(8)If he is to follow such a course without avoidable hindrance he will have to separate himself from the herd. They will inevitably disapprove of it for it is in their nature to confuse the habitual with the best. And then they will try to discourage him or worse to oppose him.

(9) What the higher self is trying to do in us may be obstructed through ignorance or assisted by knowledge.

(10)He who wishes to pursue truth to its farther extent, which a man will usually do only under a concentrated compulsion from within, that is to say, under a driving urge from his higher self, will travel quicker than others but must expect to pay a heavier price than others.

(11)Those who have the will-power to hold to the course for any length of time are not numerous. Self-discipline is unattractive and irksome.

(12) Some dynamic force streams through the blood in his veins, the feeling in his heart and the will in his innermost being. It is no ordinary force, for he knows ~~it~~ that never or rarely has he experienced its like before. There is magic in its movement, enchantment in its effect.

(13) Few men are struggling in full consciousness and deliberation towards the goal; most are being dragged unconsciously and involuntarily toward it.

(14) The practical realistic desire to live well whilst he is living on earth, can still leave plenty of room for idealism and spirituality. Free from the mental fatigue of ghost-haunted traditions and emotional poisons which weigh so heavily on others he is able to search vigorously for great art, vital religion, inspired mysticism and the highest philosophy--and appreciate them adequately when found.

(15) Those who feel they are making no progress at all; and those who find what little they do make is slow and tedious, should look to neglected factors in their individual case. The body physical, for instance.; does it get right diet, exercise, breathing and relaxing or does it sin against the laws of hygienic living?

(16) While a man is still only an apprentice to ~~t~~his quest of a higher order of experience he may try to follow it in the wrong way.

(17) It is possible to chart out a course for man whereby he may move step by step towards the discovery of his own divine Overself, and with it the beauty and dignity in life. But it is not possible to say at what point in his movement ~~t~~he working of Grace will manifest itself.

(18) Those who care enough for advanced ideas ~~xxxxxxxxxx~~ to seek them out in spite of social rebuffs as well as those who have the courage to explore what lies beyond already accepted ones, have come a marked proportion of questers

(19) These are not theoretical considerations but are based on hundreds of continuing case-histories drawn from world-wide observations and personal interviews.

(20) It is sadly human to want to digress from the straight path of the Quest at times. This happens to many and a proportion of them yields to the desire. Invariably however the passing years bring them back to either the leaving point or even the starting point. Experience always points up the lesson that the initial

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urge faith conviction or reasoning which put them on the path was a wise and necessary one. The picture of life grows a little clearer to them when they learn at first hand with sorrow loss or frustration what the teachers offered free without such unpleasant consequences.

(21)The forces set in operation by his determined attempt to approach the Overself in every phase of his living habits eventually produce a vigorous effort on the part of his subconscious mind to cleanse itself of ancient accumulations of negative animalistic and egoistic tendencies. Although the process produces disagreeable and evil symptoms, it is not to be regarded as other than a self-purifying natural one, a natural way of vomiting debris from the depths removing and expelling it. The more earnestly he takes to this quest, the more will his latent evil qualities be stirred up and then make their appearance in his character or conduct. He, as well as others, may be surprised and perturbed at this result. Yet it is only an effort on the part of the inner forces to throw up the good for further development and throw out the morbid qualities for ultimate expulsion. It may be an unpleasant method, its symptoms an unpleasant surprise, but it is essential if these tendencies are to be eradicated at all. Otherwise they will appear one by one in their own time and periodically block his path to the goal. Ordinarily they are suppressed in self-defense by the conscious mind, and their existence hidden because it has quite enough to deal with. But the candidate for illumination has flung out a challenge to vigorous war.

(22)Little by little the relation in which he stands to the higher power may reveal itself.

(23)In Biography and autobiography he will get something of the thrill of reading fiction yet possess the satisfaction of discovering truth.

(24)He will have to bring into a fine balance the refusal to be satisfied with the man he is or the way he lives and the acceptance of life generally.

(25)Only a handful of people can be expected to put all their being into such a quest.

( 26) Is it not better to find and fix worth-while purposes for one's life when standing at its threshold than wait until later when nearing its exit? Yet even those who are wise enough to seek philosophy's guidance when they are young, often fail to apply it until they become old.

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(21)The forces set in operation by his determined attempt to approach the Overself in every phase of his living habits eventually produce a vigorous effort on the part of his subconscious mind to cleanse itself of ancient accumulations of negative emotionality and egoistic tendencies. Although the process produces distressable and evil symptoms, it is not to be regarded as other than a purifying, natural self-purifying one, a natural way of vomiting debris from the depths removing and expelling it. The more earnestly he takes to this quest, the more will his latent evil qualities be stirred up and then make their appearance in his character or conduct. He, as well as others, may be surprised and perturbed at this result. Yet it is only an effort on the part of the inner forces to throw up the good for further development and throw out the morbid quantities for ultimate expulsion. It may be an unpleasant method, its symptoms an unpleasant surprise, but it is essential if these tendencies are to be eradicated at all. Otherwise they will appear one by one in their own time and periodically block his path to the goal. Ordinarily they are suppressed in self-defense by the conscious mind, and their existence hidden because it has quite enough to deal with. But the candidate for illumination has flung out a challenge to vigorous war.

(22)Little by little the relation in which he stands to the higher power may reveal itself.

(23)In Biography and autobiography he will get something of the thrill of reading fiction yet possess the satisfaction of discovering truth.

(24)He will have to bring into a fine balance the refusal to be satisfied with the gain he is or the way he lives and the acceptance of life generally.

(25)Only a handful of people can be expected to put all their being into such a quest.

( 26) Is it not better to find and fix worth-while purposes for one's life when starting at its threshold than wait until later when nearing its exit? Yet even those who are wise enough to seek philosophy's guidance when they are young, often fail to apply it until they become old.

(27) If a man misses the chance when grace is offered him internally by impersonal leadings or externally by by a personal master, he will have to wait several years before the possibility of its recurrence can arise, if it does arise at all. In the same form, unobstructed by the disadvantages accumulated during the years, it can never arise again. Therefore it behoves him to be heedful that spiritual opportunity does not pass him by unrecognized or unseized. In this affair, the heart is often a better guide than the head for the intellect doubts and wavers where intuition inclines and impels.

(1) A Medical writer, Dr. Steincrohn, has expressed this materialistic view of the mind in a succinct paragraph. "What is indicated by the use of the word mental?" he asks. His answer is; "This is not something outside of our physical body: something apart; something unaffected by the state of the liver or heart; something 'special' floating comfortably outside the skull,.There can be no mental state without a brain."

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(3) The deep mystical background of mentalism is mostly a feeling whereas the form in which it has to be expressed is mostly an intellectual one.

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(3) The deep mystical background of mentalism is mostly a feeling whereas the form in which it has to be expressed is mostly an intellectual one.

(1)Our modern society will save itself or go down into fiery self-destruction according to its own thought and conduct. Its choice is being symbolized by the kind of leadership to which it is responding. Wise and good men may save it but stupid, misguided and mediocre leaders will offer spurious solutions and prolong its confusion Evil men will certainly destroy it.

(2)Those who are unable to think correctly about this tragic world situation must be pardoned, but those who refuse to think correctly about it do not deserve pardon.

(3)It is a technique of this evil power to paralyze its intended victims by frightening them. If we give way to fear, we give aid to its effort. It cannot be beaten without open defiance and ready valor.

(4)These conclusions were based both on the evolutionary doctrines of the hidden teaching as well as on the insights which had been vouchsafed to us, but they were also in general agreement with the conclusions of thinkers throughout the world, even though these had started from different standpoints.

(5)The situation is filled with extreme tensions which can not be indefinitely prolonged but which have to explode in upheaval. And the age-old form taken by such upheaval is usually war.

(6)The prewar structure of society, being built on the sands of a merely external and materialist view of life, was unable to withstand the storms of war and began to come down with a crash.

(7)We see every indication around us that the old order of foolish ideas and self-centred ideals is undergoing its last stages of existence. Its cultural possibilities are close to exhaustion.

(8)If anyone wants to see a better world he must make his contribution toward it. And this demands inexorably that he begin with himself and make his character and conduct better.

(9)The average student can more easily shed racial, religious and nationalistic prejudices than others because philosophy's atmosphere is naturally cosmopolitan. The teachers of every race meet and mingle there.

(10)The evil forces can so terrorize society as to destroy the epiritual truth which is needed to feed that society's higher purpose of being, but they can and do bury it.

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(11)How little men collectively learn from the past is shown by every textbook of history, which teems with constant repetitions of the ugliest passions.
(12)The only hope which present-day mankind can really find lies within themselves. The promises held out by political changes prove to be deceptive. They may ease our worldly situation a little and for a while but they leave us still filled with anxieties, forebodings and confusions.
(13)So long as any civilization plays the hypocrite to its best beliefs, so long as the inner life does not matter while the outer life can give it all the satisfactions, it seeks, so long may one predict with full assurance that the arc of its history will sooner or later take a rapid downward plunge into disaster and ruin, if not destruction. Why this should be so is no mystery if one understands that God has set man upon this earth to fulfil and realize higher purposes as well as the obvious lower ones. He evades the challange only at the risk of unwittingly calling into existence destructive forces that will terrorize his civilization and frighten him into remembrance of what the higher purpose demands of him.
(14)Our emergence from the old beliefs, attitudes and outlooks is attended with pain and suffering. It could have come more smoothly had we been conscious cooperators with the evolutionary forces. The inner reform which mankind would not effect in normal times they have, out of sheer necessity and utter inevitability, to effect under the relentless pressure of abnormal time. When change is progressive it should be welcomed. The first inner change which civilization needs today is a change of motive. In the past it has worked for outright materialistic ends. In the future it must work for more spiritual ones.
(15)It is as if the higher law provides penalties for ignorance of it; as if the higher power, having given man intelligence and intuition bids him find out the spiritual facts of his situation or take the consequences.
(16)It is not only a real solace to have the reassurance that a higher power supports the universe and a higher intelligence sustains its operations but, in this period of widespread calamity and evil, a vital necessity.
(17)Wisdom lies neither in a general return-as if it could be done to outmoded ways of life and thought-nor in a continuance of the present exdessively materialistic ways.

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(17)Wisdom lies neither in a general return-as if it could be done to outmoded ways of life and thought- nor in a continuance of the present exclusively materialistic ways.

(18) The philosopher who has opened his mouth too freely and frankly told what he has foreseen in the belief that preparation for the worst offers some protection against the worst soon learns to shut it tight again. For he learns that if it is unpleasant such truth is unwanted, and also that he is dangerously misunderstood as regarding as desirable what he merely regards as inevitable. During the first world war a few illumined seers, both Oriental and Occidental, knew how it would develop and how it wuld end. Before the peace treaty was signed they knew that a second war would break out about twenty years later. As early as 1942 they knew both the outcome of that conflict as well as the course to be taken by the peace to succeed it. They knew then the general direction of world events for the following ~~confirmed their understanding by reasoning or by calculation~~ confirmed their understanding which did not come to them by reasoning or by calculation but by revelation. Where it could serve a worthier cause, they passed on fragments of this knowledge to responsible leaders during both wars, to sustain and inspire them. So long as the seers could give a message of hope, their words were welcome. So soon as, with the first years of peace they gave a message of warning in both cases, their words were unwelcome. Because man is inwardly free however outwardly bound, free in his spirit but not in his ego, their prophecies were always conditional upon his rising to fulfil his spiritual possibilities, when they would necessarily have to be entirely changed. This was the unknown X-factor which made and makes perfect prediction quite impossible.But the likelihood of its fulfilment has become thinner with each year, the most crucial and fateful period was the 18 month following the second war's end. Its failures point the way to the realization of forebodings, to the fulfillment of doom.
(19)If the hindrances to our progress cannot be removed voluntarily and fully, they will be uprooted painfully and forcibly. That is why we are being emancipated through blood and fire from the ethical errors and materialistic prejudices of the past, and why ours is an epoch of disintegration. Those who have tried to save what is unworthy in the past from this tendency have got nothing for their pains.

(20)Where the worldly hope is failing today, there is a turning in sheer despair or in intuitive thought or consoling faith to God

(21)The sufferings of war should have induced a subconscious awakening in the minds of many and we witness this being brought into awareness with the return of peace, as the terrible but natural tension subsides.

(22)The recent economic struggle between nations, unillumined as it was by any high ethic, would only have culminated in war.

(23)There is really another unseen and vicious struggle beneath the visible one, a desperate aggression against the soul of humanity itself of which the war became an outward symbol.

(24) For these reasons a country which is over-industrialized ought to elevate the position of agriculture, and vice versa.

(25) If we create a more generous and better enlighted environment, it will better serve mankind during the new upward twist of the evolutionary spiral. Warned by our dangers and illumined by our sufferings, relaxed from hesitancies and relieved of complexes, we should not find this tremendous task beyond our capacity.

(26) What they could have achieved smoothly in peace time had to be achieved abruptly in war time. What they would not do willingly at the bidding of heart and reason they had to do unwillingly at the bidding of pain and conflict. What they believed could not possibly be done until several centuries had passed was done within their own life time.

(27)New forces are infusing themselves into the life of our time. From them humanity may draw both the fresh strength it needs for today's changes and the fresh inspiration it needs for tomorrow's creations. Moreover, an activity like politics, which too often involves the ability to fight without scruples, to lie before elections and to intrigue after them, to mouth moral principles publicly and express disbelief in them privately is too repulsive.

(28) It is undesirable for the capital of a country to be situated in a mammoth industrial town. Those who govern a nation ought to reside in a small city set by the sea or in the green countryside. A rigorous process of liberating millions of industrial and commercial workers from the clutches of mammoth towns must form an essential part of the new program.

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(29)There is no reason why village handicrafts and cottage light-powered industries should not be encourged alongside of large-scale mass-production in factories. An avenue should be developed which combines the merits of modern mechanical production methods with the merits of ~~modern mechanical~~ medieval hand methods. And this is the yet young 'cottage industries.' Cheap and widespread electric power, small and easily-manipulated machines, local centres for the supply of raw materials and the purchase of finished goods,--all these will combine excellently with the "garden city" plan for urban workers and also find profitable winter employment for agricultural workers. This factor must now be taken into account.

(31)Where a family wants particularly to keep all its members together during all the working day, it should be provided with a small agricultural property or a small workshop, which are better suited to such a purpose. It is desirable that small-scale industries should exist alongside of heavy industry, and cottage industries diffused alongside of factory ones. There is plenty of room for mass production and there is plenty of room for individual production. The mass production of automobiles brought within the purse of the middle class what was before within the purse of the rich alone. It is in the making of common necessities, especially that mechanical mass-production has an impregnable case. But even here the mechanic may and should work in cooperation with the artist. Much material could be fabricated in little one-room workshops and then sent to the central assembly depots or chief finishing factories.

(32) If one thing is clear about the coming age, it is that henceforth a brusquely awakened humanity refuses to drift helplessly but intends energetically to give a positive direction to its fate and fortune.

(33) Is it not a shame that what mankind should have done to balance and improve its civilization but did not do, it will be compelled to do by the destruction and subsequent reconstruction of atomic war?

(34)Least handicapped by outward traditions and most possessed of a flexible mentality, that mind where the general level of intelligence has been fed by streams from so many different sources will be broad enough and comprehensive enough to understand the human problems better than any other mind and consequently able to find better solutions for them.

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(35)War tests character and reveals how far it has grown or how far it has degenerated. If the crisis smashed illusions and uncovered weaknesses, it also showed up surprising goodwill and revealed unsuspected latent strength. Even the horror and tragedy of this period left a train of effects not altogether bad. The comfortable inertia and pre-war half-heartedness of the people Hitler disturbed, joined with the stimulus of opposition to him, roused some of their own latent forces into fresh activity and shocked them into the striving for their ideals. As the war proceeded they came to see that they must change their approach to many other problems too. They became conscious of other sins of omission--such as the economic and social. They began to think and talk of a better world which must be built after the war. Their triumph will consist not only in this but also in preserving the ethical values which the Germans lost. If war came as the world's karma, its bloodshed suffering and destruction brought some mental illumination to those who responded to it rightly. Through such tribulations properly endured the character of mankind begins to be purged and merely selfish motives to desert them. The new ideals which have passed through such pains of travail are themselves the heralds of a brighter, happier and wiser new age of world history that will manifest itself in the not-too-distant future.

(36)If present day world misery demonstrates anything at all, it demonstrates the failure of the materialistic outlook, the futility of expecting peace and prosperity from purely material sources, the danger of ignoring the stubborn fact that personal character counts most in the making of a people's happiness. The old way of sheer materialism has been tried and found to end in a dangerous morass. The new way of a nobler life and deeper faith does not look so tempting. Yet other way there is not except to sink in a still deeper morass.

(37)This much is certain, that the crisis situation does not permit people to stand mentally still. They are compelled to form views and make decisions about the direction they want to take. These experiences of crisis or war become in their totality the door opening to a new era of thought for many persons. Some seek new paths to spiritual salvation and are prepared to welcome unfamiliar and unorthodox influences.

(38) Mankind has reacted differently to the terrifying convulsions of the war. Some have been shattered by the experience, others have been hardened by it. It has made some men more thoughtful and less sensual and but others more sensual and less thoughtful. But the inner value of all mankind is being brought to the surface and assayed for its true worth.

(39)All this war and crisis offers a moral challenge to humanity, a last chance to choose the right road. Yet many have failed to perceive this and have "escaped" into sunsualism and materialism. But it is only a false escape. Those to whom that great struggle was but a temporary inconvenience, who looked forward to a return backward to so-called normal times, are deaf to the twentieth century's voice, and blind to its significance. They may be too stubborn to learn its moral lessons, as they were too stupid to learn the lessons of the previous peace. They may try to resist them, but they will needlessly suffer.

(40) Because a nation is after all only a collection of individual humans, it asserts that the national ego must begin to renounce its sovereignty in favour of the Overnational entity which it must now create or be likewise crushed by fate. Such an Overnational order must come into being quickly if we do not want to throw away all that civilization has given us.

(41)Confusion and disorder rule the post-war world. This is inevitable because they already rule the minds and hearts of men. Human thought projects itself upon its environment. The mental confusion of our times prevails in every department of the inner life. The need for spiritual principles, clear thinking and consistent analysis if much more desirable here becomes much less attainable. There is all the more need, therefore, for an illuminating knowledge which can act as a pathfinder through the confusions, a bestower of peace amid the disorders.

(42)Only those who refuse the lessons of mankind's historic past can suppose that peace, which it has never had for more than short periods, will suddenly bloom all over the earth and remain here continuously, in defiance of the violent and destructive instincts which still lurk in mankind.

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(43) Governments may prepare systems of defense and rescue, of protection and relief, but the only adequate form that will save half their peoples is outside their capacity and beyond their courage. They are too hypnotized by the past to be able to rise abruptly out of it and meet an utterly different kind of future. It is for the individual who does not want to die prematurely to prepare now with the work of saving himself. This is neither a selfish nor an anti-social course to follow for in doing so he will best be able to help and save others. It is the only practical thing he can do and it is a duty which he owes himself and his family to refuse to hang on the the coats of helpless leaders who are being driven toward the edge of an abyss. There is nothing wrong in practising such self-preservation and any real service that he can render to humanity will only become possible through it.

(44) Einstein thought that an atomic war would destroy 90% of mankind. We doubt that but we do not doubt that it would destroy at least half of mankind. Yet we do not think that it will be either the explosivness of the bombs nor the radio-active emanations which follow in their wake, that will be so responsible for this result as the consequent breakdown ofthe highly-centralized form of civilized living which has been developed in modern times. For with it will come the disorganization of city supplies and the temporary paralysis of country farms the disappearance of orderly government the moral chaos and gross selfishness that will manifest themselves during the anarchic struggle for survival, and the inability of city-dwellers to endure and adapt themselves like pioneers to the primitive conditions with which they will abruptly be faced.

(45)We have said for years that the atomic war is inescapable and that the planatary devastation consequent upon it, is unimaginable. But because of its very nature, it can last only a short time. What will last comparatively longer is the period of chaos and anarchy which will succeed it. During that period, more people are likely to die than during the period of bombing itself. For the great centres of population, where millions of people are now cooped up in towns and cities, will either be destroyed by the actual explosions and their inhabitants by the radio-active emanations left by the explosions, or if not destroyed they will become paralysed and unable to supply their inhabitants with the necessary food and materials wherewith to live and carry on their vocations. The entire commercial and

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(46)We have said for years that the double war is inescapable and that the planetary devastation consequent upon it, is unchangeable. But because of its very nature, it can last only a short time. That will last comparatively longer is the period of chaos and anarchy which will succeed it. During that period, more people are likely to die than during the period of bombing itself. For the great centres of population, where millions of people are now cooped up in towns and cities, will either be destroyed by the actual explosions and their inhabitants by the radio-active emanations left by the explosions, or if not destroyed they will become paralyzed and unable to supply their inhabitants with the necessary food and materials wherewith to live and carry on their vocations. The entire commercial and

industrial system of today is so centralized and so complex that the means of supporting those people will be absent. Theysystem itself will be disastrously disorganized. The transportation and distribution of food and goods will cease for a period of time. It is during that period, which in some cases may be only a few months but in others as much as a few years, that the difficulty of survival will be most pronounced. The sensible thing to do is to prepare ourselves for it and to learn how to keep ourselves fed, sheltered and alive until the reorganization of communal existence and the beginnings of normal living return again.

(46)The problem of preparing to meet the onset of war and its destructiveness has never before had to be met in such a way and on such a scale as it will have to be met in the impending future.Only an ostrich-like attitude or a paralysis induced by fear will refuse to admit it into consciousness as a problem that must be thought about and its solution sought. Those who dislike to give it such thought in advance will not have the time to do so when the terrible actuality does arrive. They are making a grave mistake. Everyone knows that the first places to receive bombs will be the metropolitan cities, the centers of government, the industrial towns, the ports and junctions, the military bases and aerial fields. Is it not practical wisdom therefore for those who can to withdraw from them and for those who cannot to explore every possible means to find a way out, making every possible sacrifice to do so rather than wait passively until the fatal dy? Now it is a tragic irony that most explosions and destructions will certainly happen in the temperate zone, where people are least fitted for primitive forms of living, whereas the least will happen in the tropical and semi-tropical zone where people are better fitted for such living and bett able to endure and survive the breakdown of civilized existence. Therefore the first physical preparation is to accustom ourselves to a simple hardy life and to train ourselves in the techniques of pioneer living.

(47)In view of the immense hardships and difficulties that will face us after the war, part of the advance preparation for this period should be the building up of bodily health and strength, endurance and robustness. Another part should be to learn how to live simply with a few things and without luxuries how to live in and with nature by our own labor. Thoreau's book "Walden" is very relevant today.

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(48) The forces of evil which are unloosed upon the world attain their maximum potency with the attainment of maximum hatred. Hence revolution based on hatred is not foolish; it is criminal

(49) The horrible repetition of wars succeeding one another down through man's history will not end until he ends his destruction of harmless creatures.

(50) When world forces outside our personal control and apparently entirely immutable compel us to travel along an undeviating general direction that moves closer to disaster, what can we do? When we seem to have no day at all in what is happening and the course of events leaves us utterly helpless as individuals, what other refuge is available than the inner one? Here at least there are higher forces which can sustain our existence and console our reflection.

(51)The desperate fatalism which such conditions may breed the numb feeling that he is no longer free to make his own life, the horror of being washed about by dangerous tidal-waves of evil or senseless forces, leads to an impossible situation. He loses confidence in himself.

(52) We may not look for the end of this great crime of slaughtering innocent human life and ultimate reconciliation of warring peoples until they first put an end to the lesser crime of slaughtering innocent animal life. All dreams of world peace are delusory if this be not done.

(53)Millions of people seem to carry on their lives quite comfortably and form their opinions quite easily without the necessity of troubling themselves about the place in one for spiritual laws and in the other for spiritual truths. It is as if such things simply did not exist. The realm of spiritual truths has become like a foreign country to them, the spiritual life like a queer eccentricity. It is not that they are incapable of understanding the truths, for many of them have fair intelligence; or that they are too distant from the life, for many of them are good in heart and conduct. But when so many people are so unaware of, or so indifferent to, the higher purpose of life it requires no special foresight to forecast what gloomy changes will take place in their future course. Those whose interest in life begins and ends in their little egos, who cannot believe in and immediately reject the need of putting a higher purpose into all their activities, naturally fall into unavoidable error and experience avoidable sufferings.

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(1)He must carry the idea of "I" to a deeper level of identification.
(2)The ego's cunning endeavor will be to persuade him to ascribe his irritating troubles to anything but the correct primal cause--within himself--and to anyone but the correct primal person--he himself.
(3) To die to the ego means that he will free himself from the thought-grooves that usually dominate his life.
(4)So far it has only faintly affected the surface of things. Nevertheless, it can be perceived by initiates and is one of the main hidden factors behind the present immense upheaval in humanity's history. It will increasingly manifest itself in every department of human existence--in the religious as well as the cultural, the domestic as well as the national, the personal as well as the social.
~~(5)Our modern society will itself or go down into fiery self-destruction according to its own thought and conduct. It has chosen.~~
(5)The ego seeks to shield itself whenever the person considers a troubling situation, and to divert blame elsewhere.
(6) All those types, encased in the ego and its desires as they are, are kept out of the kingdom by no other hand than their own.
(7)Consciousness as ego has cut us off from the Source. But it need not do so for ever. Through the quest, we can come closer and closer to the reintegration of a subdued ego with its Source, which will thenceforth act through us.
(8)It requires a superhuman strenght to practise the self-imposed discipline of living apart from the ego's desires.
(9) So long as the personal intellectual and animal ego rules the consciousness, so long will it go from error to error.
(10)The ego demands, fiercely and clamantly or suavely and cunningly, its own unhindered expression. But the ideal formed by intuition from within and by suggestion from without, counsels the ego's restraint.
(11)Most men are very eager to appease their egos but the earnest aspirant must fight this tendency.

(12) To say that the ego keeps us captive is only one way of stating the problem. That we are infatuated with it, is another way.

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(1) The deep sleep of night, when nothing is known or remembered, followed by the wakeful activity of day, when the world is perceived and self-identity recollected, must have some principle common to them on which they depend and in which they are linked. Otherwise we could not have understood that we slept or picked up again the continuity of consciousness from the previous day.

(2) During the waking state, the brain requires five times more blood than any other organ of the body.

(3) The concept of evolutionary progress is entirely based on the notion that one thing can produce another, i.e. of cause and effect. Such a concept is essential to practical life and to the practice of science; it must be closely enquired into, however, when we wish to know the final truth of things and not merely their appearance. When such enquiry is made it will be found that the notion of causality is an a priori one, that it inheres in the framework of human thinking and thus prejudices the issue. The study of Kant, Max Planck, etc., will show this idea may be approached from another angle. Evolution as a theory rises and falls with causality; the destruction of the latter destroys the former. Consequently, from the viewpoint of ultimate truth, which is our concern, we may say that evolution is unproved and we must disregard it. The seeker after truth cannot concern himself with theories and fancies. He must deal in proved facts.

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(2)The errors which he has taken deep into his mind and kept there as if they were truths, must be expunged.

(3)Science, which was to have brought relief to the world, has brought major anxiety along with its minor relief.

(4) Those who believe hat science will remove all the troubles of man and all the flaws in man, have badly taken their measure of Nature.

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(1) An evil man's mistakes sometime strike back at him later when he least expects them, and can least afford them.

(2)Let us not forget that there have been in history, and are today apostles of evil, enemies of moral culture who poison the unwary with the fervent propaganda that wrong is right.

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(1) His life will be extraordinarily enriched, and not bleakly impoverished, by discovering the higher relationship that is possible between men and women than that which begins and ends with the flesh.

(2) The eight disciplines of Buddhism's Noble Path are progressive ones; they enjoin the attempt at self-purification before that of meditation.

(3) Whatever we eat beyond that which the body really needs gives no strength and yields no benefit. Instead, it actually harms us. Instead of strengthening, it weakens us. Instead of benefitting, it poisons us.

(4) 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.

(5) Buddha of old and Schopenhauer of modern times told men that their misery was inescapable. Neither of them paid one quarter the attention to his physical body that he paid to his metaphysical reflection. One wonders how much their views might have been modified, if their bodies had been brought by keen and consistent exercise to dynamic vigor and abounding health.

(6) It does not need much knowledge of the chemistry of food to tell us that there is absolutely no necessity to rob any living creature of its life, that every food element it can give us can be equally gotten from the plant world.

(7) The man who comes to realize his own guilt in the matter may come to realize that only by prescribing the penance of complete celibacy will he be able to expunge the past and assure the future.

(8) Men sacrifice lasting happiness for immediate pleasure, the external reality for surface appearance, and then wonder why misfortunes and sicknesses continue to trouble them.

(9) Moses knew he could not make his human flock into vegitarians, so he made them take the next best step: draining the blood out of their meat by soaking it in salt water--kosher.

(10) The extractive substances of red fish like salmon and carp and red meats irritate the vital tissues and raise blood pressure. This in turns raise sexual desire. White meat and fish are less liable to do this

(11) Emerson with all his admirable wisdom, was yet not wise enough to attend to his diet. He ate regularly too much cold pie and suffered from indigestion. But what was worse, he ate beef and thus set a bad example to others. His mind was so well purified and concentrated within the Good, the True

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and the Beautiful, that it was not affected, whatever happened to his body. But the minds of others were muddier and weaker. A correct example would have been better for them.

(12) As man draws closer to the soul of things, he comes more into harmony with Nature. And if he is true to his instinct he will eat his food more and more as Nature herself produces it.

(13) To alleviate the symptoms of a disease is not enough; its cause must be got at too and cured.

(14)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 also the true unperverted conscience.

(15)He may either follow at one and the same time the paths of purification and meditation or he may place them in their logical order and attend to them consecutively. There is much to be said for both choices, although tradition has usually said that purification should precede meditation.

(16)It is this intelligent life-force which regulates the hair's growth, keeps the body at an even temperature and the lungs contraction and expansion. Man does not do these things consciously or ordinarily, but the force is well able to take care of them.

(17) ~~far-reaching change of living habits~~ It is logical to expect that so far-reaching a change of living habits must have equally far-reaching results. It does. They go all through the physical body, which is obvious, and also all through the emotional and passional natures, which is not so obvious.

(18) The healthy life, whether of the body or the mind, calls for a certain amount of self-discipline, self-exercise and self-training. We must give in effort a price that will entitle us to receive a benefit, although it need not be commensurate with the benefit. Indeed the Bhagavad Gita declares: "A little attention to this yoga produces great results."

(19)There is no single cause for all persons in the case of any particular disease. Therefore there is no single remedy which will always, under all conditions, in all cases cure that disease. Therefore, either we have to find out the chief cause of the disease in the individual case and treat it for that cause or we have to experiment and apply a combination of remedies.

(20)It is neither a new-old form of torture nor an unusual form of heroism to submit oneself to such radical reforms in established habits of living.

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(20) It is neither a new-old form of torture nor an unusual form of heroism to submit oneself to such radical reforms in established habits of living.

(21) The services of a physician in the knowledge of diseases and the care of their sufferers should never be slighted. Orthodox allopathic medicine deserves our highest respect because of the cautiously scientific way it has proceded on its course. It has achieved notable cures. But it also has many failures to its debit. This is in part due to the fundamental error which it accepts in common with other sciences like psychology, the materialist error of viewing man as being nothing more than his body. Only by setting this right can it go forward to it fullest possiblities. Its deficiency in this respect has forced the appearance and nourished the spread of unorthodox healing methods of which there are many. Most of these have something worth while to contribute but unfortunately, lacking the caution of science, make exaggerated claims and uphold fanatical attitudes, with the result that they too have their failures and incur public disrepute. The extreme claims made by credulous followers and unscientific leaders of mental healing cults revolt the reason of those outside their fold, and lead to distrust of the justifiable claims that should be made. But they have enough successes to justify their existence. Only by a mutual approach and interaction will they modify each other and thus bring a truly complete system of healing. They are already doing this involuntarily already and therefore far too slowly. They have to do it willingly and quickly, if the world of sick and suffering patients is to benefit by the full extent of present-day human knowledge.

(22)It is unwise and unfair to expect the beneficial result of such changes in living habit to manifest themselves at once. Yet in a number of cases this is what they do: In most others the disagreeable eliminative symptoms manifest first

(23)It is an ancient knowledge although a neglected modern one, that many vegetables and fruits have strong medicinal properties.

(24)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

(25)Nature(God) has given men the plants whence to draw their food needed to keep them alive. But few seem to notice that these were given to them raw, not cooked. Men egotistically try to better the gift, to their own detriment and disease

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(26) Strong alcohol paralyses the brain center controling 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.

(27) Whoever violates the hygienic laws of his body and being will be asked by Nature to suffer the consequence.

(28) 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!

(29) He who follows such a regime finds he is more and more the master of himself better and better able to subdue passions.

(30) If he is to be free from the same disease in the future he must fulfil the pre-requisite condition of stopping the living habits which lead to it.

(31) The waste matter, the unassimilable toxins and the clogging accumulations which follow ignorant habits of living fill the body with more than it can eliminate. From time to time a positive effort must be made to remove this pollution by dieting or fasting and flushing.

(32) The emptiness of conventional salutations and the futility of conventional greetings are not realized because they are not thought about. What is the use of formally wishing anyone good health when he is constantly breaking hygienic laws and thus moving surely toward ill-health. Instead of writing in letters to him or uttering them on parting from him, it might be more beneficial in the end to draw his attention to those neglected laws. But to do that would be to sin against the sacredness of convention. Yet the shock of such reminders might hurt his feelings but it might also arouse him to take a different course.

(33) The pores of the skin must be kept clear by daily water bathing and friction bathing if it is to fulfil effectually its eliminative function.

(34) Fasting has long been advocated by religious and mystical leaders to help men gain mastery over their passions. It is indeed a method of emotional antisepsis.

(35) The hygienic laws of the body must be faithfully observed if its health and functions are to be properly preserved.

(36) 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.

(28) 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.

(27) Whoever violates the hygienic laws of his body and being will be asked by Nature to suffer the consequence.

(28) The Tantrikan 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!

(29) He who follows such a regime finds he is more and more the master of himself better and better able to subdue passions.

(30) If he is to be free from the same diseases in the future he must fulfil the pre-requisite condition of stopping the living habits which lead to it.

(31) The waste matter, the unassimilable toxins and the clogging accumulations which follow ignorant habits of living fill the body with more than it can eliminate. From time to time a positive effort must be made to remove this pollution by dieting or fasting and flushing.

(32) The emptiness of conventional salutations and the futility of conventional greetings are not realized because they are not thought about. What is the use of formally wishing anyone good health when he is constantly breaking hygienic laws and thus moving surely toward ill-health. Instead of writing in letters to him or uttering them on parting from him, it might be more beneficial in the end to draw his attention to those neglected laws. But to do that would be to run against the slowness of convention. Yet the shock of such reminders might hurt his feelings but it might also arouse him to take a different course.

(33) The pores of the skin must be kept clear by daily bathing and friction bathing if it is to fulfil effectually its eliminative function.

(34) Fasting has long been advocated by religious and mystical leaders to help man gain mastery over their passions. It is indeed a method of emotional antiseptic.

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(36) 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.

(37) 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 animals of their lives for meat; we robbed calves of their milk and bees of their own stored food.

(38) 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.

(39) The disillusionments 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.

(40) 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 desperate revolt.

(41) The so-called normal man fills his body with toxic waste products by wrong eating and lack of inside cleansing. These in turn fill him with morbid and continuous desires - the chief being gluttony and sex. The really normal man will thoroughly enjoy his meals yet will never eat for the sake of eating, taking no more food than is needed by the body to sustain its functions. He will enjoy the sex relation but he will not enter it at the body's ~~bidding~~xxx unrestricted bidding nor under the impulsion of inflamed senses, nor at the suggestion of another person who is the victim of such bidding and senses. He will not allow the precious distillation of his vital essence to be wasted in weakening self-indulgence nor the precious freedom of his heart and mind to be surrendered to sexual slavery. 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.

(42) It ought to be recognized that the so-called normal state of civilized man is really unnatural and unhealthy; that the re-education of the mind and training of the body which the Quest brings about are really therapeutic processes; and that this attempt to achieve harmony with the Overself is really a healing effort.

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(43) There is one remedy which has been universally used since the earliest antiquity and which, despite every modern discovery of drugs and surgeries, still remains the best, the quickest and the safest. This is the fast.
(44)Although the method of fasting is neither pleasant to contemplate nor agreeable to undergo, the prospect that most of one's bodily troubles and emotional difficulties will respond to it in some degree may help one accept it.
(45)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.
(46)If we could get at the true voice of nature, it would tell us that we much more likely will keep well ~~by eating no more than~~ and much less likely be tormented by sicknesses by eating no more than is really needed to support the body's life.
(47)He who enters upon this renovating regime should first equip himself with enough knowledge about it, for he is likely to run into difficulties and complications become disheartened and even abandon it. He ought to know what course it usually takes and what he may expect. He should particularly learn about the alternations of feeling, the rise and fall of vitality the appearance of different symptoms and the correct ways in which to meet them. At certain times, healing crises will manifest themselves and these will constitute his hardest problem. The process of dissolving and eliminating the fermenting and decaying materials from the cellular tissues will become very potent at such times and its outer indications may well frighten him into belief that the whole system is wrong, that he ought never to have tried it to follow it. It is then that he will need the hand of reassurance from those who have travelled the whole course and have realized with joy the incredible benefits that wait at its end, the cure of their ailments and the rejuvenation of their organs. Therefore it is better ~~th~~ that before he begins such a radical change-over from conventional regimes, and especially before a fast, he ought to learn more about the experiences of others who have followed this new course. This he can do by reading the literature on the subject. He will not be groping in the dark but will know where he is going, and what he is doing.

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(48) 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 have set her own limits to human life.

(49) The tendency to neglect the body in the zeal to attain to the spiritual self is often seen among aspirants. Yet the two cannot rightly be separated and must be considered together if a successful result is to eventuate. Every man--and the aspirant is no exception to this rule--lives on both planes of being. The body's neglect cannot be justified by the assertion that there is no interest in it because all interest has been elevated above it. Whatever mental assertion or vocal pretext the aspirant delivers himself of, he still remains housed in the flesh and is still responsible for what he does, or fails to do, for the house itself. If he lets it deteriorate, clog with poisons and no longer carry out its organic functions properly, there will come a reaction upon mind and a rebound upon the feelings that must inevitably penetrate his view of things and force him to recognize that his feet are planted on earth, whatever his eyes may be gazing at.

(50) When we add to the oppositions offered by lifelong 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.

(51) 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.

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(51) 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.

(52) Luigi Cornaro lived to a hundred on a strictly limited daily quantity of food; Dr. Josiah Oldfield is nearing his 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.
(53) 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 dietary for generations but the duration of an error does not make it less an error and does not justify it continuance.
(54) The people have lost their way and have to be taught the laws of natural living anew.
(55) The life-force comes into play automatically when healing is required, but we put so much obstruction in its path that we prolong disease until it becomes chronic.
(56) Because the perverted instincts and abnormal tastebuds are shared in common with the rest of his community, he unwittingly accepts and sets it up as a standard for judging the rightness of an eating custom.
(57) He must find out by personal experience what his stomach can easily digest, and strictly take nothing else. This is one rule. He must eat of them no more than his body really needs, which is always less than what custom and society have suggested he needs.
(58) Modern civilization has brought into use methods of preparing and refining food products which remove their nutritious parts, render them 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 derisively taunt its advocates with their supposed crankiness.
(61) 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 the healthy manual worker type who has enough resistance to throw it off, but it will affect sedentary weaker types.
(62) When such habits have been made a part of the days orderly routine and regarded as being not less necessary than food, they will bear good fruit and amply repay the effort required.

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(92)When such habits have been made a part of the day's orderly routine and regarded as being not less necessary than food, they will duly reap the effect required.

(63) The drug which remedies one ill condition only to create another, renders a delusory service.

(64) 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 stro- NG purges.

(65)We agree with all those virile advocates of health who assert that it is the foundation of human happiness. But we would widen its definition and make it include mental emotional and spiritual health.

(66)Hippocrates the Father of Medicine is honored in every medical college by name, by vow and by carven bust. Why do they not also honor his teachings arrived at in ripe expe middle-age when he returned to Nature's methods.

(67) ~~[illegible]~~ 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.

(68)An Aramaic text which I saw in the Vatican Library a gospel by the disciple John, contains several instructions to the sick and diseased, who came for cure to Jesus,in which the latter bids them purify the body by physical means: fasting, bathing and hot mudbath, meatless diet, as the way to self healing of the body and self-purification of the character, both being linked, said Jesus

(69)So long as their plant grain vegetable and fruit food i 16 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.

(70)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 b by suitable substitutes. If convinced of the curative virtue o of a temporary unfired diet, they can eat less cooked ~~dish~~ x and add more vital foods to their meals.

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[redacted]

(71) The statement of physiology that tissue must be fed with protein to repair its waste is a greatly exaggerated dogma. They need but little-a couple of ounces are enough-what the average man eats is far too rich in protein, so the system must set itself to work getting rid of this surplus, thus increasing waste products and unnecessarily spending vitality

(72)Is it not the essence of practical wisdom to employ every means that will most effectively achieve the goal of curing the sick? Or correcting injury? Is it not being narrow-minded to limit ourselves only to drugs and medicines that can only help Nature yet keep Nature herself out of the sick-room?

(73)As late as the fourth century, when St. John Chrysostom was writing, he says that "we(the Christian leaders) practise abstinence from the flesh of animals to subdue our bodies...the unnatural eating of flesh-meat is of demoniacal origin...The eating of flesh is polluting." Let us remember that he was, in the opinion of St. Augustine, the most authentic and eloquent Christian literary advocate of his time.

(74)The movement is a circular one. Bad eating habits can produce an excess of bile. This in turn produces depression., irritability, a critical view of people and events. On the other hand, the man who starts with such a view will finish with an excess of bile too. This is why philosophic disciplines are directed toward both the body and the mind, not to one alone.

(75) During the first phases of unfired food regime, and still more during the fasting regime, there is often manifested 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 strophy 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.

(76) The dangers of fasting have been grossly exaggerated. They are less, far less than the dangers of wrong eating. The only real danger is an unwise return to normal eating habits. All fasts should be broken with the utmost care and only according to the counsel to be got from experienced fasters, either personally or from their books.

(77) By experiment he may discover what agrees with his stomache and what not. If he notices disagreeable symptoms mentally or physically, such as dull headaches or stomach heaviness then he should drop this item of food and observe whether there is any difference in his condition. If not, then it is not the food but something else that lies behind the distress.

(78)The grape cure is a form of mono-diet which offers most of the advantages of moderate fasting without its disadvantages. By careful choice during the first part of the cure there can be used only eliminative properties, equivalent to those of a fast, while during the second part a different kind, having upbuilding properties, can be used.

(79)The inferior nutritively-impoverished quality of our food, deprived as it often is of organic mineral salts by the commercial "improvements," leads in time to less health and more sickness, to the body's unnecessary suffering and to its imperfect functioning.

(80)Every symptom of distress is a message to you, uttered in the body's own language, telling of a wrong you are doing it. Learn to interpret this language accurately and remedy the wrong.

(81)A man should be protected against charlatans and frauds but he should be left free personally to choose the system of healing which he prefers. The risk is then his own. He is entitled to be free to take that risk if he wants to.

(82)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.

(83)Our appetites have become perverted, our cravings for food have become morbid. We eat 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.

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(84)We pay for this dietetic ignorance with undermined health and lowered vitality. Yet most people will impatiently and instinctively reject any counsel based on dietetic knowledge. They will be a little more responsive only when they are desperately sick.

(85)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.

(86)Less than two centuries ago most men were working on the land, the sea 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 han 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 the Then came the industrial revolution, when the machine andtl civilization it created changed their habits of living. No they crowd into cities, enter sedentary occupations, sit i chairs for long hours or stand at mechanical assembly line Their bodies become soft, flabby and undeveloped. Their organs of digestion function imperfectly. Yet such is thei 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 conscience 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.

(87)The Arab physicians use the prolonged fast treatment for advanced syphilis; the Hindu fakirs use mud packs for it. Thus both turn to Mother Nature, and do not turn in vain.

(88)There is a common error that drugs and medicines are enough to keep us in good health. They are not. The only things that can do so are correct living habits, right thinking habits and proper eating habits. A knowledge of personal hygiene will keep us in better health than a hundred boxes of pills.

(89)How can he best maintain his bodily well-being? How prevent ailments from appearing and how relieve them after they have appeared?

(90)The surgeon's knife has saved some men from death but brought other men to it.

(84)We pay for this dietetic ignorance with undermined health and lowered vitality. Yet most people will impatiently and instinctively reject any counsel based on dietetic knowledge. They will be a little more responsive only when they are desperately sick.

(85)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.

(86)Less than two centuries ago most men were working on the land, the sea 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 han 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 the Then came the industrial revolution, when the machine and civilization it created changed their habits of living. No 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 conscience 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.

(87)The Arab physicians use the prolonged fast treatment for advanced syphilis; the Hindu fakirs use mud packs for it. Thus both turn to Mother Nature, and do not turn in vain.

(88)There is a common error that drugs and medicines are enough to keep us in good health. They are not. The only things that can do so are correct living habits, right thinking habits and proper eating habits. A knowledge of personal hygiene will keep us in better health than a hundred boxes of pills.

(89)How can he best maintain his bodily well-being? How prevent ailments from appearing and how relieve them after they have appeared?

(90)The surgeon's knife has saved some men from death but brought other men to it.

(91) 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.

(92)To the extent that he has transgressed the laws of moral mental and physical hygiene, to that extent he might reasonably be asked to perform penance in proportion. But Nature is not so exacting as that. She will cooperate with and help him from the moment he repents and <u>does</u> the required penance.

(93) Fish is such a high-protein aphrodisaic that it is more powerful than meat as a stimulant.

(94)The established alimentary errors of the modern way of living, that is, the artifical 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 victims 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.

(95)England pays out an enormous amount of money for the doubtful privilege 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 5 or 6 times as much food from the same ground.

(96)If so many sicknesses are the effects of preventable causes, it is not rational to tie oneself down to a regime which prevents those causes? Then, so far as humanly possible, we have done what we can to gain and retain good health and if sickness comes it will be "by an act of God" and not by our own.

(97)We hear often of those who live to a ripe old age in health and in strength, but who eat whatever they fancy and drink what they like; they sin against the laws of health and live without any health regimes or disciplinary controls. This is used as an argument against the latter. But it is a poor argument. For anyone who follows their example takes risks and runs hazards with his health, since theirs is a way based on mere chance and complete uncertainty. The They were lucky enough to be blessed by nature with bodies stron

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enough to resist the ill treatment thus received or favored by destiny with recuperative power to ward off its bad effect. If anyone could collect the statistics, they would unquestionably show that for each person who escaped infirmities and lived long in this way, a hundred failed to do so.

(98) The purifying process of an unfired diet works in the same way as that of a long fast. It does not make a single effort with a single result but rather a series of efforts with a series of results. Hence the distressing elimination symptoms are periodic and recurring, being successive and deepening stages of cleansing.

(99) A time comes when all this sinning against the laws of health through over-eating, through rich-meaty food, thru stimulating drinks, so falsifies our taste-buds that we can no longer hear the voice of nature, no longer know that it is telling us to stop giving the body what will ill-serve it, no longer be able to recognize friend from foe on menus.

(100)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 noone may be allowed to make him break it.

(101)That Power which brought the body into existence originally, maintains its involuntary functions, cures its diseases and heals its wounds. It is within the body itself; it is the life-force aspect of the Soul, the Overself. Its curative virtue may express itself through various mediums- as herbs and foods, hot, cold or mud baths and deep breathings, exercise and osteopathy or it may express itself by their complete absence as in fasting, often the quickest and most effective medium. Or, disdaining physical methods entirely, it may act directly and almost miraculously as spiritual healing

(102) A wise system of healing would co-ordinate physical and psychological, artificial and natural, dietary and spiritual treatments, using some or all of them as a means to the end, cure. But knowing that the spiritual is the

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(103) For years I opposed the extreme forms taken by asceticism and pleaded for milder forms. One of the reasons why I did this was because I saw that so few people had the capacity to adopt them.

(104) Man must curb his self-indulgence and bring to the body the discipline of self-denial.

(105)Human nature does not usually change all at once. Human weaknesses do not usually cease to exist suddenly.

(106) It is a mistake to use a soft downy bed or couch for this exercise: a thick soft-piled wool rug laid on a hard floor is much better. This keeps the spine from sagging and prevents the bad but unconscious common habit of holding up some part of the body's weight.

(107)It is easier to get a man to spend his money foolishly than to change his habits wisely. He will work eagarly for thing-possession but shrug apathetically at self-possession.

(108) Those who do not have the strength of will to translate into practice the ideals which they accept in thought need not despair. It can be got by degrees. Part of the purpose of ascetic exercises is to lead to its possession. There is knowledge available, based on ancient and modern ascetic experience, which can be applied to liberate the moral nature from its weaknesses.

(109) The strength of will which can lead a man to command of his sexual desires, cannot stop there if he is to achieve a full self-mastery. It must also go on to his food and feelings his speech and habits.

(110)Meditation which is not accompanied by purification leads easily to pseudo-intuitions.

(111)Superficial critics will call this "torturing the body" when it is in fact a bringing of the body to a clean healthy buoyant and energetic state-which results in a feeling of delight, not torture. It is an attempt along lines proven correct by results to provide man with a biologically efficient instrument for his various physical and spiritual purposes.

(112) As he grows in moral stature and psycho-physical cleanness he will come to see, as the Stoics saw, that the compensation for all his disciplinary labor and self-denial is in the virtue and cleanness themselves. They will give him sufficient satisfaction and confer a happiness of their

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(1)Alas! The illumination is momentary, the glimpse evanescent.

(2)In matter and manner, in content and technique, in substance and style, the productions of the faultless artist will never be equal to those of the faultless artist who is also spiritually mature.

(3) The solitary, who finds more happiness in contact with Nature than with other human beings, is not to be condemned. His experience is significant.

(4)When educated people will come to know that their education is not complete if it does not include the theory and history of comparative mysticism and comparative religion, they will feel the need of exploring these fascinating subjects.

(5)Pascal thought that if men knew how to stay quiet in a room they would be free of most of their misery.

(6) The man who fails to touch the Overself's beauty in this life and under this pressure can hardly be blameworthy, but the man who fails to try to touch it, is blameworthy.

(7) The <u>fact</u> of his own self-existence is the innate primary experience of every man. It is clear certain and incontrovertible. But the <u>nature</u> of that existence is obscure confused and arguable.

(8)It requires moral strength of mental power to refuse the gregarious support of the crowd-be it a sectarian church, a mystical group, or some other combination. It requires faith in oneself and the courage to resist the pull of others and be an individual.

(9)If a man's journeys take him to many lands but never to himself, he has missed immeasurably more than he has gained.

(10) They readily fill all the day and even part of the night with activities intended to satisfy their worldly desires but grudge the few minutes required to satisfy their spiritual asperations thru prayer and meditation. Time, which is flowing like a tidol river through and away from their lives, thus carries them farther away from-and not nearer to-the higher purpose for whose realization they were sent into bodies on this earth.

(11)Men are rightly preoccupied with making money but when their preoccupation becomes so extreme that it prevents them from all thinking about the higher goals of living, or when the spending of what they make likewise prevents them they are courting trials and troubles from unexpected directions.

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(12) The finest literature on a subject, the best books which one owns yield no advantage if left unread and unstudied.

(13) A flight into the stratosphere is a strange but fascinating experience for the first time but not so strange nor one-hundredth so fascinating as a flight into higher level of consciousness. And if it happens not on some mountain top surrounded by enchanting scenery but on a crowded noisy bustling and tumultous city street one is not only keenly conscious of the alteration within oneself but also feels that the world around as well as the people in it-have altered in some mysterious way too.

(14)It is the numerous details with which civilized existence has complicated our lives, that make meditation seem an irksome exercise and the daily meditation period impossible to secure. Yet although we become so engrossed in those details, analysis would reveal how unnecessary many of them really are, or how trivial by comparison with the importance of emerging from spiritual death.

(15)In happier and halcyon time, when peace and personal hopes for the future were reasonably assured people generally were satisfied with the religious pabulum they received, or the irreligious indifference they acquired, or the outright atheism they fell into. Few were able to create any interest in a mystical or philosophical teaching of this kind; or it was indeed regarded as of no importance and of no value. The popular attitude was a comfortable one and, in its own estimation, a sensible one. Consequently, such teachings were left to the study of supposed cranks and neurotic as well as to the uneducated credulity.

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(1) Among those who follow mystical teaching there is a substantial number who show, by the lack of balance in their character and in the way they conduct their affairs, that they are really psychoneurotic cases. As such, and for a time, they need the services of psychiatry more than the services of philosophy. Such mental and emotional therapy would indeed prepare them for, and make them better able to profit by the latter. It is really distressing to find such cases quoted in adverse criticism and harsh comment upon mystical cults, when one knows that they entered mysticism already suffering from neuroses and were made worse by the half-baked methods and ridiculous disequilibruim of the cults. A true mysticism, such as forms a part of philosophy, would seek to maintain its balance and retain its commonsense rationality and practicality, throughout its course. It would then be much less attractive to the wild neurotics and much more to the sensible and educated people who have hitherto been afraid to enter such a doubtful realm of ideas and experiences.

(2) 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 salesmanship 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.

(3)The court magicians were employed by King Moctezuma of Mexico to lift supernatural barriers against the army Spanish Cortes advance from the coast to his inland capital city but they failed to stop him. Is this not stuff of identically the same piece of supersitition as that encountered in Tibet four hundred years later by the army of Sir Francis Younghusband, and described in "A Hermit in the Himalayas?"

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(4) Those who know the mind's capacity to indulge in fantasies and how quickly it submits to wishful thoughts, know also why these revived superstitions raised to the rank of revelatory theories have held so much fascination for so many students of the occult.

(5) These self-duped people rarely come to see the truth about themselves and come to no discouragement from their many disppointments. As each new leader is cast down from the pedestal as an ideal they start at once to look for another instead of starting to look at themselves for a change. Thus they spare themselves the ordeal of discovering their own deficiencies and of facing their own defects.

(6)Those who are taken in by these preposterous claims-which seem the product of overheated imagination-lack the capacity for critical analysis and are unable to reason deeper than the barest superficialities.

(7) SU TUNGPO: "Ever since I was a child I have heard of Taoists who can prolong life. But they all lived to about a hundred and then died just like any other people... I am beginning to wonder whether such immortals ever existed? Is it not possible that the stories in the ancient books about Taoists who never died are just like the case mentioned and exaggerated by the writers?"

(8) The mystical outlook--however desirable and indispensable as a constituent of a wider one--can sometimes be, in its own superior way, as short-sighted as the materialist.

(9)Despite these swiftly begotten yet swiftly forgotten enthusiasms and amid all this shallow omniscience which skims the surface of a multitude of subjects and penetrates to the core of few, there is undoubtedly a genuine public interest in mystical experience.

(10) The character which is apt to display a sudden enthusiastic interest in a subject but not a continuous and persistent one, these seekers who possess a queer talent for joining some movement today--not because it is better but because it is new--only to drop it tomorrow or for espousing some idea merely because it happend to be the latest in time; such tend to neither carry the interest nor the espousal through to the bitter end.

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(7) <u>SU TUNG-PO</u>: "Ever since I was a child I have heard of Taoists who can prolong life. But they all lived to about a hundred and then died just like any other people... I am beginning to wonder whether such immortals ever existed? Is it not possible that the stories in the ancient books about Taoists who never died are just like the cases mentioned and exaggerated by the writers?"

(8) The mystical outlook--however desirable and indispensable as a complement of a wider one--can sometimes be, in its own superior way, as short-sighted as the materialist.

(9)Despite these swiftly forgotten yet swiftly forgotten sentimentalisms and amid all this shallow omniscience which skims the surface of a multitude of subjects and penetrates to the core of few, there is undoubtedly a genuine public interest in mystical experiences.

(10) The character which is apt to display a sudden enthusiastic interest in a subject but not a continuous and persistent one, these seekers who possess a queer talent for joining some movement today--not because it is better but because it is new--only to drop it tomorrow or for espousing some idea merely because it happened to be the latest in time; such tend to neither carry the interest nor the counsel through to the bitter end.

(11) Philosophy counsels him not to depart from common sense and to beware of falling into these gross absurdities which exaggerate a relative truth into an absolute one.

(12) The defect in all this "New Thought" type of teaching is the arrogance and absurdity, the unpracticality and unreality incorporated along with its undeniable wisdom and usefulness. Its advocates, in so far as they defend and propagate this defect, are self-hypnotized and thus self-deluded or have little experience of practical human affairs, or are carried away by intemperate enthusiasm into unbalance.

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(1) He must aim at carrying this concentration to a deeper level.

(2) Few men overcome the mind's natural restlessness until after years of repeated daily exercises. This may disappoint them but it should not be allowed to discourage them.

(3) Just as one has to learn by practise and in no other way the physical manoeuvre of balancing oneself on a bicycle, so with the mental-emotional manoeuvre of meditation "skill in inner balance" as the Gita defines it.

(4) The brain tends to rest from sunset to midnight, if not artificially stimulated or deliberately provoked. This is Nature's hint to us that its own quietening down provides the best time for practice of meditation

(5) He who would solve the riddle of human consciousness must solve it by penetrating through thoughts to thought itself.

(6) He must harness himself to the main thought again and again. He must resolutely keep the mantram a chained captive.

(7)LIN YUTANG: "The whole effort of yoga practice may be described as an effort to think less and less until one thinks of nothing at all. (Instead of letting the mind keep wandering from one thought to another related thought, It aims at concentration on one point, concentration, (dharana.)In the higher stage it advances to pointless meditation (dhyana) and finally to the trance, samadhi. This, although similar to sleep and a condition of auto-suggestion, is different from these other states in that the mind retains complete consciousness of itself and remembers vividly everything that happens."

(8) To keep up the habit of daily meditation until we love it, is the way to success.

(9)It would do every man nothing but good if he surveyed his day's activity at its nightly end and asked himself, as Pythagoras advised his disciples to ask: "What have I done? What have I left undone that I ought to have done?" The results of this interrogation should be made use of in renewed attempts at self-discipline. It is an equally useful practice to use the first few minutes after awakening for self-examination or self-preparation. It is a good time to give a little thought -however little- to putting oneself into harmony before carrying on with the routines of the day.

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(10) There are moments when the Overself gets at a man's consciousness, and rarer moments when he gets at Its consciousness. It is his profit to extend them, if he can, or to dwell long and often on their memory, if he cannot what he needs to cultivate is both the facility and the capacity to expand the slightest premonitory movement of the door awareness towards the intuitive self to the widest opening of it. Whenever he notices the very slightest indrawing to It, whenever the least feeling of Its onset appears, he should at once begin to wrap himself around with the felt influence to the exclusion of everything else.

( 11)When these mystical exercises are used by persons possessing no mystical knowledge or guidance and used recklessly, certain dangers are incurred.

(12)The most advanced mystics in the Pope's circle use the subterranean crypt of the Vatican for prayer and meditation. It is their equivalent to the Indian yogi's use of a cave.

(13)Some measure of moral culture is indispensable both as a preliminary course and parallel endeavour to meditation. The mystical path is beset with moral risks and mental dangers for those who have not previously prepared their characters and personalities to engage in its practices, for those who are still largely gripped by selfish instincts and undisciplined passions, for those who are emotionally unstable and intellectually unbalanced. Hence a preliminary course of ascetic self-denial, self-control and self-improvement is usually prescribed. Sensual lusts and low desires have not only to go, but also ignoble thoughts and unworthy attitudes, if meditation exercises are to be done with safety and finished with success.

(14) A vital point that is often overlooked through ignorance is the proper readjustment to ordinary routine activities just after each time a meditation exercise is successfully practised or an intuition-withdrawal is genuinely felt. The student should try to carry over into the outer life as much as he can of the delicately and serenely detached feeling that he got during those vivid experiences of the inner life. The passage from one state to another must be made with care, and slowly; for if it is not, part of the benefits gained will be lost altogether and some of the fruits will be crushed or mangled. It is the work done in this the beginning of this after-period that is creative of visible progress and causative for demonstrable result.

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(15) Although the ~~xi~~ x lying down posture cannot be ruled out for some people, the sitting posture is usually ~~th~~ best for meditation and found most convenient by most people. It may be adopted in either its Occidental or Oriental forms; the first entails the use of a chair or couch seat, the second does not but squats with folded legs. In the first case, take care to have the small hollow of the lower back supported and made comfortable, and to let the forearms rest quite lightly upon the thighs or knees.

(16) For the practice of meditation a cave has several advantages over a dwelling-house, but a man cannot meditate all day. For the rest of the day, a dwelling-house has several advantages over a cave.

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(1) The widespread area and enormous volume of pain and sorrow which have made themselves such front-rank features of human life in this generation, have also made more people think about this side of the problem of their existence than ever before. The pain of the body, the sorrow of the emotions—these two dark shadows on their life—have been the subject of terrible contemplations for millions of suffering men and women. It has been hard for many of them to sustain belief in the divine goodness, or at least in the divine mercy. The optimistic blindness to plain appearances which would say with Browning that "All's right with the world" and see only the truth, beauty and goodness everywhere, the intellectual one-sidedness which would prefer to hide from unacceptable realities, must have received a severe jolt in many parts of the world during the war.

(2)The unenlightened mind sees in the shadows of existence only misfortune where the enlightened mind sees Karmic instruction and opportunity for self-improvement along with misfortune. When it is schooled both by experience and revelation to recognize and admit that its own mistaken behaviour has led to most of its misfortunes, to see the causal connection between personal wrong-doing and the penal troubles or sufferings which follow in its wake, it will act righteously through fear. But later, when it is schooled by subtler experience and loftier revelation to see the divine quest which life ordains it to follow, it will act righteously not from fear but through faith. When it comes to see or believe that most of its griefs are self-inflicted, it sees well.

(3)Even when a low-caste Hindu believes he could better do the work or carry out the duties of a higher caste, he is theoretically forbidden to change to it. If he defies his exploiters and makes the change, he is told that he has committed a sin and is contributing to the ruin of God's planned social order. If a cobbler finds himself possessed of literary genius, he must go on repairing shoes! If he refuses and takes to writing, he is told that he endangers his own salvation and society's harmony! Such is the absurd and cruel consequence of blind acceptance of an arrangement which was certainly convenient in a simple primitive world, but is no longer so in our modern complex one. And this, in its own turn, is the consequence of religious superstition inculcating a pseudo-resignation to events by misusing the name of God.

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(4) The indifference toward unalterable or the resignati to unavoidable suffering preached by so many prophets, was not preached merely as an idealistic fancy, but, in most cases, as a realizable fact out of their personal experiences. Admittedly, its accomplishment is quite hard. For it depends in part on a complete concentration upon that which suffering cannot touch--the hidden soul. But this is not to be confused with a defeatist fatalism, a false resignation to God's will or a harsh asceticism.

(5)Should we not say with Plato that it is better to suffer wrong than to do wrong? The problem of suffering does not exhaust itself with its practical aspect. We have also to consider its metaphysical one. If we have the intellectual and moral courage to do this without the egocentric attitude and the surface emotionality which normally govern our approach to it, it will be possible to see it in a clear light. Such is the self-discipline which philosophy asks from its students and such is the emancipated outlook it gives in return.

(6)The feeling of personal helplessness in the face of these titanic events, the mood of utter hopelessness induced by a contemplation of the individual future and the thought of life's uselessness when everything must end in destruction or death--these themes oppressed many minds during the war. It is not surprising that complexity of the human situation--surrounded by world-wide agonies as it has been for years--and the poignant failure to cope with it, chills the faith that life is worthwhile; nor need anyone be less surprised when it turns some people in the East to a monastic piety that personal responsibility or others in the West to a despairing suicide that finishes it altogether. That is merely an attempt to evade the important lessons which must be distilled by calm, impersonal reflection upon these very troubles and misfortunes, an attempt which millions of others made by the different route of escape into pleasure, only to find when the war broke out that they had escaped into the greatest of mankinds agonies.

(7) This problem is a twin-brother to the problem of evil We have elsewhere pointed out that there are two ways of approaching them. We need to remember the double standpoint which philosophy adopts when treating all such questions--a standpoint fully elucidated in "The Hidden Teaching Beyond Yoga."

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(8) From the moment that a man begins to look less to his changeful outer possessions and more to his controllable internal ones, he begins to gain the chance for real happiness. When this truth breaks upon the intelligence, he learns to keep his final reserves hidden in his heart. Then whatever happens, whatever course fortune takes, no one and nothing can take it from him. So long as he can carry the knowledge of truth in his head and the peace of God in his heart, he can carry the best of all his possessions with him wherever he may go. Nothhaving lodged his possessions, whethhr material things or human affections, capitalized wealth or social honours, in his heart but kept them outside it where they belong, he can remain calm and unmoved when Fortune's caprice disturbs or even destroys them. He has learnt to keep within his heart only inalienable possessions like wisdom and virtue, only what renders him serenely independent of her revolutions

He who depends on externals plays dice with his happiness. He who depends on his own Overself attains unfailing serenity.

(9)The limited character of the conditions under which most humans have to live and the adverse character of so many of the experiences they meet with, the millions of hearts filled with tormenting restlessness and frustrated longings and the millions of heads filled with uncertainties and strivings, the inescapable orbit of pleasures followed by pains and of attractions succeeded by repulsions, preclude the attainment or retainment of real happiness. The unsatisfactory final character of life's pleasures and the disappointments in the expectations it fosters are not so apparent, however, to the inexperienced young as to the well-experienced aged. Nevertheless, we have yet to meet the man, however young and enthusiastic he may be who is fully satisfied with what he has got, or who is not dissatisfied because of what he has not got.

(10) How often have the world's delights turned out to be mere cheats in the end! Life, with its recurrent agonies and repeated despairs, mocks the human struggle for happiness. It gives us ecstatic passion, yes! but also miserable partings, cheap joys but also costly despairs. Although we cannot transform it into a perfect paradise but can certainly improve it to yield less misery and more personal happiness than it would otherwise yield, the fact remains that when we have had our fill of the joys and pains, the struggles and crises of life, we may

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be more likely to pass a pessimistic verdict upon it. Even among those who reject this analysis and claim to be happy, we eventually see that when sorrow, anguish, loss, bereavement or illness has struck them down powerfully and perhaps unexpectedly, they feel that all incentive to action, all worldly ambition, has gone out of them. The truth is we cannot avoid meeting such tragic moments as we travel on life's journey. Not only Buddha in his sermons but also Sophocles in his dramas, Schopenhauer in his essays and Thomson in his poems, leave their audience with the dismal impression that life is hardly worth living. If we accept their standpoint, we find our selves deprived of roseate earthly hopes. (11)We are in rebellion against all these miserable advocates of the cause of misery who lean weakly on the worn-out excuse of God's will being behind everything and who therefore advise man to do nothing. We have raised the banner of rebellion against all those escapist mystics who defend "doinghingism" as a rule of life when confronted by world-misery, merely because they themselves feel the bliss of inner peace; against all those Oriental religionists who defend it because they have made a dogma of the unalterability of karma; against all those unscientific metaphysicians who defend it because they regard every painful event as the expression of divine will and wisdom when it is so often the result of human will and stupidity; and against all those monastic hermits who find specious explanations for allowing others, who toil in the world, to wallow in ignorance or to agonize in suffering. The peace felt by the mystic is admirable but it is still a self-centred one; the karma propitiated by the religionist's prayers is ultimately self-earned and therefore must be self-alterable; the divinely-ordered events of the metaphysician could not have happened without man's own co-operation. Those who remain inert in the presence of widespread misery often do so because they have not experienced it deeply enough themselves. The innate foolishness and disguised indolence which bids us always bear karma unresistingly and unquestioningly as being God's will, although advocated by so many Indian mystical advocates of lethargy, is denied even by a great Indian seer like the author of the "Bhagavad Gita" and by a great Indian moralist like the author of "Hitopadesha." The first proclaims to a bewildered seer that: "Action is better than inaction." The second, in a discussion of fate and darma, affirms: "Fortune, of her own accord, takes her abode with the man who is endowed with energy, who is prompt and ready, who knows how to act."

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Both these Indian books quoted here were written by mystics. Yet they reflected this same superior standpoint. Why? Because they were philosophical mystics. There is thus a vast and vital difference between the attitudes of unreflective ordinary mysticism and philosophic ultra-mysticism. Anyone whose mind is not too bemused by personality worship and authoritarian prestige to see this difference may now appreciate why philosophy has a contribution of the highest value to make in this sphere.

(12) It may be fitting to close this long lament with some apt quotations selected from "The Diwan" by Nasir-I-Khusraw, 11th century poet, traveller, mystic and countryman of Omar Khayyam:

"This world's the ladder to that world, O Friend;
To mount, thou needs must climb it to the end...
And ever it cries in warning, 'I am hastening
fast away.
So clasp me close to your bosom, and cherish me
whilst you may.'
I, who was once as the cypress, now upon Fortune's
wheel
Am broken and bent, you may tell them; for thus
doth Fortune deal;
Let not her specious promise you to destruction
lure,
Never was her covenant faithful; ne'er was her
pact secure.
Be ever fearful of trouble when all seems fair and
clear,
For the essay is soon made grievous by the swift-
transforming sphere,
Forth will it drive, remorseless, when it deemeth
the time at hand,
The King from his court and castle, the lord from
his house and land.
Never was exemption granted, since the planets be-
gan to run;
Seek for the mean in all things, not strive to ex-
pand your gain,
For the Moon when the full it reacheth is already
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It may be fitting to close this long lament with some apt quotations selected from "The Divan" by Hafiz-i-Shiraz, 14th century poet, traveller, mystic and counterpart of Omar Khayyam:

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about to wane."

(12) Ironically enough pain and suffering are not always necessary. But only the few understand this. They may learn quietly from philosophy within a few years what humanity at large must learn brutally through suffering, and relearn again in every epoch.

(13) The human embryo gets its earliest nutrition in the mother's matrix by absorbing it from the fluids which surround it; This process of nourishment by osmosis leads to its growth and development until the first of its organs, the heart, is born. Then, with the later appearance of blood-tubes, the little creature begins to pump blood and feed itself. Osmosis is a process which may help us to understand its parallel-sat-sang-in the disciple-master relationship.

(14) SU TUNGPO (11th-century Chinese government official, in a reply to a friend who had written a letter to console him during a complete reversal of fortune): "Why act like this? I had thought you would be courageous in trouble. It is a fact we are undergoing misfortune-but after all the philosophy we have absorbed, we should be able to take life and death with a smile. If you are taking compassion on me because I have met with distress then we are not superior to the philosophically unlearned."

(15) The average man's mode of living becomes fixed by routine, by convention and by the community. Unless he is an exceptional person, he is not particularly interested in teachings and counsel that directly oppose the desires, feelings inclinations that he has come to regard as normal. No matter how true those teachings maybe, how excellent the counsel, he will remain deaf to both until whipped into an about-face listening to them by sheer pressure of last resort necessity, the desperate attempt to find relief or escape when all the usual channels fail him. Suffering becomes first his awakener and later his tutor.

(XVIII)

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( ) a provocative placard of X put upon the walls of Y--
( ) Too often the intellectual intolerance and spiri-tual pride of the ecclesiastical hierarchy
( )The taxi-load of happy youth was carried to
( )the clamorous contemporary life
(a fascinating enquiry in which history helps us but little
( ) Here is a word without any content
( )When the content of a word is quite unknown
( )Whatever is expressible in language
( ) Careless utterances of inaccurate thinkers
( )Satin-coated old men who took snuff
( )not to excuse myself but to explain myself
( )the stimulus of opposition
( )the true and tragical fact that
( )to inspire cynical youth with a vitalisingly new ideal
( )an immobile and unthinking yogi
( )benign, Buddha-like face
( )the revelry in night-clubs and the reverence in churches.
( ) we squander our leisure
( )emotionally dead
( )bleak futility
( )emotional paralysis
( )the long journey from womb to grave
( )the white paper cajoles thought from him
( )in this dreaming silence of the mind
( )an honest estimate of one's character and an honest admission of one's past errors
( )the human essence
( )merciless asceticism
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( )when faced by the agony of difficult or impossible choices, the mind naturally turns in quest of escape
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( )how filled with healing, how touched with reassurance, such an experience is
( )he should examine his purposes and methods as objectively as he can
( )they were willing to alter their course only after receiving a shock
( )disciplines which were meant to be practised under medieval conditions, are not practised under modern ones without mixed results
( )some fear uneasily the austerities which, they believe, will be demanded of them
( )there is a type of neurotic idealist who is well-intentioned but ill-balanced, and therefore muddled in his methods
( )from time to time he should review his past life, note its lessons and analyze its mistakes
( )the more thoughtful people are, the more they suffer today from this malaise
( )the dedicated teachers should not be made to suffer for the charlatans
( )such men are traitors to their own souls, their own intuitions
( )the gorilla, chimpanzee and he ape--the anthropoids--are the only non-human animals which possess finger and thumb
( )what, amid such a welter of contradictory teachings, is the safest guide
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( )with it there comes a new beauty into his life
( )if he is to be sincere to such ideals sooner or later he will have to break away from the regular customs of daily life and change the face of his daily routine
( )most people do not seek the truth, but seek rather to justify themselves, that is, their egos
( )the higher power is also the unknown power
( )their benighted complacency is pitiful
( )when this orientation toward his true being fully occupies the background of his thinking, he will naturally become serenely poised
( ) They weave their own opinions into the masters statements, their own views into his teachings.
( )He questions doctrinal authority and follows an independent unfettered line of thought and enquiry.
( ) Spiritual needs vary from individual to individual.
( ) Is his freedom of choice something real or something imagined?
( ) He should set himself specifically to cultivate the inclination to learn from experience.
( )The newly-acquired enthusiasm of a convert is usually uncritical.
( )He must make it his serious business to keep himself free from negative thoughts.
( ) It is perfectly proper for a man to push his own self interest and seek his own personal gain.
( ) Every new possession brings a new problem
( ) Its doctrine convinces the mind, its ethics conquers the heart.
( ) The mass of people are unlikely to get up into the Himalayan air of the philosophical point of view and habitually look down at life from it.

( 1 ) The predisposition toward identifying the experience with certain religious labels or dogmas is an unconscious one.

( 2 ) The preliminary requisites to a lasting illumination are development and balance. If part of his nature is still undeveloped in relation to the finished goal and if all parts are off balance in relation to one another, the illumination must go soon after it comes. This balance of mind and life are essential.

( 3 ) It is the difference between merely competent talent and really inspired artistry.

(4 These writings help those who are groping and struggling towards the truth but have not been able to enter it.

(5) Light comes to us with certain writings; they make our mind fertile and our understanding clear. These are the great writings for the human race, whether they are known to it or neglected by it.

(6) Something of the rapturous emotional reaction is lost by repetition of this experience, but nothing of the wonder and awe is ever lost.

(7) It is right to expect that a writer on the art of mental quiet will produce works which themselves bear a style and atmosphere, a content nd message of quietness.

(8) It stands as the upholder of a mystically-turned inner life.

(9) Here, in spoken word and written phrase, is the very essence of life.

(10) Many people without pretensions to mystical knowledge or belief have had this experience, this glimpse of timeless loveliness, through Nature, art, music or even for apparent reason at all.

(11) When these truths are glimpsed in one man's mind and and then made known or made clearer to other mens' minds through the medium of writing or speech, a real service is rendered.

(12) It is a fact that the city dweller of today has to undergo a stress and attune himself to a which lead to nervous disturbances as well as lessened personal self-control.

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(14) But if there is nothing weakly sentimental in philosophy, it kindles the most delicate feeling and the deepest felicity that its votary could ever have as a human being.

(15) Such a man's pen carries great responsibility and he needs must take care not to abuse it.
(16) In the woods and fields, along brooks and rivers, on hills and mountains, we come closer to peace.
(17) The man who finds his mind suddenly illuminated but does not know why it came about, may find his answer in the doctrine of 'tendencies'—prenatal and karmic—reappearing from former lives and held hitherto in the deeper mental levels.
(18) Some magnificant play of sun on earth, ocean or sky may provide a spectacle to held sense and mind alike enthralled. The effect on feeling may deepen to the point where a sense of uplift, exaltation and peace becomes overwhelming. This is rare, memorable vision, where faith in an intelligent Power behind things is restored or fortified. It will pass completely, bt may even never recur again, but it cannot be forgotten.
(19) A good book, which revives inspiration or invigorates reason, is as blessed to write as to read. Its cost is no adequate return and its author can never be adequately thanked.
(20) A chance phrase in such an inspired writing may give a man the guidance for which he has long been waiting.
(21) This kind of thing is supoosed to lie outside common experience but the fact is that it comes more often, thru Nature, art or music than most people suspect.
(22) The ordinary man is unconscious of the spiritual possibilities which lie latent within him.
(23) He approaches these moods with delight but remembers them with despair. They are cored with happiness yet he feels frustrated by their evanescence.
(24) These moments may steal in upon us unawares but once there we must give ourselves to them unreservedly.
(25) It is a soothing experience to sit in the grass (26) high on the top of a cliff, to look out at the vast spread of sea, and then to let the mind empty itself of accumulated problems. As the minutes pass, equanimity is restored and repose laps one about.

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(36) He will remain in relation with the mystical part of him, the part that is forever alone.

(37) In the search for guidance when we have to make a momentous decision, or take an important step, it is well to go into the "Silence" with our problem. We may not get the answer quickly or even directly but if we are well-experienced in this kind of seeking, a light may eventually emerge from the dark and shine down on the problem

(38) If we examine the enormous volume of writing appearing in novel and play, film and radio, we shall find that two themes dominate them all: ~~xxdixmxxnd~~ In other words, scripts on crime or violence, sexual adultery or promiscuity, occupy more time in being created and being absolved than any other subjects: Sadism and Salaciousness is a human distortion and human development of animal attributes when channelled through the human intellect - the very attributes which, as remnants of our pre-human stage of existence, are now in line to be overcome and eradicated if we are to conform to evolutionary purpose.

(39) Many people know no other form of philosophy than what they imbibe from novels and films. From this point of view alone, the arts expressed in them cannot be dismissed as trivial or insignificant.

(40) An unevolved young mind ~~is too impatient~~ to read philosophy.

(41) Painters who reject all the training of the schools but make no effort of their own to replace it, are like pianists who reject the mastery of their instrument. The confused noises which would be played out by such pianists fingers are paralleled by the absurd pictures such painters offer.

(42) In this experience, themore he can let himself be lost in the feeling of ecstatic peace and egoless understanding, opening his total personality to it, the more will it become a milestone on his road. As such he will look for its inspiration again and again in memory

(43) In his search for the attributes of genius, he needs must resist the commonplace.

(44) If it is truly inspired, it will make some men cathh a glimpse of higher things; it will transmit to them the quiet serene feeling which accompanies a successful meditation.

(45) Does any inspirational gift lie in his inmost heart behind his technical ability?

(46) Those who will take the trouble to comprehend wha all this means, and will do what they can to practise the requisite exercises, will find with increasing joy, that new life opening up to them.

(47) Such efforts will eventually open the way for intuition to come into outer consciousness and, absorbing all lesser elements, give him the great blessing of its guidance.

(48) He will know at the time, and come to confirm when the greater part of his life is already past, that these are his best moments. The sacredness which infuses them the beauty which permeates them.

(49) He should not form a preconception of what the answer ought to be, for thereby he imposes the ego's dubious solution in advance upon the higher mind's. Instead he should be entirely unbiased and try to receive the answer as well as respond to it, in a perfectly free way.

(50) The artist's skill may be learned by anyone but the artist's inspiration can radiate from it only through his personal experience.

(51) Some fleeting minutes can be salvaged from the day - and, in the truest sense, made the best of.

(52) If an illuminated teacher or an illuminating book cannot lead anyone into the Kingdom of Heaven andkeep him there, they can at least give everyone a clue which, if followed up, may lead there.

(53) The multitude is satisfied with its activities and would not increase hem by seeking why it is here at all and what is its ultimate fate.

(54) So much modern art lacks both design and beauty, tha its frequent failure to command respect is understandable.

(55) With all its benedictory beauty, art alone cannot save a man. It can lead him to the very verge of ethereal moments but not to the illumination which lies within them. If he is to gain that, he must strip himself of the ego, must first withdraw from the senses which enable him to enjoy artistic productions. Only after his offering has b been accepted, and he has learnt to stand aside in complet detachment from beauty in form for the sake of beauty in spirit, may he return to use his ego and emply his senses in aesthetic enjoyment with safety.

**(56) The problem has two faces. The first is how to preser even a stunted inner life from vanishing when the outer life is drawing all our time thought energies and feelings. The second is how to create the beginnings of such an inner life for those who have never known it.**

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even a stunted inner life from vanishing when the outer life
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(57) At such times he becomes aroused from the sleep of ignorance to the Overself's constant presence.
(58) Unless promptly secured these intuitive ideas flit away.
(59) Anyone can verify this experience and check these findings if he will, but he may need a whole lifetime to do so.
(60) Whether uttered in the Orient or the Occident, whether ? phrased the outer form and antiquely, obscurely, enigmatically or scientifically, artistically and clearly, it is surely of some importance to those who have to receive truth.
(61) Our inmost being is a world of light, of joy, of power. To find it, and to hold ourselves in it, is to become blessed by these things. That is a scientific fact and not a debateable assumption, valid everywhere on earth, can be ascertained and proven if we will achieve the required personal fitness. Without such fitness, we must be content with belief in the theoretical statement or with passing glimpses.
(62) In some queer way he knows that this contact is with something that is not him at all, yet paradoxically it is his second self.
(63) Baffled by confusions and thwarted by indecisions he resorts for help to outside sources.
(64) A real joy comes to a man when he discovers the high possibilities of spiritual growth.
(65) It is the first streak of sunrise on his inner life.
(66) It was a joy, to receive this feeling of utter security
(67) The intuition which fails when checked, tested and verified by every other possible source, must be treated with caution.
(68)It bears the freshness and shows the abundance of genius.
(69) The happy and unusual satisfaction which the creative artist worker of any kind and especially the artist or writer feels when he has become deeply immersed for hours in a particular piece of work is a remoter ripple of the bliss in ~~wh~~ which the second self is always itself immersed and to which his prolonged concentration brought him nearer. Again and again through this concentration he stumbles/and unwittingly opens a door in his mind which gives (against) access to the ante-court of the Overself. In the creative experience he begins to find fulfilment but in the spiritual he completes/it .
(70) Because it comes from within, it comes with its own authority. When it is "the real thing" the seeker will not have to question examine or verify its authenticity, will not have to run to others for their appraisal of its worth or its rejection as a pseudo-intuition. He will know

overwhelmingly what it is in the same way that he knows who he is.

(71) Why is it that during our most exalted and purest emotional happiness, such as that which comes from listening to fine music or looking at a landscape of wild grandeur, or giving ourselves up to mystical rapture, time seems to be blotted out and we remember its existence only when we are recalled to our ordinary prosaic state? Consider that this strange feeling never arises during our more worldly or more painful episodes. The explanation lies in mentalism. All human experience, including the physical, takes place in the mind. Each episode must be thought into consciousness before it can ever exist for us. If the episode is a happy one, we love to dwell on it, to linger in it and to become absorbed by it. Such intense concentration greatly slows down the tempo of our thoughts and brings us nearer the utter thought-free stillness wherein our spiritual self forever dwells outside time and space.

(72) This kind of experience demonstrates vividly to those who have not yet been able to practice the meditation required for, and leading up to mystical rapture, what mystics find during such rapture - that man in his true being, in his Overself, is not only timeless but also sorrowless.

(72) Most students seeking inspiration have no other choice than recourse to the printed words.

(73) This is the sacred interlude when man transcends his isolation and feels the universe supporting him.

(74) There is only one way to settle this question of whether the Overself exists and that is the very way most moderns refuse to accept. Each must gain for himself the <u>authentic</u> mystical experience. Sugar can really be known only by its sweet taste, the Overself only by opening the doors of the mind to consciousness of its presence.

(75) Modern ways of living are good things but they become bad when they are pushed too far and blind us to the higher part of ourselves or when they make a higher life impossible.

(76) Such exercises in passivity may not appeal to aggressive action-minded individuals, for they will seem either a waste of time or a regression of purpose.

(77) If we believe that the men who wrote scriptures were inspired and if we know our world literature, we must be very insensitive not to see that other men have written since then who were at least only a little less inspired/ than the scriptural authors and who wrote with a light/wisdom (<u>and</u>) not their own.

(78) All that he needs for the management of life can be had from within.

(79) These revealings of inner life, which put its truths before the mind so vividly, seem to come by chance to some, by working for them to others. Faith in a divinely-ordered universe tells us, and philosophy confirms, that we may be sure that they follow certain laws even when we know nothing about those laws.

(80) The feeling of a presence deeper than ordinary feeling may come over him. It maybe only momentary but so long as he remembers anything at all it will be surely memorable.

(81) He may not expect it to stay with him so long as he has not made himself ready for such a lifelong visitation.

(82) He touches the Permanent, feels that his true self is part of eternity and this other self is a foolish thing he is glad to be rid of.

(83) The passing of time will either disprove his judgments or prove them correct. He ought to note carefully this eventual result and compare it with the feelings which possessed him at the time of making his original decisions. In this way he can learn to see for himself the difference between the marks of a true intuition and those of a false one.

(84) When men acquire proper values, whether by reflecting over their experience or listening to their prophets, they will recognize this truth - that nothing really matters except the search for he Overself. If this calls for the giving up of earthly obstacles, then they are worth giving up for it.

(85) If he understands that the origin of these mystical moments is his own best self, he will understand too that the shortest and quickest way to recapture them is to go directly to that self, while the surest wy to keep their happiness for life is to keep constantly aware of that self.

(86) What is sometimes so hard to do is to trust this intuitive monitor when it contradicts the voices of those who are monitorless. But in the end he will discover by results that this is practical wisdom.

(87) Those who consider the mystical experience as being a private hallucination or a piece of wishful thinking, are themselves in error.

(88) It is an ecstasy which takes complete possession of him for the time, even after it leaves him there is a kind of twilight glow.

(89) To the extent that we can keep and hold our awareness of this divine consciousness, we can also express something of its knowledge and power.

(90) These wonderful experiences are still only sugges ions of what will be found when the final goal itself is found.

(91) At such times, unexpected and unsought though they are, he feels the nearness of God, the love of God, the reality of God. Whoever ventures to call them delusions is himself deluded.

(92) The higher awareness falls like pollen for a few short hours, perhaps. only to be blown away for long years. Yet this intervening period need not be wasted. It should be used to cut down the obstructions in his character and to fill up the deficiencies in his equipment. This done he will grow more and more into his spiritual selfhood with every return to temporary awareness of it.

(93) Once he recognizes his responsibility toward fulfilment of this higher purpose, for which the Infinite Wisdom has put him here, he will have to recognize also the obligation of ~~xinx~~ devoting some time every day for study of, and meditation upon, it. The philosophic standard of measurement enables him to see plainly that however fully he has fulfilled all other demands made upon him, to the point that all his time is engaged; if he has neglected this single one, he is still at fault.

(94) These feelings maybe cultivated as a gardener cultivates flowers. Their visitation maybe brought on again, their delight renewed.

(95) The author who willingly and humbly gives himself up to such ~~guixinx~~ an inwardly guided mode of writing, learns new truths from its results just as his readers do.

(96) The flash may last only a few seconds but he will get more real wisdom from it than from any

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(97) These glimpses are only occasional. They take us unawares and depart from us unexpectedly. But he joy they bring with them, the insight ~~ahey~~ they bestow, make us yearn for a permanent and unbroken attainment of the state they tell us about.

(98) The glimpse not only throws a fresh impersonal light on all the episodes of his personal history that went before, but also on those which are happening now.

(99) Those rare moments of exaltation and uplift, of spiritual glimpse and inward freedom, are of inestimable value. They show the aspirant what he may become, affirm the reality of the ideal and reveal its possibility.

(100) It comes to us only in gleams whose disappointing brevity is balanced by their overwhelming beauty.

(101) Those who have had this overwhelming experience require no arguments to make them believe in the soul. They know that they are the soul.

(102) If men produce ugly poems it is because they have ugly minds or ugly lives. Beauty is outside their experience and so fails to get inside their poems.

(103) Deep within his own heart, hidden within his own consciousness, every man carries all the evidence for the truth of these teachings that he is ever likely to need.

(104) To make the mood of inspiration a haphazard affair, is imprudent.

(105) We readily give our thought and strength to negotiating and overcoming the obstacles to earning a livelihood but we become fatalistically defeatist when confronted by the obstacles to deepening spiritual life.

(106) There is something like magic in the way a simple white sheet of paper can stir one man to/frenzy, or another to delirious joy, if certain black (rancorous) marks are made upon it. But still more magical is when the message contained in those marks induce a transcendental state.

(107) The joyous awareness evoked for a short period is a foretaste of what will one day be manifested continuously.

(108) In the end he will rely on this little inner voice which, if he listens humbly, speaks and tells him which way to turn.

(109) Is it too much to plead for - that men shall not remain buried in the affairs and interests of the passing moment but shall rescure a few minutes every day to live in their higher affairs and enduring interests?

(110) There are certain times and certain experiences which a man must approach humbly and uncritically if he is to benefit by them.

(111) Is he becoming increasingly aware of these intuitive feelings in his deepest heart?

(112) He would like to repeat the blissful experience when he felt speechless before the Overself's sublimity but alas! that lies beyond his power.

(113) These lovely gleams, which gave him such joy and dignity will flicker out and the spiritual night in which most men live will once again close in upon him. Nevertheless they have added a new kind of experience to his stock and revealed a new hope for his comfort.

(114) When there is intense pleasure without any outer object or other person to account for it physically, then there is mystical experience in some form, high or low, sane or mad.

(115) Who knows what such a book can do if it fall into the hands of a man in his hour of perplexity, ifit speak the guiding word and imparts the inspiring resolve?

(116) Who can estimate the service to mankind such a work may render as it passes from reader to reader down the centuries?

(117) There is a presence at such times which its lovingly holds the heart and serenely rests the mind. In human relations its effect is towards harmony with others, and in moral relations towards selflessness. If he will only respond to it, even a bad man will feel its goodness and be good accordingly while the spell lasts.

(118) They call it artistic appreciation or poetic feeling, this leisurely takin-in of a rippling brook and its grassy banks but is is really close, very close to a mystical moment.

(119) It is never present without certain qualities being present with it too. There is first an utter serenity, then a steady joy, next an absolute conviction of its truth and reality; finally the paradoxical feeling of rock -firm security despite any appearance of adverse outer circumstances.

(120) He maybe sure of this that whatever action the Overself's leading causes him to take will always be for his ultimate good even though it may be to his immediate and apparent detriment.

( 121) It was an ill and suffering Handel, an ageing and impoverished man who gave the world its greatest oratorio/. /How did he do it?/ He sat immobile, staring vacantly into space until the inspiring choruses burst upon his inner ears and then he wrote feverishly for hours at a time. This went on for three weeks. So was born"The Messiah".

(122)If the faith of such a man stimulates those who receive his message they in turn stimulate his own. If they feel inspired by the contact with it, he feels awed and humbled by its power over them.

(123) Refresh yourself at the end of a day's hard work with food and drink and then settle down to listen to a phonograp -ic recording of Beethoven's "Emperor Concerto." It will en rich your feeling s and refine at the end, your mind will be well prepared and elevated to enter the state of meditation and attune itself to the infinite silence deep in the heart's core. This, the beauty of music can lead you to the beauty of the Overself.

(124) There is a style which is formed artificially and self-consciously by nimble, intellectual rhetoric. There is style which forms itself unconsciously out of naturaly loftiness of character. Truly inspired writing & speaking come from the latter class.